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THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the FIFTY-FOURTH.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKSPEARE.

*Ploravere suis non respondere favorem
Speratum meritis———*

HOR.



L O N D O N,
Printed for A. HAMILTON, in Falcon-Court, Fleet-street.
MDCCLXXXII.

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T H E

CRITICAL REVIEW.

For the Month of July, 1782.

Poems, supposed to have been written at Bristol in the Fifteenth Century by Thomas Rowley, &c. With a Commentary. By Jeremiah Milles, Dean of Exeter. [Continued, from Vol. LIII. p. 417.]

THE first question which occurred to Chatterton's friends in the metropolis, when he boasted of his great treasures, and indulged his glowing fancy with the fairy dreams of future greatness, was concerning the place where these valuable acquisitions were deposited; for his baggage was inconsiderable, and his whole appearance not very suitable to such ostentatious display. He might have answered with Simonides, on a similar occasion, 'Omnia mea mecum porto;' but he evaded the charge as he evaded every question which related to Rowley. It deserves however more attention. Few original MSS. have been seen, even from the hands of Chatterton; some are detained, with a scrupulous tenacity, by Mr. Barrett, probably to assist his History of Bristol; and others, we are informed, are yet preserved by those who still cherish the fond delusion of their authenticity; but these are, comparatively, few. Chatterton left no MSS. with his mother at Bristol; none were found in his room in Holborn: so that, if he ever possessed originals, and the Dean asserts that many 'are still unpublished,' we must suppose he had destroyed them; that is, we must suppose a person, who finds his credit attacked, has himself destroyed every authentic instrument which could support or restore it. The absurdity is too evi-

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dent to require the least comment. There are a few chosen spirits only, who have been indulged with a sight of these inestimable relics; they have been cautiously withheld from the profane, for reasons which might be easily assigned. The fac simile, engraved in Mr. Tyrwhitt's edition, is the only monument which has been publicly exposed. To this then must our observations be confined; and we have reason to conclude it to be a very advantageous specimen, as it is *alone* selected for public inspection. This is the writing that was read with facility and ease, by Chatterton to his mother; it is these ill-formed letters that he delighted in explaining. This is *in itself* improbable; for it is a task which even Swinton would have declined, and to which the learned President himself was probably unequal. In short, unless the writer and the glossarist were the same, the whole life of Chatterton was too contracted for the proper execution of the task.

We might allege that the interpretation sometimes differs from the original, and unfortunately the former is *more* obsolete than the latter; and it is equally true, that the same letters are sometimes differently formed, a circumstance very unusual to the ancient copyists. An antiquarian, however, easily eludes such difficulties; but *out of his own mouth will he condemn him*. In page 191, these figures are taken from Sir Tybbot Gorges' monument $1\ 2\ 2\ \wedge$ i.e. says the Dean, 1468. If then the third figure is a 6, can the figure on the fac simile mean the same, which entirely resembles the modern numeral? If he asserts that these figures are Gothic, it may be answered that the letters are the old English ones, and therefore the figures should be the same. But to cease all cavils, we defy the Dean to produce an undisputed MS. of the fifteenth century, where the figures resemble those in the plate. We have seen more than one, in which they materially differ. Those who are more intimately acquainted with old manuscripts, find a great difference in the writing of those which are *certainly* of that age; and it has been alleged, in answer to this objection, that the writing of different people in every age must vary. But this is not true; when writing is a profession, every one follows the same model, and, by this means, the hands remarkably resemble each other. Lawyers furnish a striking instance of this similarity, in their engrossing hands. But there is still another objection, independent of this: at the time, when copying was the labour of monks, it was executed with surprising exactness; and though to copy a large volume was the toil of years, their avocations seldom interrupted their work, and they wished not to shorten their labour. It will consequently be found, that their

their letters consist chiefly of strait lines; and they seldom run into each other, but are distinct and separate. The uniting the letters is the effect of a rapid execution, and a steady hand; it is subsequent to printing, which aimed only at imitating writing, and differs only from printing, by continuing the stroke of the former letter in the formation of the subsequent one.

The next part of the internal evidence relates to the style or idiom; and, in this respect, it has been already observed that the poems are materially defective. The style of that and the subsequent century was forced and unnatural. It was forced, because it did not follow the idiom of the language, and was, in fact, Latin in English words. It was unnatural, because it required an effort to put it on. When the passions speak the language of the heart, it is intelligible in every age and in every country. We have no letters more elegant and pathetic, and, at the same time, more simple and unadorned, than those of the unfortunate Effex. His feelings were urgent; he was not curious about phrases:

‘The heart still dictates, and the hand obeys.’

It may be alleged that this too was the case of Rowley; that he felt what he wrote, and poured out his verses, like the Italian improvisatori, without study and without reflection. These poets are qualified for this extemporaneous effusion by the study of the most exact models, which Rowley could not possess. In any other view the plea could only be allowed, if he had lamented recent calamities, the destructive ravages of the sword and famine, or the untimely and unexpected death of his friends; for his character prevented the tender feelings incident to the more intimate relations: but *his* poems relate to distant events, in which he was little interested, and he is even forced into the unfeeling guise of a translator.

This passion for rounded periods infected all the ancient poetry. Our elder poets endeavoured to end each line with a sounding word; and, when unable to effect it, always loaded the last syllable with the accent, without any regard to its propriety in that place. This is very generally allowed; yet this peculiarity is not found in the disputed poems, for the accent falls as it ought to do. Rowley asserts, in one of his prose compositions, that he had little relish for his *own* pieces after those of Chaucer; and we believe this assertion to be the genuine words of Rowley, because it would have been very inconsistent with Chatterton's prudence to have forged them. They are indeed decisive of Rowley's taste, and prove, if these are the poems of Rowley, a solecism in nature, that his execution was superior either to it or his judgment.

His ridicule of the foolish monk, p. 167, who excelled in the duties of his profession, yet employed himself in gossiping, and reading his insipid verses to 'maydens, hufwives, and unlured dames,' is humorous and pointed; but the employment is unsuitable to the monk of those ages, and not likely to be exposed by a brother, who, even for the credit of his profession, would have concealed the foibles of the professor.

'Hee sings of seynctes who dyed for their Godde,
Everych winter nyghte afreshe he sheddeth theyr blodde.'

Such language would in that age have been thought blasphemous; and the concluding idea is modern; probably from the epigram on Trapp:

'Read the Commandments, Trapp; translate no further:
For there 'tis written, *Thou shalt do no murther.*'

We must now look into the Poems themselves; and we shall find them very different from what may be expected from a priest. The Tragedy of Ella is entirely modern in its construction, in its events, and in its conclusion. In the epistle he thinks 'hallie tales' unmeet for public representation. It would require however little foresight to see, that when plays became only representations of profane history, the priests would lose both the profit and the honour of such exhibitions; besides, the sentiment occurs so pointedly in a book, which Chatterton must have seen, viz. the Lives of the Poets, that it must be at once decisive.

'Playes made from hallie tale I hold unmeete;
Let somme great story of a manne be songe:
Whanne as a manne we Godde and Jesus treate,
In mic pore mynde we doe the Godhedde wronge.'

This is the sentiment of Vossius translated in the above mentioned book.

'I am of opinion, says he, that it is better to chuse another argument than sacred: for it agrees not with the majesty of sacred things to be made a play and a fable. It is also a work of very dangerous consequence to mingle human inventions with things sacred: because the poet adds uncertainties of his own, sometimes falsities; which is not only to play with holy things, but also to graft in men's minds opinions now and then false. These things have place especially, when we bring in God or Christ speaking or treating of the mysteries of religion.'

Ella

Ella is formed from the School of Dryden, brave, intrepid, and invincible by every power but love. His mistress has every beauty both of person and mind; and, to make them miserable, a false friend is only requisite. This is a very modern story, and it is conducted as we might expect. The Chorus, a copy from Mr. Mason's *Elfrida*, sing in strains highly elegant and pathetic; but should we expect the following lines from a 'gude prieste,' when all earthly merit was thought to center in mortification and self-denial, and particularly in abstinence from sensual pleasures? And is this the language of the confessor of a man, who fled to the altar for fear of being obliged to marry a beautiful woman, and a relation of the king?

' I laie mee onn the grasse; yette, to mie wylle,
Albeytte alle ys fayre, there lackethe somethynge styll.

SECONDE MYNSTRELLE.

' So Adam thoughtenne, whann, ynn Paradyse,
All heavenn and erthe dyd hommage to hys mynde;
Ynn womman alleynne mannes pleasaunce lyet;
As instrumentes of joie were made the kynde.
Go, take a wyfe untoe thie armes, and see
Wynter, and brownie hylles, wyll have a charme for thee.'

There are many subsequent lines of the same kind which it were needless to quote. The parting speeches between Ella and Birtha are so many copies from modern tragedies, in order to display the abilities of some king of 'itars and pauses;' but the suicide, in the conclusion, is still more exceptionable. Mr. Addison, though no priest, and from whom piety and morality could not be expected, for the Dean would have these qualities to be the *exclusive right* of the church, was censured for making Cato say only,

' I fear I have been too hasty.'

But Ella stabs himself in a fit of bravery, and dies 'content;' nor does the manner of his death excite surprize or disapprobation in his followers. Let us hear no more then of Rowley's *morality*; it is the light blue cloud of the morning, which the first sun-beam dissipates or destroys.

We wish that our limits would permit us to follow every passage of Ella, for we could easily find its prototype in modern tragedies: but this is at present impracticable; we have still many points which require our attention, and which will draw us into extensive details.—We have not neglected the Dean, and we would wish to attend him, in every step, through

the extensive commentary, and the very laboured, though useless, notes; but the same reason forbids us,—our volume would equal his own, if we noticed every inaccuracy, or pointed out every contradiction.

‘ So spins the filk worm small his slender store,
And labours ’till he clouds himself all o’er.’

We shall, however, take the more leading features of his work, and from thence judge of his accuracy, his impartiality, and his consistency. We have already mentioned the imitations of Chevy Chase, in the first part of the *Battle of Hastings*; and it is remarkable, that they are *all* in the modern ballad, and frequently of *those parts* of it, which have *little* similarity to the *ancient poem* or its *original*, the Ballad of Otterbourne. The ‘grey goose wing’ was called, in the old ballad, the ‘swan feather;’ and, in the parallel passages, the Dean has more than once omitted to take those, where the similarity is pointed and striking, but has preferred others, where it is trifling and remote. The other imitations of this poem, the Dean asserts are those of Homer, not of his translator.

‘ The simile of the falling oak is enlivened beyond that of Homer; who converts his tree into mere ship-timber, whereas our poet’s image gives it a second life.

Ἡριπε δ’ ὡς δτε τις δρυς ἤρπεν, ἢ ἀχερῶς,
Ἡὶ πῶτος βλωβή, τήν τ’ ἔπει τέκτονος ἀνδρα;
Ἐξέταμον πωλέεσσι νέχκισι, νήϊον εἶναι. Il. Π. v. 482.

Then as the mountain oak, or poplar tall,
Or pine (fit mast for some great admiral,)
Nods to the axe, and with a groaning found
It sinks, and spreads its honours on the ground.

Pope, B. xvi. v. 591.

‘ It has been asserted, that Chatterton borrowed his Homeric similes from Pope’s translation; but the present instance, amongst many others, will confute that idea. The oak living again on the sea dignifies Homer’s image, which Pope’s translation had weakened and degraded.’

Were it our only care to examine the rival effusions of contending genius, our labours would be animated by the contest; and if we conquered, we should feel with glory our blushing honours, and recline under the shade of our laurels. Unfortunately for this note, the image occurs *often* in Pope’s translation; and the glowing fancy of the poet dictated his lines from the images in his memory. He had not books to which he could always have recourse; invention and recollection were often seemingly similar exertions. In the second part the same images occur,

occur, and the Dean *then* coldly refers to the former note; though candor should have suggested that *there*, the similitude is more considerable, and that the image of 'spreading on the ground,' is not the suggestion of the *Grecian poet*, but of his *translator*. There is a striking instance of the same—FORGETFULNESS shall we call it? in the Second Part of the Battle of Hastings, line 128,

'And lyfted bylls enfeem'd an IRON WOOD.'

This line passes without any annotation; but, on lines 203, &c. where these pointed and discriminated words are *not* observed, we, *then*, have the quotation from Pope, in which they occur.

'Above a wood, yform'd of bill and lance,
That nodd'd in the ayre most strange to fyght.
Harde as the iron were the menne of mighte,
Ne neede of slughornes to enrowse theyr minde;
Eche shootynge spere yreaden for the fyghte,
More feerce than fallynge rocks, more swette than wynd;
With solemne step, by ecchoe made more dyre,
One single boddie all theie marchd, theyr eyen on fyre.'

'The description of their armour is Homer's.

Above a wood appear'd of bill and lance.

Δήιον ἐς πόλεμον συνεκὶ κινυτο φάλαγξ,
Κυάσαι' σάκισιν τε καὶ ἔγχυσσι περικλυῖαι.

Il. Δ. v. 281.

Such and so thick the embattled squadrons stood,
With spears erect, a moving IRON WOOD.

Pope, B. iv. v. 322.

'This is correspondent with Malmesbury's account:—
"Pedites omnes cum bipennibus, conferta ante se scutorum
testudine, impenetrabilem cuneum faciunt."

'The description closes with a noble groupe of allusions, expressing the force, expedition, order, and eagerness of the army for engagement.'

Candor herself can only suggest, that the Dean looked into the original, while the translations were added by the bookseller, or the devils of the press.

When a line is so apposite as to strike conviction, the address of the reverend annotator to elude the consequence is remarkable.

'His noble soul came rushing from the wound,'
is almost exactly like Dryden's,

'And his disdainful soul came rushing thro' the wound.'

He only however observes, 'Pope and Dryden have this line almost verbatim, but it was scarce possible to convey the idea in other words.' But this is highly improbable, and if a hundred thousand poets had adopted the same idea, two would not have united in such a peculiar expression. It would have been an easier task to prove, that Pope and Dryden had ravaged Cannyng's chest, and literally stole all their beauties from this meteor of a dark and ignorant age.—The Dean has a facility in proving what he pleases; and it is only to drop the main question in the argument, and any conclusion may be drawn from any premises. This may appear unnecessary and unwarrantable severity. We must, in our own defence, produce a specimen of what may be expected from an attention and address *truly* antiquarian. It has been asserted, and we believe with truth, that 'knitting stockings' was an art invented, or at least practised, in an age posterior to the reputed Rowley's. The Dean however defends the opposite question in the following manner:

'The third line has been charged with anachronism, for giving an earlier date to the art of knitting stockings, than is allowed by Stowe; who speaking, in his Chronicle, of the dress which prevailed in queen Elizabeth's reign, p. 869, says, "that in 1564, William Rider, an apprentice with Thomas Burdett, at the Bridge foot, chanced to see a pair of *knit worsted stockings* in the lodging of an Italian merchant who came from Mantua; borrowed them, and caused others to be made by them; and these were *the first worsted stockings* made in England." But *filk knit stockings*, according to the same author, p. 867, were of an earlier date; for he says, "That in the second year of that queen (1560) her filk-woman, Mrs. Montague, presented her majesty with a pair of *black filk stockings* for a new-year's gift; which pleased her so well, that she sent for Mrs. Montague, and asked her where she had them, and if she could procure her any more; she replied, that she had made them on purpose for the queen, and that she would set more in hand; and from that time the queen wore no more cloth stockings. He adds, that king Henry wore only cloth hose, cut of ell-broad taffeta, or that by great chance there came a pair of *lang Spanisb filk stockings* sent him for a great present; and that Edward the VIth had a present of that kind made to him." But an earlier æra is assigned to this art by Chambers's Dictionary; which says, "that though it is difficult to assign the origin of this art, yet it is commonly attributed to the Scots, on this ground, that the first works of this kind came from thence; and on this account the *company of stocking knitters*, established at Paris in

1527,

1527; took for their patron St. Fiacre, who is said to be the son of a king of Scotland."—If this Scotch art was so far advanced in a foreign country at the beginning of the sixteenth century, can there be a doubt of its being known in England half a century earlier? At least the art of knitting, and weaving bone-lace, was more ancient than queen Elizabeth's time; for Shakspeare speaks of *old* and *antick* songs, which

"The spinsters and the *knitters* in the sun,
And the free maids that *weave their thread with bones*,
Did * use to chaunt." —Twelfth Night, Act ii. sc. 4.

* But the art of *knitting bosen* may be traced back to the beginning of the sixteenth century at least, by the authentic testimony of John Palsgrave, instructor in the French tongue to the princess Mary, daughter of Henry the VIIth; who, in his "Eclaircissement de la langue Françoise, printed in 1530," thus explains the several meanings of the word *knit*:

"1st. I *knitt* a knott—Je noue.—2d. I *knytt* as a mattenmaker knyetheth—Je tys—J'ay tyffe—tyftre. He can knitt netts well—Il scayt bien tyftre des raytz.—3d. I *knitt* bonnetts or *bosen*—Je lasse. She that sytteth *knyttinge* from morrow to eve can scantly win her bread—Celle qui ne fait que lasser depuis matin, jusqu'au soyre, a grant peyne peut elle gagner son payn.—4th. I *knytt* or bind together—Je annexe."

As, therefore, the expression of *knitting bosen* is used by Palsgrave, there can be little doubt but it obtained in Rowley's time, especially as the sense is not necessarily confined to the present mode of *knitting stockings*; for it might only imply *lacing*, agreeably to the French explanation of Palsgrave; but it was certainly much more than *fastening* or *binding together*, which he mentions as a different sense of the word.—*Hosen*, or stockings, of whatever materials made, (before knitting was invented) were necessarily to be cut, shaped, and fastened to the leg. Eleanor might in this manner have been *knitting berubite bosen*, and preparing them for wear.—Gascoigne, in his satire called the Steel of Glas, p. 296, describes one part of the finery of dress in his time, viz. anno 1579, as consisting

'In *silk knitt bose* and Spanish leather shoes.'

We beg pardon for the length of the quotation, and shall not detain or insult the reader with a long commentary. Knit worsted stockings are the invention of the sixteenth century, and to prove that *silk knit* ones were of earlier date, we have a quotation in which the *very word in dispute* does not occur; and we have, *then*, a quotation from Chambers, which

* "Do use to chaunt it" are the words of Shakspeare. The Dean has changed the tense, and it changes the whole tenor of his argument.

which mentions 'knitting' indeed; but the only evidence, and that too an *uncertain* report, is, of its establishment in *France*, a country whose communication with Scotland was frequent and intimate, while, with England, it was slight and transitory. After all, it was a century too late for the purpose, and, if it had been generally known in Scotland or France, it could scarcely be expected to have arrived at an obscure provincial town, and to have been an object of attention to a solitary monk. The remainder of the note is too contemptible to deserve a moment's thought.—On the whole, every part of the *Battle of Hastings* bears so strong a resemblance to the *Iliad*, that we cannot doubt their origin, especially as we find more often, the additions and peculiarities of the translator than of the poet. The reverend annotator labours to prove the contrary; but he has, in *no one* instance, shown the copy to be from Homer, from any *discriminating* circumstance not attended to by the translator, in that, or similar passages. The language is indeed generally less diffusive, and sometimes on that account more energetic, and more nearly like Homer than Pope; but this very general resemblance, in a poet whose rapidity was unequalled, and who sketched, at one effort, from a glowing vigorous imagination, can be no foundation for an argument. In fact, Chatterton and Homer wrote for bread, Pope for fame. The former were content if they produced their poems splendid, vigorous, and animated; if they caught the fancy, and carried the imagination of their hearers into other times, and displayed the transactions of other periods. The latter laboured with a scrupulous accuracy, in a polished age, and trusted less to his subject, which wanted the peculiar grace of novelty, than to the artificial arrangement of his images, and the glowing luxuriance of his language. It is this which constitutes the peculiar difference; and, in this view, we have not stated the improbability of Rowley's having ever seen Homer, or his having attended to him, in an age, when Lucan and Statius were universally admired, and, when the severer studies were relaxed by the contemplation of the tinsel of Italian poetry, and the imagination amused by the conceits of those who, like Bayes, endeavoured only to 'elevate and surmise.'

There is, however, another poet, who has not yet been sufficiently attended to in the contest. We trace in various parts the spirit of Ossian, riding on his dark blue cloud. 'Blood smokes on the steel—Arrows descend in clouds—Eyes shoot fire, like the blazing star at night—Swift as the falling stars—like thunder rolling at the noon of day.' These are such expressions as we might naturally expect from a student of
this

this bard of other times, from a lively imagination, captivated with the glare of novelty, and animated by the spirit of poetry, which breathes in many parts of these beautiful relics. A more careful search would point out other passages equally discriminated, and greater limits would allow of a more extensive illustration.

Shakspeare also, 'Fancy's wayward child,' shared the attention of our young poet. We feel his energetic powers in many parts of these poems; and, though the passages do not catch the attention, as when surrounded with the glittering trifles of Sherlock, though they unite with ease and propriety, and form one entire whole, with Chatterton's *own* productions, yet the student of Shakspeare and of nature will often trace such imitations, as could not be the effect of chance, or the consequences of the same original impression. In short, it is not easy to say in what author Chatterton cannot be distinctly traced. Will not the reader smile, when he is told that Hopkins and Sternhold, and the reverend Doddridge, have supplied this young Edwin with some of his images, or suggested the measure of his verse? Shall we for a moment doubt of the original of the following verse,

'From race to race thy family
' (All sovereigns) shall endure.'

Again,

'My name shall live for aye.'

Once more,

'By the Godde
That sits enthroned on high.'

Chatterton, in his Letters, speaks of one 'Lewis, a pulpit fop,' whom he had heard. Mr. Lewis, who had attracted Chatterton's attention, and excited his severity, was the evening lecturer at Castle Mead meeting, in Bristol, where Dr. Doddridge's hymns were sung. In one of the Sunday hymns is the following line,

'And closed his eyes to see his God.'

And, in the Battle of Hastings, we have the following very similar one,

'He clos'd his eyes and op'd them with the blest.'

But this is a digression, since we must again resume the subject of imitations; it is not, we hope, unpardonable, and may not be disagreeable, for to follow our author with precision is, in general, a task barren and disagreeable.

We soon arrive at the letter to the Dygne Maistre Canynge; and we there meet with an imitation of Hudibras, so palpable that

that it even rouses the reverend editor from the pleasing dreams into which his security had lulled him.

' A man ascaunce upon a *piece* may look,
And shake his hedde, to stir his rede about.'

On which the Dean remarks, ' This is not unlike the description of Sidrophel in Hudibras ;

' Who having three times shook his head,
To stir his wit up, thus he said.'

Ben Johnson has also a similar expression in the comedy of Every Man in his Humour:—' Edward Knowell.—'Slight, he shakes his head like a bottle, to feel an' there be any brain in it.' Act iv. Scene 2.—But it does not follow that these are plagiarisms either from Johnson or Butler; for the idea connected with the action, like others annexed to various gestures of the body, is founded in nature, and established by ancient and general custom, and therefore at all times open to every man's observation.'—He has forgot to observe, that the word 'piece,' applied in this way, was palpably modern. It is ridiculed in Shakspeare, as affected and pedantical; but this observation would scarcely have suited an editor, who looks 'neither to the right or to the left, lest love or pity should seduce him out of his way.' He has quoted the lines in Hudibras, and we shall examine his reasoning. The action of shaking the head is the *usual* expression of doubt, distrust, denial, and sometimes of anger; it is never the characteristic of mature thought, or deep deliberation. In fact it is the quaint, the unexpected combination of the subsequent image, which has gained it popularity; for we are pleased with the conceit, and do not wait to examine the justice of the conception. If the Dean looks into the best critical authors, he will find this to be the very definition of wit; an unexpected combination of images, in themselves distant and distinct, but which are brought together by a coincidence entirely artificial. We do not mean to quote the words but the meaning of critics, and the amplest commentary would be the consideration of the different passages in the very pleasing and witty poem of Hudibras. We must not be minute in our criticisms, lest the length of the article should render it disgusting; and yet it is almost impossible to avoid remarking the antiquarian importance of the annotator in displaying the architecture of a castle, and proving it to be the drawing of Rowley, though he confesses it is the work of no given age, but a fanciful congeries of ornaments, without design, and without meaning. The origin of Chatterton's heraldic disquisitions are well known, and the arms

arms in question might be furnished from a book in the possession of every coach-painter in England, (Guillim's Heraldry.)—It excites a different sensation to observe the conduct of the antiquarian on another occasion, and pity takes place of every other passion. Dryden has made Cleomenes talk of the Copernican system many years before its invention, and an emperor of Barbary appears in another play to be intimately acquainted with the Roman poets; yet these are trifling anachronisms to the pretended Rowley's, who talks of Turkes before the name had an existence.

‘ And beareth meynthe of Turkes onto the greene.’

This circumstance must at once decide the controversy; for unless Rowley had been inspired by some other power than that of poetry, he could not have fixed on a name which *confessedly* did not exist for many years afterwards. The Dean, however, only observes that ‘ HE SPEAKS BY ANTICIPATION OF THE TURKS, who having conquered the Saracens, against whom the crusade was directed, became a sovereign power in 1274, and fixed their seat of empire at Constantinople in 1453. Though they were originally Heathens, they embraced Mahometism, the religion of the people whom they had conquered. The terrible ideas which the Christians had entertained of the Saracens during the crusade, made the writers of those times to rank them under the general title of Heathens, who are by them styled Saracens. Thus Gower and Pierce Plowman call Trajan a Saracen; and a poetical version of the Gospels for Sundays, not less ancient than Chaucer's time, gives the same name to the Heathens mentioned in the Old Testament. Robert of Gloucester says, that St. Edwyn forsook the Law Sarracyn, i. e. the Pagan religion. And in a romance of Merlin (Cotton Library, Caligula, A. 2. f. 33.) the Saxons are called Saracens.’

We meant to have made some observations on the very different accounts of the transaction between Chatterton and Rudhall, on the means of blackening parchments, but we shall defer it till our Review of Mr. Warton's pamphlet.

We cannot conclude this part of our subject without mentioning a few different words, which the Dean observes that Chatterton did not understand. He, however, certainly understood *his own* meaning; and, if that is agreeable to, and consistent with the context, no argument can be derived from the explanation not being equally exact with that of Junius, and the Promptuarium Parvulorum.

We allowed ‘dreste,’ p. 231, is not properly explained; but the speech of Hurra opposes the talking coward to the reserved

reserved hero; and is it not natural, in that view, to say that, 'The cock speaks LEAST tho' ready to fight?'

Chatterton was not aware that every word would have been canvassed with antiquarian accuracy. We were ourselves startled at the note on the 'merk plant.' The nightshade is not a parasitical plant; but then it is certain that this name is never applied to the ivy, and the context clears up the difficulty. 'Battayle smeething with new quenched gore,' embraces 'pleasure' like a 'dark plant;' for it is the name of no particular vegetable, but was coined for the purpose of expressing the contrast between the damsel and her paramour. We are much mistaken if we have not seen the original of this idea in a ludicrous song, descriptive of the embraces of a lady and her black lover.

Houton, and our editor's solemn trifling, have been already commented on and explained in the Monthly Review. 'Blede,' in p. 396, certainly refers to death, as will appear from the context. Old language, which was far from copious, seldom possessed many words of a similar meaning, and we have already, in this page, an old word for abide: yet, in Rowley, we meet with Danes and Dacians, Mancas and Marks, Estels and Stars, Meas and Meadows. This is a proof of a language copious and expressive, not of one emerging from barbarity, and though energetic and nervous, yet often scanty and deficient. In short, it is a proof of a greater cultivation and refinement than it could have had in the days of Rowley. There is still another word, that is criticised, as not interpreted with exactness. 'Blent,' p. 410, is said to mean 'mixed,' not 'ceased;' but we are well assured of the source. In Bailey's Dictionary it hath both meanings, but the *last* is marked as obsolete, and for the other the authority of Spenser is quoted. This very preference is striking and important. Rowley would certainly have taken the old meaning, and Chatterton, in imitation, probably did the same. It is suitable to the context, and, in every respect, the interpretation of the word in *that place* is proper.

Perhaps we have already followed our editor with too scrupulous exactness, and we shall now soon take our leave. We would do it with candour and good humour, though we cannot express our delight at the entertainment. But there is yet a subject that requires our attention. Chatterton has been said to imitate every poet from Pope and Dryden to Hopkins and Sternhold. It is not our intention to increase the number of collectors of parallel passages, for many have been collected with great ingenuity and exactness, if we are rightly informed, by the accurate coadjutor of Dr. Johnson in his edition of Shakspeare.

But

But the Dean has repeatedly questioned the probability of the imitation, and contended, that each poet had only copied nature. We allow, indeed, that many expressions are so general, that they may have been easily suggested, by the most familiar ideas. It has been contended, that 'go before, I'll follow,' was a translation of Terence's 'I præ, sequar:' and, in the present poems, 'And tears began to flow,' are the very words of Dryden. But, in these instances, the expressions are obvious and familiar; they *may* indeed be imitations, but there is little room to suspect it*. A disputant on either side may, however, be supposed partial in such a controversy; we will establish an umpire, whose judgment is unquestionable, and whose impartiality cannot, in the present instance, be impeached: we mean the learned and judicious Dr. Hurd. His discourse on Poetical Imitation, published in his Commentary on the Epistles of Horace to the Pisos and Augustus, has been equally the admiration of the elegant critic and learned scholar. It points out, with much precision, the different causes which may occasion an apparent imitation, as well as the discriminating marks which will detect a real one.

The first mark is, 'An identity of expression, especially when carried on through an entire sentence.' If this be just, can we doubt whence the line above quoted was derived,

'His noble soul came rushing from the wound.'

Or,—'Why art thou all that Pointelle can bewreene?'

Again,—'Be your names blasted from the roll of dome,'
in modern English exactly resembles,

'My name be blotted from the book of life.'

Shaksp. Rich. II.

These similarities are endless.

II. 'Where the similarity of thought and application of it is striking.' There is a very peculiar instance of this in a metaphor apparently copied from Gray, 'Clouds of carnage.' Again, in the Battle of Hastings,

'Where lyfe and dethe strove for the masterie.'

We find the thought and the application in Shakspere,

'That Death and Nature do contend about them
Whether they die or live ——'

III. 'Even in a paraphrase, if some fragments of the inventor's language remain, the imitation may be traced.'

'As

* It should be remembered however, that *both* in Dryden and Rowley the words 'And tears began to flow' form a complete verse. This is more than can well be allowed to accidental coincidence.

' As ouphant faeries, whan the moone sheenes bryghte,
 In little circles daunce upon the greene,
 All living creatures flie far from their syghte,
 Ne by the race of *destinie* be seen;
 For what he be that ouphant faeries stryke,
 Their soules will wander to Kyng Offa's dyke.'

This is decidedly from Shakspeare, and, as certainly, from Warburton's edition, as has been already explained *.

' You moon shine-revellers, and shades of night,
 You *ouphen* heirs of fixed *destinie*;
 He who *speaks* to them shall die,
 I'll wink and couch, no man their works must eye.

IV. ' A peculiar and no very natural arrangement of words.'

' An arrow with a silver *bede drew* he.'

Battle of Haft. PART I.

Thus in Chevy Chace,

' An arrow of a cloth yard long
 Up to the *head drew* he.'

But in the more majestic SECOND PART of the Battle we find,

' And *scatters* nights *remains* from out the sky.'

Most certainly it is the language and idea of Milton, who says,

' *Scatters* the *rear* of *darkness* thin.'

V, ' The uncommon construction of words *not identical* on a similar subject.' In the first Eclogue we read,

' Now doeth Englonde weare a bloudie dresse,
 And with her champyonne's gore her face depeynete.'

The construction and subject are exactly similar to Shakspeare's in Henry IV. Part I.

' When I shall wear a garment all of blood,
 And stain my favours in a bloody mask.'

VI. ' A single word when new and uncommon.' The *sleeve unravels*. Shakspeare says, ' The *ravelled sleeve* of Care.' Again,

' *Mie* honoure yett some *drybblet* joie may fynde.'

His favourite and original Shakspeare, in a similar situation, makes his hero say,

' I should have found, in some part of my soul,
 A drop of *patience*' —

* See Monthly Review.

VII. 'The improper use of an uncommon expression in very exact writers.' Poor Chatterton! this is not descriptive of thee. Thy short life was indeed spent in pursuit of fame, but the fire of thy genius did not lead thee to pursue it by an exact polish, or repeated attentions. The *limæ labor & mora* must be sought in poets surrounded with ease and affluence; it may be conspicuous in the work of a recluse monk, but not in one of an active vigorous imagination. If exactness were the characteristic of these poems, it might be a striking argument of their authenticity; but they are sometimes loose in their arrangement, and inaccurate in their metaphors. If, however the poet were not himself exact, accident, or some other cause, led him to the perusal of a work, where the fault is probably too vehement a struggle for accuracy, and an unnecessary refinement, we mean Warburton's edition of Shakspeare. There is an additional proof that his old words were taken from modern copies, in the word '*unaknelled*;' it is the emendation of Pope, for the old term '*unanealed*,' and is, at once, an instance of this mark of imitation, and a proof of the source, from which the spirit of his poetry was derived. But we must return—

IX. 'When the expression is antique in the writer's own language.' This imitation leads to the consideration of modern poetry only. We have, indeed, found some expressions scarcely suited to the era of the reputed Rowley; but are hardly confident enough of our knowledge of antiquity to hazard a remark. It is certain, however, that the following line is not of that age,

'Rycharde of Lyon's hearte to fight is gone.'

X. 'Identity of rhyme, joined to a similarity of expression.' Will any one doubt the following imitation from this mark?

So right the shaft he sett,
The grey goose wing that was thereon
In his heart blood was wett. Chevy Chase.
The grey goose pinion that thereon was sett
Eftsoons with smoking crimson blood was wett.
Battle of Hastings.

XI. 'Flatness of expression, for the sake of rhyme, in an exact writer.' We despaired of finding this mark of imitation, for the spirit and fire of our author's poetry gives few instances of a flat expression.—But is not the following of this kind? And an imitation of honest Sternhold?

Let mercy rule thyne infante reigne,
'Twill fast thy crown full sure;
From race to race thy familie,
All severigns, shall endure. Sir Chas. Bawdin.

XII. 'The same pause and turn of expression.' In the same poem are these lines,

'The cruel axe that cuts thye necke,
It eke shall end my lyfe.'

And in the popular opera of Gay we find a similar expression and metre,

For on the rope that hangs my dear
Depends poor Polly's life.

XIII. 'Especially when joined with similar rhymes.'—
Thus,

My love is dead—gone to his dethe bed. Ella.
No, no, he's dead—gone to his death bed. Hamlet.

XIV. 'A seeming quaintness and obscurity of expression.' The 'iron wood,' already quoted, is a striking instance of this mark; and we have also mentioned another,

And shake his hede to stir his rede about.

XV. 'An exact copy in passages not familiar, or likely to be detected.' We have already a curious instance of this, in the passage quoted from Vossius; and it has been asserted, we believe by Mr. Croft, that the six first lines of the prologue to the tragedy of Godwyn are versified from the beginning of the article in the *Biographia Britannica*. This sentiment, in the first six lines, is certainly not entire in the introduction to the article of Godwin, but the latter part of his injustice to the church is afterwards expressed; and the plan of the whole resembles so much the account of the banishment of Godwin in this collection, that there can be little doubt of the source from which his information was derived.

We have thus pursued our poet through the different steps by which imitations can be most certainly traced; and have taken the most striking materials that fell in our way, without much solicitude to whose diligence and assiduity we have been indebted; in fact, we had such a large collection that we really found, our plenty had all the effect of poverty; it was difficult to select, where numerous passages were equally adapted for admission. We have therefore taken the liberty of abridging the language of Dr. Hurd, and have quoted the shortest passages that could illustrate his rules. We must now finish this very long article: we have attended the editor with patience, through a great extent, and hope we have fully proved our first assertions. 'Sequimur probabiliora, & refellere sine iracundia & refelli sine pertinacia parati sumus.'

As

An Archæological Epistle to the reverend and worshipful J. Milles, Dean of Exeter, &c. to which is annexed a Glossary, extracted from that of the learned Dean. Second Edition. 4to. 1s. Nicholls.

WHAT have we here? Herod out-heroded! It is very true: Chatterton has no chance with this archæological hero; the words are longer, have more consonants, and the old words are more numerous in this *modern ruin* than in any of the lucubrations of the celebrated Rowley. If he did not therefore confess his age, we should, at least, think him Rowley's elder brother, and not much below the celebrated Robert of Gloucester, whose elegant metre and flowing rhymes have excited the admiration of Mr. Bryant. The poem, however, in its progress, degenerates into the language of our own times, and celebrates the heroes of the present age: but this is an inconsiderable obstacle; a true antiquary will easily discern, that *these* are the interpolations of a transcriber, who guesses when he should investigate, and composed when he should only have read.

The preface is highly humorous. The author claims the 'free simple right' of this mode of writing, if the disputed poems should be proved spurious. We have no objection to contribute our labours to his success; but fear that a 'caveat' will appear in favour of Mr. Malone, whose archæological attempts were prior to those now before us. The gentlemen of Westminster-hall must then decide; and we would recommend the reverend etymologist, Mr. Horne, either as solicitor or advocate. Dr. Johnson shares also the ridicule of our lively author, who seems scarcely able to forgive his disrespect for Milton's political tenets, and the *venal* direktion of his *own*; but this subject would lead us from our path. We confess that we felt a peculiar pleasure from the animated little piece of the present author; we were wearied with solemn farce and sounding trifles; and were disgusted even with the prospect of victory, in a trifling contest. It is fair that our readers should share the pleasure; we shall therefore, as a short specimen, of the preface, transcribe the postscript.

P. S. I have lately conceived that, as Dryden, Pope, &c. employed their great talents in translating Virgil, Homer, &c. that it would be a very commendable employment for the poets of the present age to treat some of the better sort of their predecessors, such as Shakspeare and Milton, in a similar manner, by putting them into archæological language. This, however, I would not call *translation*, but *transmutation*, for a very obvious reason. It is, I believe, a settled point among

the critics, with Dr. Johnson at their head, that the greatest fault of Milton (exclusive of his political tenets) is, that he writ in blank verse. See then and admire how easily this might be remedied.

PARADISE LOST, Book I.

Offe mannes fyrste bykrous volunde wolte I singe,
And offe the fruiſte offe yatte caltyſnyd tre
Whoſe lethal taſte into thys worlde dydde brynge
Bothe morth and tene to all poſteritie.

How very near alſo (in point of dramatic excellence) would Shakspeare come to the author of *Ælla*, if ſome of his beſt pieces were thus tranſmuted ! As for inſtance the ſoliſoquy of *Hamlet*, "*To be, or not to be.*"

To blynne or not to blynne the denwere is ;
Giſ it be bette wythin the ſpyte to beare
The bawſyn floes and tackels of dyſtreſſe,
And by ſorſoynnyng amenuſe them clere.

But I throw theſe trifles out, only to whet the appetite of the reader, for what he is to feaſt on in the ſubſequent pages.

The poem itſelf is little more than a Rowleian addreſs to the different perſonages of the controversy, in eaſy and ironical ſtrains. The cauſe of the eaſy language the author has explained in his preface. In ſuch caſes, he ſays, 'Rhymes may be found as plenty as blackberries,' for archæology introduces 'a regiment of new-old words,' and we may take either the old or the new ones, as ſuits convenience. Another relief is, that you need not be ſolicitous about grammar ; for a commentator will eaſily heal every wound of Priſcian's head ; but the inſtar omnium is the dear 'little Anglo-Saxon prefix y,' which may be assumed and dropped at pleaſure. We may alſo add, for he is hardly aware of *all* the archæological advantages, that the final *e* may be accented or not, as you pleaſe ; and that a commentator, who generally, from his dullneſs, is apt to magnify, will raiſe an exact imitation into a ſuperior excellence, and give a meaning to obſcure hints, which neither had nor deſerved any. May my works, exclaimed our very reſpectable coadjutor Ariſtarchus, after a full contemplation of the excellencies of the acute and reverend editor, may *my* works only attract the attention of a commentator like Dr. M. and I ſhall deſy the herd of critics and the baleful tooth of envy !

As a ſpecimen, we ſhall ſelect ſtanzas 5th and 6th, the addreſs to Dr. Percy and Mr. Tyrwhitt.

Deane Percy, albeytte thou bee a Deane,
O whatt ear te thou whanne pheered with dygne Deane Mylleſ.
Nete botte a groffyle Acolythe I weene ;
Inne aautyante barganette lyes alle thie ſkylle.

Deane

Deane Percy, Sabalus will hanne thy foughle,
Giff mo thou doest amate grete Rowley's yellowe rolle.

Tyrwhyte, thoughe clergyonned in Geoffroie's leare,

Yette scalle yat leare stonde thee in drybblet stedde.

Geoffroie wythe Rowley how maieft thou comphere?

Rowley hanne mottes, yat ne manne ever redde,

Ne couthe bewryenne inne anie syngle tyme,

Yet reynneythe echeone mole, in newe and swotie ryme.'

Our author, however, wants not archæological resources: his more modern rhymes are easy and exact—*Ex pede Herculem!*

' O mighty Milles, who o'er the realms of sense

Haft spread that murky antiquarian cloud,

Which blots out truth, eclipses evidence,

And taste and judgement veils in sable shroud;

Which makes a beardless boy a monkish priest,

Makes Homer string his lyre, and Milton ape his jest;

Expand that cloud still broader, wond'rous Dean!

In pity to thy poor Britannia's fate;

Spread it her past and present state between,

Hide from her memory that she e'er was great,

That e'er her trident aw'd the subject sea,

Or e'er bid Gallia bow the proud reluctant knee.'

* * * * *

' Teach her, two British armies both subdued,

That still the free American will yield;

Like Macbeth's Witch, bid her "Spill much more blood,"

And stain with brethren's gore the flooded field;

Nor sheath the sword, till o'er one little isle

In snug domestic pomp her king shall reign and smile.'

The acute severity of these lines is almost unexampled; each word is a wound, and, like that of the *colpa di coltello*, it is inflicted while no danger is apprehended.

In the second edition some notes are added, and particularly the following one, on the third line of the twentieth stanza.

' This was left unnoted, in the first edition, in order that it might prove a crust to the critics: and, if the author is well informed, some of them have mumbled it. They say, and they say truly, that there is no such expression in the play of *Shakspeare*. But, in the representation of that play, where *Dryden's* alterations are admitted, for the sake of some very fine old music, which *Lock* originally set to them, the following chorus over the cauldron is well known to the frequenters of the theatre;

He must, he shall—he will *spill much more blood*,

' And become worse to make his title good.'

Now the author has cautiously not called the witch, who sings this, *Shakspeare's* witch, but *Macbeth's* witch; and therefore the quotation is pertinent, though Dryden, and not Shakspeare, put the words into her mouth.'

The critics, however, are still obliged to this author, for he has not yet left them without their *crust*; and, in this dearth of literary entertainment, the advantage is considerable. With all his *caution*, he is not aware, that *Dryden never altered a single line in Macbeth*; the additions, &c. were made by sir William Davenant, and stolen by *him* from an unpublished play, by Middleton, entitled 'The Witch.' See some account of this transaction, by the very intelligent and judicious associate of Dr. Johnson, in the last edition of Shakspeare, vol. i. p. 325, &c.—Though, for the author's sake, we wish to see the third edition of this humorous epistelle, we hope that we shall not, by another note, be left without a morsel of bread.

Observations on the Poems attributed to Rowley, &c. 8vo, 1s. 6d. Bathurst.

THESE Observations appear to have been a posthumous legacy, from an unknown author; and they are now given to the public, to assist it in forming its judgment of this famous controversy. We feel little of that affected delicacy, which spares the ashes of the dead, because they are *only* ashes, but would speak of every one as they are 'and nothing extenuate or set down aught in malice.' It is cowardice to strike where you can meet with no resistance, or to insult where there can be no opposition: but these circumstances cannot affect a Reviewer—he is in the awful character of both judge and jury; and he is bound to do justice, whoever may be the culprit. We want however no apology for our conduct in this respect; for there is an air of candor and plain good sense in this pamphlet, which attracts our attention, in spite of a little prepossession which appears in a few places. The author has started arguments enough to convince himself, if he would allow of their operation; and, like Felix, is already *almost* persuaded to become a convert. He considers each poem in the order in which it has appeared in Mr. Tyrwhitt's edition. There is little worthy of notice in his observations on the eclogues. Mr. Walpole has however cleared up a doubt which startled even the present champion of Rowley; that is, the choice of a story so obsolete for the second eclogue as the period of Richard I. In fact, *that* was the period first fixed on for these poems; this eclogue was probably one of the first; it was published, and could not be recalled. Rowley is indeed often chearful; but he is sometimes betrayed into levities, if not unworthy of the clerical

rical character in these times, yet very unsuitable to a monk of the fifteenth century.

The author remarks that the title of *Ella*, viz. a Tragical Enterlude, or a *Discoorseynge* Tragedy, is distinct and discriminated; but he will allow that it is not explicit enough for those who knew nothing but mysteries, or moralities. These may also be styled *Discoorseynge* Tragedies; the personages, not the conduct of the piece, distinguish it. But no argument is here necessary; for Godwin is without such a title, and it is unwarrantable to assert, that *then* such tragedies may have become common, while we are certain, that they were not known fifty years afterwards. Our author next endeavours to amend four lines; and he does it dextrously; but the very attempt shows the imitation. Would the learned author teach Cæsar to arrange his Velites and Hastati; or Cicero how to prevail with the senate? It is a similar task to teach Rowley, if it be Rowley, to write old English. There is however a plain answer to this part of his pamphlet, that Chatterton's explanations are consistent with the *context*, and the *commonest* glossaries; they are *inconsistent* with it, and the *real* meaning of the words in the fifteenth century. This is a *fact* that no argument can answer, and no comment elude. It is a little surprising, that Chatterton however should have interpreted 'clergyond' by 'taught.' The text will not admit of the interpretation. It is not the meaning of the word in any age; and his old friend Speght, or indeed the sound itself, would have led him to the truth; besides, in the prologue to Godwinne, he has given its real meaning. It must therefore be an error in placing the mark of reference, and the effect of the printer's negligence. Our author has told us that 'Summertons' are found only in Cambden; *we* will tell him, that Bede and his companions occur frequently in the same work, and, even his old signature Dunhelmus was probably derived from this antiquarian, and Chatterton mistook it for a proper name. It is plain he could not have it from the pretended Turgottus Dunhelmenfis; for *then* he would not have taken Dunhelmus for a signature, but have kept it in its proper place, as expressive of a country. We will venture to leave the rest of this author to the general observations in our first article of the Dean of Exeter's work. *They* will, in general, relieve the difficulties and lessen the doubts; but there is not one passage that we would wish to elude, if our limits would permit us to enlarge,

We before declined assuming the challenge to Mr. Tyrwhitt, and we shall still do the same; but the author of this pamphlet is equally careless with Dr. Milles; while he contends that

Chatterton could not have known many words, he points out several accessible sources from whence they may be derived.

Strictures upon a Pamphlet, intitled Cursory Observations, on the Poems attributed to Rowley. 8vo. 1s. 6d. Stockdale.

WE have been particularly anxious, in our review of this controversy, to comprehend, clearly and fully, the arguments of those who wish to establish the authenticity of the disputed poems. We have not, indeed, been always successful; for, whether from our searching with too much attention, for the solution of a common argument, or whether from its being really too deep for our comprehension, we have sometimes found the reasoning unintelligible; and sometimes, what has been displayed with much pomp and ostentation, has appeared, on reflection, to be very trifling and insignificant. We have laboured to understand the present author, but could find nothing that had the semblance of an argument, nothing which, even for a moment, could employ the reason. We were never more embarrassed; 'Great men do not write books on long noses for nothing;' 'More must be meant than meets the ear.' Mr. Burnaby Greene, the reputed author of this pamphlet, is a pindaric poet, and the translator of Pindar himself. We therefore first thought of Mr. Garrick's receipt, and attempted to read it, like a witch's prayer, or a birth-day ode, backward. It had however no effect. We then read it from the right to the left, but it was still unintelligible. At last, resolved effectually to discharge our duty to the public, we followed Swift's advice, and submitted it to a distillation, with every precaution that Paracelsus or Basil Valentine could have suggested. The receiver was watched with the most scrupulous attention, and the following appearances were remarked. The fire was raised slowly, and a large quantity of frothy insipid phlegm, or water, first came over; it sparkled like Champaign, but was entirely tasteless. Some oil next appeared; it was very trifling in quantity, and even, at last, it was but slightly acrid. Fire had no further effect; and a very large caput mortuum remained, which was put into a crucible, but no heat could volatilize it, and from it the most careful washing could not extract a particle of salt. There was, at first, reason to suspect a small quantity of metal in the bottom of the crucible, but, as there was neither the weight or the solidity of such a substance, we would be very cautious of deciding positively on the subject. We then mixed the oil and water, and drank them, with the proper precautions of absolute silence, inviolable chastity, &c. so easy to all true adepts; but they created so great confusion in the brain, they introduced such a number of transitory volatile images, that we were very glad when the

the effects had ceased, and reason had re-assumed her sway. The only apology we can make to the public, is to relate our labours and our hazards in their service; 'forſan & hæc meminiffe juvabit.'

Rowley and Chatterton in the Shades; or, Nugæ Antiquæ & Novæ. A new Elyſian Interlude in Proſe and Verſe. 8vo. 1s. 6d. Becket.

EVEN Elyſium is inveſted in this important conteſt, and its venerable perſonages are, again, introduced to this earthly ſphere, to give freſh life to the controverſy, or to overwhelm the combatants with keener ridicule.

'By land, by water, they renew the charge,
They ſtop the chariot, and they board the barge;
No place is ſacred' —

We muſt confeſs that this author, with no common ſhare of learning and vivacity, has entered the liſts againſt the ſupporters of Rowley; and, if he has not added to our ſtock of knowledge, has enlivened the faded proſpect with brighter colours, and inſpired us with freſh ſpirits to renew our toils.

The author wiſhes to catch amuſement from trifles, and to be diverted from the conſideration of 'Res Romanæ perituraque regna;' he alſo deſigns to try, whether the claims of Rowley can be combated, 'without deſcending to ill-natured perſonal reflections.' The deſign is truly laudable, yet the following paragraph approaches ſo nearly to the more ſevere attacks of the other diſputants, that we muſt imagine the author had forgot his deſign, or formed a different idea of its nature. Chatterton, in his intended tour to the other world means, 'to obſerve the workings of the deluſive ſpirit, the ſtrong magic of prejudice, the force of burleſque literature, and the proſtitution of ſuperior abilities to laborious folly, difficult trifles, and unſatisfactory inveſtigation.' Aut Eraſmi eſt, aut Diaboli.

Our trifler, for ſo he ſtyles himſelf, is alſo an archæologiſt, but cannot be compared with the former author, either for old words or old ſpelling. He candidly acknowledges his inferiority in this reſpect, but the metre of the introduction is eaſy and elegant.

This interlude conſiſts of two acts. Rowley is introduced in 'high glee,' for he had been juſt informed that he was a reputed epic, paſtoral, moral, and panegyric poet. Chatterton ſubmiſſively addreſſes him, but the full tide of his ſatisfaction renders him inſenſible of his approach. At laſt Rowley catches part of his ſpeech, and aſks if he did not allude to ſomething particular,—'Allude, ſir, ſays Chatterton, I am nothing but alluſion, or, if you will, illuſion, from the toe to the crown.' 'Sprites of the bleſt, to hear a man talk of impoſſibility! The ameuſed nations'—

Rowley,

Rowley, 'I must interrupt you a moment: your dialogue smacks not of modern lore, you seem to have lived in other times, though I cannot say I recollect your features in this place. (*Afide.*) There is something in the wildness of his port, and the lightning of his eye, which marks superior intelligence. What climate had the honour of producing you, sir? for, though you use the British speech, I am inclined to believe the powers of any other are familiar to you.'

Chatterton then, in his Old English, and in a few of the words, which have been considered as peculiar to Somersetshire, describes the distressed state of his country, for this author's mind seems to be constantly filled with our national misfortunes, and an eclairecissement soon takes place. Rowley asks, 'But who are you, pray?'

Chatterton, 'Who am I, sir? why sir, I am you and you are I, mutatis mutandis, by the strangest hypostatic union that ever existed.'

The rest of the explanation follows, and they are soon intimate. Rowley's curiosity is however excited, and he says, —

Rowley, 'But really by the account, your genius must have been fertile, in the highest degree, your erudition extensive, and your versification polished and pure.'

Chatterton, 'So some have asserted; but you know, when once a commentator has determined to see a meaning, what power can prevent the accomplishment of his purpose? He sees illusions where none exist; he sees history where none was extant; he makes transpositions, alterations, and accommodations of unresisting passages, and, with all the exultation of Pythagoras himself, attributes his own inventions to the patient author before him.'

We cannot pursue this animated account in the words of the author: in short, Chatterton informs him of the whole state of the controversy; of the ransacking libraries, torturing evidences, who could scarcely read, and drawing the whole tribe of antiquaries, from the darkness and confusion to which they had been consigned. They then agree, if Minos will permit, to revisit the earth, when they are interrupted by Ossian, who majestically recites the beginning of the third book of Fingal, and retires, looking earnestly at Chatterton. The young stranger explains this appearance, not much to the credit of Ossian's translator, who is supposed to be the author, and says, that Ossian having *lately heard* the song recited, *repeats* it with much satisfaction. The design was new, and the first appearance captivating. 'The world, he observes, seconded the plan; and, with the doughty assistance of Scotch lairds

lairds and Scotch professors, by mere dint of dissertation, he also proved their authenticity.'

As if this trifle was destined to attack *all* pretenders to antiquity, after a glance at Father Hardouin, and his strange hypothesis, Phalaris and Dr. Bentley are introduced; the character of the latter is admirably supported, and it shows, that the author is well informed of the merits of that controversy, which, with similar circumstances, and little superior importance to that now under consideration, attracted very general attention. With a few slight reflections the first act concludes.

In the next act they seem to advance towards this world, but do not arrive at it. Perhaps the author thought that these jeux d'esprit should be short, and that what will for a few moments amuse, when continued may disgust. And perhaps he would not extend his piece, lest he might be induced to admit some personal reflections, which he wished to avoid. They are amused, however, with a variety of entertainments on the way. They meet William the Conqueror, who, in majestic blank verse, owns his obligations 'to a stripling's hand,' for his new existence. Ella and BIRTHA follow, and, in the measure of the tragedy, rejoice at their 'novel fame.' Mr. Archdeacon Turgot and the fair Kenewalche, whose ideal form had been described in the most luxuriant and glowing language, by a pretended disciple of the ungallant saint, Cuthbert, who would not allow any female to repose in his convent, then appear. They are very amorous, and after a few '*dark hints and obscure allusions,*' not *peculiar to antiquity*, they retire, and leave room for the respectable bishop Carpenter, and the dygne maister Canynge, 'that grete good man, the friend of the church, the companion of kings, and the fadre of his native city.' Their conversation is partly poetical, but the author's talents in this way have not yet been fully displayed. Their successors are Pierce Plowman, Chaucer, Lydgate, and Spenser, who converse in their peculiar strains, with a spirit and elegance seldom found in their real poems. Leland, with a troop of antiquaries, lexicographers, glossarists, etymologists, &c. follow, and are supposed to sing an ode, which is animated and poetical in a high degree. We shall quote a few lines, and wish we had room for more.

' Illusion come—work thy all-potent deed,
And deal around the land thy subtle dole.

Be the solemn subject drest,

In antique members, antique vest:

In times proud spoils right gorgeously arrayed;
With many a strange conceit, and lore profound;
There be the bookman's sapient art displayed,
While Folly gapes, and Wonder stares around.

See

'See Fancy wafts her radiant forms along,
Borne on the plume sublime of everlasting song.'

They then pursue the journey; and Rowley observes, that perhaps the same circumstances and the same conversation may occur again, 'for two friends of similar dispositions will insensibly repeat the same ideas, and communicate to each other the same discoveries, with trivial variation, relative to a favourite subject, with the same satisfaction as at their first discovery.'

We shall now leave them to their future adventures.—We have derived much pleasure from this elegant trifle, and have extended the article to a greater length than we intended, to communicate some share of it to our readers.

The History of Scotland, from the Establishment of the Reformation, till the Death of Queen Mary. By Gilbert Stuart, Doctor of Laws, and Member of the Society of Antiquaries at Edinburgh. Two Vols. 4to. 1l. 5s. in Boards. Murray.

THERE is not, perhaps, in the whole compass of modern history a more doubtful and intricate period than that of Mary, queen of Scots. It has been the fate of this unfortunate princess, not only to have been persecuted with unrelenting malice while in life, but to have had her memory stigmatized to future ages, by the credulity, or prejudice of historians. By the disposition of the times, she was in a particular manner exposed to the virulence of calumny. In the reign of the Scottish queen, the Reformation in that country was accomplished; and the abettors of the new doctrines, animated with the mistaken zeal, rather than the spirit of true religion, violated every principle of candour, justice, and decorum, in opposing the opinions, as well as in decrying the practices, of those who adhered to the Romish church, at the head of whom was the unfortunate Mary.

But it was not religious prejudices alone which perverted the sentiments of that age. The minds of the people were inflamed by the artifices of a powerful faction, which, under the pretext of preserving the new ecclesiastical establishment, meditated, however secretly, no less an enterprize than to obtain the sovereignty of the kingdom. To the leaders of such a party the queen must have been particularly obnoxious; and accordingly, as occasion required, they employed against her not only every art of intrigue, but every bolder measure of opposition, which ingenious malice could invent, or the most daring and unprincipled ambition was able to accomplish.

It

It was also the peculiar misfortune of Mary to become an object of jealousy, and consequently of hatred, to the queen of England; who, actuated with the animosity of unsuccessful rivalry, endeavoured by all the efforts of political machination to tarnish the fame, and destroy the tranquillity of a princess, celebrated for her beauty and her various endowments, beyond all the women of that age. To forward this ungenerous and criminal purpose, Elizabeth maintained a private correspondence with the principal of Mary's subjects, whom she not only instigated to disloyalty by pecuniary gratifications, but openly protected in their revolt.

Amidst such factions and incendiaries, it is no wonder that the reign of Mary was disfigured by the misrepresentation of historians. The principal writers of that age, Knox and Buchanan, were her avowed opponents; and it is, therefore, with the greatest reserve that we ought to admit their testimony against her. Notwithstanding this circumstance, these are the chief sources, to which, however suspicious, or even contaminated, succeeding historians have generally applied for information.

While the authors above mentioned were almost the only guides of historical detail, there remained some excuse for those who implicitly adopted their authority; but we are sorry to observe, that even the later and more celebrated writers have too precipitately followed those conspicuous partizans, notwithstanding the numerous materials which have been several years since published on this interesting part of Scottish history. The world is now in possession of the valuable memorials and vouchers preserved by lord Burleigh, relative to the transactions in which he was engaged. Little did that statesman foresee that the labour to which he submitted, was in a future age to operate against himself; by pointing out the springs which put him in motion, and guided the conduct of Elizabeth. Haynes and Murdin have presented the public with large volumes, which they extracted from the collections of this celebrated minister. Bishop Lesly, as a relief to his afflictions, drew up a narrative of all the negotiations in which he had been engaged for the queen of Scots; and this interesting work has also been published. The collections of Mr. Anderson, with regard to Mary's reign, are extensive. And the late Mr. Goodal, at considerable expence, and with indefatigable industry, arranged and exhibited all the public memorials that could be found, concerning the conferences at York and Westminster, in the trial of the queen of Scots. Nor ought we to omit mentioning the ingenious enquiries of Mr. Titler, who has thrown so much light upon the transactions of
this

this reign. Original papers, of great value, have also been published in France, and other countries. But to consult public memorials and state-papers is a task that is always irksome, tedious, and difficult; and, upon an examination of the later historians of Mary, it is evident that they have too often neglected this essential and indispensable resource.

Considering, therefore, the many causes of misrepresentation, whether arising from the wilful falsehood or the prejudice of Mary's enemies, which have deformed the narrative of her reign with the foulest aspersions; considering likewise the active malignity of the earlier, and the occasional remissness of later writers; it is with great pleasure we congratulate the public on the appearance of a work, which promises at length to vindicate the apparently violated truth of history, and to dispel that cloud of calumny, which has hitherto veiled the innocence, and obscured the lustre, of the unfortunate queen of Scots. An undertaking so laudable and arduous cannot fail of meeting with general approbation; and it must afford additional satisfaction, that the work is executed by a gentleman already distinguished for his researches into history, and for his literary abilities. Dr. Stuart has pushed his enquiries into the remotest sources of information. He displays a circumstantiality that must strike the least attentive observer; and beside the numerous printed documents which he has consulted, he often appeals to a large and valuable unpublished collection of papers, in the possession of the Society of Antiquaries at Edinburgh. Our author's attention to public records has enabled him to weigh with precision the political deliberations of the actors in the scenes he describes; and these deliberations, as well as negotiations and treaties, he has exhibited with great perspicuity.

In consequence of the fullness which Dr. Stuart communicates to his political and military details, it was necessary that he should enter minutely into the characters of his actors. This part of the work, accordingly, is laboured with great care; and he has brought forward some personages who do not figure in any other Scottish history. Bishop Lesly, for instance, is only slightly mentioned by former historians; but in the present work he makes a most distinguished appearance. He was entrusted with the management of the affairs of the queen of Scots during her confinement in England; and in that capacity he had to struggle with all the ministers of Elizabeth. Our author, while he relates these transactions with great accuracy, draws a character of the prelate, which seems to be a striking resemblance. He also restores George Buchanan to his importance as a politician; and in his account of the regency of the earl of Morton, he has produced so much un-
noticed

noticed information, as exhibits this part of the Scottish story in a new and interesting light. Throughout the work the intrigues of the rival-queens attract peculiarly his attention, and lead him to delineate with exactness the passions, the abilities, the schemes, and the characters of Elizabeth and Mary. The former he displays in all her connections with Scotland, in a light more strong, more uniform, and more consistent, than we have had occasion to observe in any other writer. Perhaps the admirers of this illustrious princess will imagine, that he has indulged his pen in too great a latitude, and that he applies colours to her, which are too strong and glaring. The competition of the two queens was maintained with a warmth which naturally gives an interest to the narrative; and this interest Dr. Stuart has studiously augmented, by frequently contracting their views, and those personal distinctions and animosities which were the foundation of their quarrel. Nor has it escaped our observation, that the portraits of the earls of Bothwell, Murray, and Morton, with those of lord Darnley, and John Knox, have called forth the most powerful exertions of his pencil.

It being universally acknowledged, that, in a historian, the delineation of eminent personages is one of those accomplishments which require the greatest delicacy and art, we shall lay before our readers a specimen of Dr. Stuart's abilities in this province, by presenting them with the characters of lord Darnley, and John Knox.

Thus perished, in the twenty-first year of his age, Henry Stuart, lord Darnley, a prince of a high lineage. A fate so sudden, and so immature excited a sympathy and sorrow which must have been lost in the consciousness of his imperfections, if he had fallen by the ravages of disease, or the stroke of time. The symmetry of his form recommended him to the most beautiful princess of Christendom; and her generosity and love placed him upon the throne of an ancient kingdom. But he neither knew how to enjoy his prosperity, nor to ensure it. His vices did not permit him to maintain the place he had won in her affection; and he was not intitled by his ability to hold the reins of government. He was seen to the greatest advantage in those games and sports which require activity and address. He rode with skill the war-horse, and was dexterous in hawking and the chase; but possessing no discernment of men, and no profoundness of policy, he was altogether unequal to direct an agitated monarchy, and to support the glory of his queen. Instead of acting to her protection and advantage he encouraged her misfortunes and calamities. His imbecillity laid him open to her enemies and his own. The excessive facility of his nature made him the dupe of the shallowest artifice; and while he was weakly credulous, he could not keep in concealment those secrets which most nearly concerned him. Driven into difficult situations

by passion and imprudence, he was unable to extricate himself. Under the guidance of no regular principles, he was inconstant and capricious. His natural levity was prompted by his proneness to intemperance; and he was as much a stranger to decorum as to virtue. While he was not qualified for the cares of royalty, he was even unfit for the trappings of state, and those guarded and fastidious ceremonials which are so necessary to impose on the quickness of human reason, and to cover the infirmity and the nakedness of high station. His preposterous vanity and aspiring pride roused the resentment and the scorn of the nobles. His follies and want of dignity made him little with the people. To the queen, his infidelity and frequent amours were most insulting and ungrateful. The admiration of the sex, which in cultivated and superior men is an elegant passion and an amiable weakness, was in him a gross attachment and an unsentimental propensity growing out of the strength of his constitution, and the cravings of an animal appetite. But while our graver historians, are assiduous to reproach him with wantonness in the chamber of Venus, it ought to be remembered, that the murder of Rizzio, and his attempt to dispossess the queen of her government are far more indelible stains upon his memory, and imply a profligacy and guilt which could only be exceeded by the enormity of that wickedness which schemed and executed his destruction. It is with pain that history relates such cruel events; but while she melts with human woe, it is her province to be rigorously just. Her weeping eye is the indication of an instructive sorrow; and while her bursting heart, mourns over the crimes, the calamities, and the wretchedness of ages that are past, she records them with fidelity as a lesson to succeeding times.

While we commend this picture of lord Darnley, we cannot but remark, that the circumstances of his death have not been sufficiently examined by the Scottish historians. On this subject, therefore, it may not be improper that we offer a few observations; which we submit the more readily, as the catastrophe of that prince is the grand incident on which historians have founded their allegations with regard to the supposed criminality of the queen.

The general account of lord Darnley's death, according to Sir James Melvil and others, is, that he was suffocated by stopping his mouth with a napkin; that his body was carried out of the house, and laid at some distance on the ground; and that the house was afterwards blown up with gunpowder.

From these circumstances it is obvious, that whoever were the perpetrators of this murder, or whatever care they might take to keep themselves concealed; yet a part of their plan, in the execution of this horrid transaction, must have been, to make the murder so glaring in the eye of the world, as to leave no doubt of its being premeditated, conspired, and executed,

ented, by persons in power, and who had access to his chamber. Public suspicion, therefore, would point at the queen, as privy to the assassination.—Admitting, with her enemies, that she was the author of his death, let us examine her conduct in that light.

It is known that a few months only before Darnley's death, the queen had prevented him from going out of the kingdom, and had likewise rejected the measure proposed by several of the nobility, of having her marriage dissolved by divorce; a measure which would have answered every purpose in respect of herself, without casting any stain upon her honour.

Let us, however, suppose that she had changed her mind, and that she was resolved on her husband's death: still this consideration recurs:—Darnley was always in her power, and had for some time been languishing under a dangerous malady. This circumstance was favourable to her purpose. His death would have excited no surprize, whether it had happened by nature, or been privately effected by poison or suffocation. Why then, contrary to the plainest suggestions of common sense, would she think of committing a murder, attended with such circumstances as must leave not the smallest doubt of the fact?

It is evident, therefore, that the daring, violent, and public manner of Darnley's murder cannot be reconciled with any possible view of serving the queen's purpose. On the contrary, by throwing full on herself the suspicion of so cruel and detestable a murder, it would naturally conduce to the irretrievable ruin of her affairs.

Reversing the supposition, let us now presume Mary's innocence; and that Murray, Morton, and their associates, were, as the queen always asserted, the perpetrators of Darnley's murder: in what respect could the above open and glaring manner of it be consistent with their interested views in Darnley's death?

From lord Darnley's death, considered independently of any violent means, these deep politicians would have derived very little advantage; as the queen's authority would remain the same, or rather might be strengthened by that event. But, as in the murder of Rizio by the same junto, they had a farther view; so in this, the principal part of their design was to turn the whole suspicion, and consequently the general odium of so black a transaction, upon the queen. Had Darnley been poisoned, or privately taken off, whatever vague suspicions might have been entertained concerning his death, yet from suspicions alone the queen, they foresaw, could have vindicated

eated herself, by ascribing his death to the malady, under which, it was universally known, he had for a long time languished. It must, therefore, have been the chief view of the conspirators, to preclude the queen's vindication, by depriving her of every plausible argument for impugning her husband's death to a natural cause.

To remove all doubt with respect to the violent manner of his death (for it never was supposed to be accidental), and to publish it, could they have devised any plan that more effectually answered their purpose, than that of blowing up the house with gun-powder? They were not satisfied with making sure of his death, by privately suffocating or strangling him; but must proclaim his murder to the whole world! From the rupture which was known to have happened between the queen and Darnley, a little before his death, the conspirators trusted that the suspicion would naturally fall upon her. And the more to confirm this suspicion, which they also industriously promoted, they grafted upon it, immediately after the above event, their subsequent plot of the queen's marriage with Bothwell, whom they made their dupe, to the ruin of himself and their sovereign.

We now return from this digression, to present our readers with Dr. Stuart's character of John Knox.

‘ This remarkable innovation * was hardly introduced into the church, when it lost John Knox, its strongest support and firmest friend. The zeal which he had displayed in overturning popery, and in resisting the despotic projects of Mary of Lorraine, have distinguished and immortalized his name; and, upon the establishment of the Reformation, he continued to act with fortitude according to his principles. His piety was ardent, and his activity indefatigable; his integrity was superior to corruption; and his courage could not be shaken by dangers or death. In literature and learning his proficiency was slender and moderate; and to philosophy he was altogether a stranger. His heart was open, his judgment greater than his penetration, his temper severe, his behaviour rustic. The fears and contempt he entertained of popery were extravagant; and while he propagated the reformed doctrines, he fancied he was advancing the purposes of heaven. From his conviction that the ends he had in view were the noblest which can actuate a human creature, he was induced to imagine that he had a title to prosecute them by all the methods within his power. His motives of conduct were disinterested and upright; but the strain of his action and life deserve not commen-

* The introduction of Episcopacy.

station: He was ever earnest to promote the glory of God; but he perceived not that this sublime maxim, in its unlimited exercise, consists not with the weakness and imperfections of man. It was pleaded by the murderers of cardinal Beaton; and he scrupled not to consider it as a sufficient vindication of them. It was appealed to by Charles IX. as his apology for the massacre of Paris; and it was urged by Ravallac as his justifying motive for the assassination of Henry IV. The most enormous crimes have been promoted by it; and it stimulated this reformer to cruel devastations and outrages. Charity, moderation, the love of peace, patience, and humanity, were not in the number of his virtues. Papists as well as popery were the objects of his detestation; and though he had risen to eminence by exclaiming against the persecutions of priests, he was himself a persecutor. His suspicions that the queen was determined to re-establish the popish religion, were rooted and uniform; and upon the most frivolous pretences he was strenuous to break that chain of cordiality which ought to bind together the prince and the people. He inveighed against her government, and insulted her person with virulence and indecency. It flattered his pride to violate the duties of a subject, and to scatter sedition. He affected to direct the politicians of his age; and the ascendant he maintained over the people, drew to him their respect and obeisance. He delivered his sentiments to them with the most unbounded freedom; and he fought not to restrain, or to disguise his impetuosity, or his peevishness. His advices were pressed with heat; his admonitions were pronounced with anger; and whether his theme was a topic of polity, or of faith, his knowledge appeared to be equally infallible. He wished to be considered as an organ of the divine will. Contradiction inflamed him with hostility; and his resentments took a deep, and a lasting foundation. He considered the temporal interests of society as inferior to the ecclesiastical; and, unacquainted alike with the objects of government, and the nature of man, he regarded the struggles of ambition as impious and profane; and knew not that the individual is carried to happiness and virtue on the tide of his passions, and that admiration and eminence are chiefly to be purchased by the vigour, the fortitude, and the capacity which are exerted and displayed in public occupations. He inculcated retired and ascetic virtues. He preached the unlimited contempt of this world; he was a mortal enemy to gaiety and mirth; and it was his opinion that human life ought to be consumed in the solemnities of devotion, in sufferance, and sorrow. The pride of success, the spirit of adulation, the awe with which he struck the gaping and ignorant multitude, inspired him with a superlative conception of his own merits. He mistook for a prophetic impulse the illusions of a heated fancy; and, with an intemperate and giddy vanity, he ventured at times to penetrate into the future, and to reveal the mysteries of Providence. Not contented with being

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a saint,

a saint, he aspired to be a prophet. In discharging the functions of his ministry, his ardour was proportioned to his sincerity. Assiduous and fervent toils, watchful and anxious cares wasted his strength, and hastened his dissolution. He saw it approach without terror; spoke with exultation of the services which he had rendered to the Gospel and the church; and was almost constantly in prayer with the brethren. His confidence of a happy immortality was secure and firm, and disdained the slightest mixture of suspicion or doubt. He surrendered his spirit with cheerfulness, and without a struggle. It belongs to history to describe with candour his virtues as well as his imperfections; and it may be observed in alleviation of the latter, that the times in which he lived were rude and fierce; and that his passion for converts, and his proneness to persecution, while they rose more immediately out of the intenseness of his belief, and the natural violence of his temperament, were keenly and warmly fostered by his professional habits. The members of every spiritual polity are necessarily employed in extending its glory, and in advancing its interests; and in that age the conflicts between the Popish and the Protestant doctrines had been driven to their wildest fury. To protect religion is the apparent end of every form of ecclesiastical government; yet the articles of faith held out by each being discordant and hostile, the guides of every church are in a continual warfare. They contend respectively for the tenets entrusted to them; and where they are not corrupted by the riches of their establishment into an indolent indifference, that brings religion into contempt, they are strenuous like our Reformer to increase their consequence, to diffuse the malevolent dislike of other religionists, and to kindle into ferment and agitation the angriest and the most incurable passions of mankind. They give a check to religion in its happiest principle of universal benevolence; they are guards to prevent the truth from taking its boldest and widest range; the advantages they produce compensate not their calamities; and perhaps it would be fortunate for human affairs, if the expence, the formalities, and the abuses of religious establishments were for ever at an end; if society were deprived alike of the sovereign pontiff with his tiara, the stilled bishop, and the mortified presbyter; if no confessions and creeds were held out as standards of purity and doctrine; if faith and futurity were left unfettered like philosophy and science; if nations were not harnessed in opinions like horses to a carriage; and if every man's heart were the only temple where he was to worship his God.

This character is, doubtless, drawn with justness and strength; but it must be acknowledged, at the same time, that Dr. Stuart has extended his reflections beyond due bounds, and indulged himself in observations, which, we imagine, were unnecessary, and may even be detrimental to society.

[*To be continued.*]

Critical

Critical Conjectures and Observations on the New Testament. By W. Bowyer. 4to. 1l. 1s. in Boards. Nichols.

MR. Bowyer, the original collector of these Conjectures, informs us, that he was insensibly led into the task of making this compilation, by seeing a small collection, published by Wettstein, in his Prolegomena to the New Testament, in 4to. A. D. 1731; that he then began to make, in the margin of a Testament, such other remarks, as occurred to him in the course of his reading; and that, when Wettstein's edition in folio was published (in 1750) he found his labour not wholly superseded; because Wettstein had cited only the names of authors, without informing the reader in what part of their works their criticisms occur: which was highly proper to have been done, with regard to those authors, who have not written regular comments on the scriptures. In the second place, Wettstein has given several emendations in so concise a manner, that a common reader will scarce attend either to approve their strength, or condemn their weakness. Lastly, though Wettstein, as well as Mill, has taken notice of some variations in punctuation, which affect the sense, they have omitted many others no less material. This attention to the points is of the utmost importance: for the proper position of a comma, a period, or an interrogation, will frequently restore a passage, which has appeared embarrassed or inexplicable, to its original propriety and beauty. *Qui bene distinguit, bene docet*, is no less true in criticism than in doctrine.

We shall transcribe two or three of these critical observations, as they shall casually occur.

‘Mat. i. 22, 23. Τὸτο δὲ ὅλον γέγονεν] Our translators have thrown these two verses into a parenthesis, supposing them to be a remark of the evangelist, whereas they are a continuation of the angel's discourse to Joseph, as Chrysostom and others have observed.—At ver. 25, we read that Joseph knew not Mary in consequence of the angel's prohibition. But where can you find such a prohibition in the angel's address, unless the prophecy be a part of it? *Dr. Parry's Genealogies of J. C. explained*, p. 9.—But they are the words more properly of the evangelist, as in ch. xxi. 4; and the word *ἡμῶν*, ver. 23, implies it. *Markland.*

25. Καὶ ἐκ ἐγίνωσκεν αὐτήν, ὥς ἔειπεν] Allowing all that the ancients have said of the sense of the word *ὥς*, how much safer would it be to connect it with *παρίλαβας*, putting (καὶ ἐκ ἐγίνωσκεν αὐτήν) in a parenthesis? *And took unto him his wife—till she had brought forth her son; and knew her not.* καὶ for *sed*, as in *Video illum*, *ET non modo.* D. Heinsius.’

We perfectly agree with Marklånd in supposing the twenty-second and twenty-third verses to contain the words of the evangelist, and not of the angel, as Dr. Parry imagines.

Heinsius's note is trifling and useless. We are at a loss to know wherein the *safety* of his interpretation consists. And we see no reason, why Protestant writers should contend for the perpetual virginity of Mary, as if a compliance with the first injunction of the Creator were in itself a moral turpitude.

Mat. ii. 15. 'Εξ Αιγύπτου ἐκάλεσα πρὸς υἱόν μου. In the LXX, Hos. xi. 1. μετεκάλεσα τὰ τέκνα αὐτοῦ, by an error perhaps in the librarians, or a wilful corruption of the Jews, in perverting a prophecy, that must relate to one person. Is. Vossius LXX. interp. ch. xxiv. It is a very easy change by whatever means: ללל, which they read for ללל. Dr. Owen.

— But the Jews, who acknowledge ללל to be the true text, yet explain it in conformity with the present Septuagint. Targ. in Loc. A shrewd sign, that the people, who thus explained the Hebrew, had a hand in corrupting the Greek.' See Dr. Owen's Enq. p. 83. Bowyer.

We must here observe, that the Jews are frequently charged with perverting prophecies, and corrupting the text, where there is not the least imaginable grounds for any such imputation. If this passage was translated two hundred and seventy-seven years before the Christian æra, the translator could not suppose, that it was to be fulfilled in Christ; and without mistaking or perverting the original, he might very naturally render it in this manner: 'Out of Egypt have I sent for his children' (viz. Israel's). The words immediately following would lead him into this interpretation: 'They sacrificed unto Baalim, and burnt incense to graven images. I taught Ephraim also to walk, taking them by their arms; but they knew not, that I healed them.' There are innumerable instances, in which the Greek version varies from the original much more than it does in this place; for here it is perfectly agreeable to the fact. We may therefore conclude, that to charge the Jews with a wilful corruption of the text, in cases of this nature, is an arbitrary accusation, unsupported either by reason or probability.

Mat. vi. 11. Τὸν ἄρτον ἡμῶν, τὸν ἡμέτερον] Give us this day our bread necessary for our subsistence; not our daily bread. Scaliger, Salmasius, and Kuster, derive ἡμέτερον from ἡμῶν, ἡμῶσα, which is not according to the genius of the Greek tongue. It comes from ἡμία, like ὁμοῦσιος. Tourp, Ep. Crit. ad. Ep. Glouc. p. 140. — Caninius, on the other hand, maintains, that if it comes from ἡμία, it would be regularly ἡμῶσιος, as ἡμεράσιος, ἡμεμεσιος; but should

should we grant it came from *τοῖς*, as *ἐπιτομή* from *ἐπί*; it does not answer to the Syriac word used by Christ, which Jerôme first discovered was ܕܡܚܪܐ *dimchar* by consulting the Nazaræans Gospel at Berrhœa, and should be translated *to-morrow's bread*. The Greeks having no word that signifies *to-morrow*, Matthew was forced to make one according to analogy. Caninius Præfat. in Instit. Linguae Syriacæ, at the end of Crenius's edition of the Greek Grammar, 1700.—Dr. Jortin adopts this latter sense, though scarce with sufficient authority, viz. because Euripides in *Medea*, 352, uses *ἐπιμαρ* so. Posthumous Sermons, vol. II. p. 13.—But Mr. Toup will not allow that to be a warrant for the sense of *ἐπιμαρ*.—Less can be said for our English version, *daily bread*.*

In the appendix we have the sentiments of Mr. Markland on this difficult passage:

* 11. Τὸν ἀφ' ἡμῶν, the provision which is proper for us: τὸ ἐπιμαρ, the provision sufficient for that part of the day which is yet to come; for *ἐπιμαρ*, sc. *ἡμέρα*, signifies the next day; but the word *σήμερον*, *to-day*, seems to restrain it to the remainder of the present day, in such a manner as that it cannot possibly signify more. When therefore commentators explain it, *provision sufficient for the remainder of our lives*, surely they go too far; for probably our Saviour designed by *give us to-day*, to shew our continual dependence upon God's bounty: and that we have no pretensions to it, unless we pray for it every day. When St. Luke says τὸ καὶ ἡμέραν, it must mean no more than St. Matthew's *σήμερον* so as to signify, Give us each day the provision necessary for that day: and indeed St. Cyril of Jerusalem *Catech. Mystag.* v. interprets Matthew's *σήμερον* by τὸ καὶ ἡμέραν. Tertullian, *De Orat.* c. vi. merito autem adiecit, Da nobis HODIE, ut qui præmiserat, Nolite de CRASTINO cogitare quod edatis. As the word *give* seems connected with *Our Father*, the intermediate may perhaps be supposed in a parenthesis: *Our Father, which (who) art in heaven, hallowed be thy name! may thy kingdom come! &c. give us this day &c.* for the ancients have observed that the imperative is here put for the optative, *γίνεσθω* for *γένησιν*. Markland.

After all that has been said concerning the meaning of the word *ἐπιμαρ*, we must confess, that the most probable interpretation is that which supposes it to signify nobis sustentandis idoneus; or *necessary for our subsistence*. Ἡ ἐπιτομή may signify dies crastina; but then *ἡμέρα* is understood. Here the adjective cannot possibly have that signification, as it agrees with *αὐτῷ*. Besides the usual acceptation occasions a manifest tautology.

Mat. xiii. 44. * The English translation runs thus: "Again, the kingdom of heaven is like unto treasure in a field, the which, when a man hath found, he hideth (ἐκρυψε) and for

joy thereof goeth, &c." Why should he hide it, when it was hid before? The word *ἐκευλε*, signifies celavit, non divulgavit, that is, *he kept it secret.* Mr. Bryant.

John xxi. 25. *χωρησαι*] Perhaps *χωρησει* or *χωρησαι* *αὐ*: because it seems improbable, that the Greeks would leave it dubious, whether they spake of the past time or future. Markland, on Lyfias xxxviii. p. 594. and 596. and on Maximus Tyrius, xviii. 586.—Origen's signification of *χωρῆν*, to *admit* of or *receive* favourably, is likely the true one, though it leaves the text still obscure; and if any one can make this passage intelligible, he ought to be listened to with great attention. I have seen a conjecture *αὐ, τι ἰὰν γράφῃται καθ' ἑν*; *which what if they be written singly? to what purpose?* But this leaves *αὐτὸν* unexplained. If one might be allowed to guess at the Evangelist's meaning, perhaps it might have been something like this: *There are many other miracles which Jesus performed: but to what purpose would it be to relate them singly? the world has given no favourable reception to the books which are already written on this subject.* To say, *that even the world itself could not contain the books that should be written*, if it be agreeable to common sense, I am sure it is not to the language of this place. Read, therefore, *The world could not receive, or comprehend, the books that should be written.* *Χωρῆν* so signifies, Matth. xix. 11, *ὅτι πάντες χωρῆσαι τὸν λόγον τούτον*, *All men cannot receive this saying.* And ch. viii. 37, of this Gospel, it bears a neutral signification to the same sense, *ὁ λόγος ὁ ἐμὸς ὁ χωρεῖ ἐν ὑμῖν*, *My word hath no place in you.* The world, I suppose, means the *unregenerate, carnal, or natural man*, as it often denotes in this Gospel, ch. i. 10. xvii. 25. 1 Cor. ii. 12. E. Langford's Second Letter to the Author of *Critical Notes on some Passages of Scripture*, p. 40. A. D. 1748. Markland.—This whole chapter Grotius and Le Clerc think was added by John bishop of Ephesus, with the consent of the Church. Bouwyer.

This interpretation is inconsistent with the text. *Αὐτοῦ τοῦ κόσμου* can only signify *the world itself*, and not *the men of the world*. Commentators, who adopt the foregoing explication of the word *χωρησαι*, do not sufficiently attend to the nature and genius of the oriental style, which abounds in hyperbolic expressions. Thus a stately tower is said to 'reach unto heaven.' Gen. xi. 4. A city, surrounded with high walls, is said to be 'fenced up to heaven,' Deut. ix. 1. A considerable number is called the world: 'The world is gone after him.' John xii. 19. The ministry of the apostles is said to have made the gospel known 'to the ends of the world,' Rom. x. 18. which, in an absolute sense, could not be true. A difficulty is expressed by saying, that 'it is easier for a camel to go through the eye of a needle.' Mat. xix. 24. A
man

man who is scrupulous in small matters, and wilfully guilty of grosser immoralities, is said, by an extravagant hyperbole, 'to strain out, or to strain off, a gnat, and swallow a camel.' Matt. xxiii. 24. And in the same style, a man, who is a stranger to his greater faults, is said not to see the *beam*, which is in his eye, Matt. vii. 3. We therefore consider the foregoing expression in St. John as an hyperbole, or an oriental mode of speaking, which ought not to be understood in a plain literal sense, or accommodated to the frigid conception of a European reader.

This new edition of these Conjectures is published in compliance with the wishes of the original collector. He had been abundantly honoured with the approbation of the learned; and therefore he considered it as a duty incumbent on him to revise his former work. With this view he prepared a copy for the press, which is the basis of the present volume. But he did not live to complete his design. Since his death, this collection has been considerably augmented by the valuable observations of Mr. Markland, Dr. Owen, bishop Barrington, sir John David Michaelis, Mr. Weston of Exeter, and some other occasional contributors.

This work cannot but be acceptable to every critical reader of the New Testament, as it is, the best collection of conjectural emendations and remarks, which has yet appeared.

A Treatise on Experience in Physic. 2 vols. 8vo. 12s. in Boards.
Wilkie.

THIS is a translation from the German of Dr. Zimmerman, the friend of Tissot, and the physician of Haller. His reputation in Germany is extensive, and his candour and benevolence are truly exemplary. He is titular physician to his majesty at Hanover, and member of many literary and medical societies; but when called to take an active part in the instruction of students at Gottingen, he felt an unconquerable diffidence, the constant shade and companion of real merit: so that the only man who could with the greatest propriety have executed the task, wholly declined it. The loss must have been extensively felt, and was very generally lamented; it has been compensated, only, by the present work, and an excellent Treatise on the Dysentery, which was, some time ago, imperfectly translated by Dr. Hopson. There are also, we believe, a few essays in the transactions of the different societies,

cieties, of which Dr. Zimmerman was a member; but these are little known. It would be for the interest of medicine, if Dr. Simmons, who has translated this work in a manner which does equal credit to his taste and judgment, collected and published the detached essays of this very respectable author.

The design of the present performance is to teach physicians *how* to observe, and to direct them in their judgment: to *see* is not to *observe*; and the hoary veteran who has looked for ages on the complicated ills to which human nature is subject, may at last be uninformed, and unworthy of confidence. But the world thinks differently; with it, to be *young* is to be *ignorant*; and to be *old*, *sagacious*. Judgment is still more rare; it unfortunately requires erudition, reflection, and attention. It is not attained in the splendid circles of gaiety and dissipation; it is not the attendant of a coffee-house or tea-table. These, however, are the *modern* schools of improvement, and, while the young physician aims at being agreeable, he loses the opportunity of becoming useful. In this case, mankind combine against themselves; the physician acts only on the defensive.

To accomplish his design, Dr. Zimmerman begins with explaining true and false experience, or the *real* results of attentive observation, in opposition to the vague and uncertain views of the inattentive practitioner. He then treats of erudition; its influence on experience; its advantages, and the prejudices against it. Dr. Zimmerman had been in England; had conversed with English physicians, and wore an English periwig. The leading physicians, who are often the mill-horses of medicine, who trudge in one continued round, thought his enlarged views were as many foreign prejudices; and the Germans were unwilling to trust him, lest he should prescribe English remedies. We cannot follow him in 'the Advantages of Brudition;' we will however transcribe the first sentence, "Qui capit, ille fecit." 'He who never reads, sees, in the world, only himself. He has no idea of what has been thought by others, he considers all his own reflexions, as of the greatest importance.'—In this chapter, he is 'himself the great original he draws;' it is full of learning and real knowlege. The subsequent chapters in the book are on the 'Characteristics of Medical Learning, and on the Influence which Erudition has on our Experience.' In the next book he more particularly explains the Genius for Observation in general, and the influence which it has on experience. The genius for observation is particularly defined. It is not easily
abridged,

abridged, and it is too long to transcribe ; but these are his own conclusions.

‘ It follows from what we have said, that the genius for observation, is the lot, neither of too lively, nor of too slow an understanding. They, who have too lively an imagination, or more imagination than judgment, see many things at once. The too great vivacity with which they perceive things, renders their sensations a confused perception, which gives them no clear and precise idea. This seems to be the reason why we sometimes see a powerful imagination accompanied by an undetermined and inconstant taste ; because the imagination has, at least, as much share in the taste, as the judgment. On the other hand, they who have much judgment, without imagination, are, in general, longer before they see ; but they determine, with more precision, the merits of an observation, although they do not so soon make it. They will, perhaps, perceive the play, and efforts of the passions, more clearly, than a man of too lively a genius, who feels them, without being able to distinguish them properly ; but they will not feel that involuntary determination, which leads the mind to every thing that surrounds it, without its shewing any thing fixed and distinct. These men of slow judgment, see only that which they have a strong desire to see.

‘ In general, with either too much coolness, or too much ardour, we see all objects in a contrary sense ; we see quickly, and we distinguish what we see, when, with a suitable share of imagination and judgment, the latter directs the other to the object we are to examine. It is certain, that the highest degree of genius for observation, is to be found in a lively head, that is capable, at the same time, of profound and continued attention.

‘ The mind cannot fix itself, too long a time, on a single object ; because it is naturally active, and, of course, impatient. Habit will enable a man, who possesses a talent for observation, to see things gradually, more and more readily. The best observer will sometimes have occasion to fix his attention as long on an object, as a man of more confined genius ; because, by being more capable of distinguishing the different parts of the object, he will perceive many things that will escape the notice of the other, who contents himself with seeing that which presents itself ; and, therefore, knows less.

‘ Although we may gradually acquire a habit of seeing, with the mind’s eye, as with the eyes of the body ; yet, the genius for observation, sometimes appears like a true instinct. Without any habitual faculty, there are persons, who often attach themselves, at once, to the instructive parts of an object, and comprehend them as readily. I was curious one day, to know what opinion a lady of my acquaintance would give me, on an interesting, historical

historical picture, by an Italian master; the pathetic of which was not very apparent to common eyes. This lady was affected at the first glance. I required nothing more to be assured of her taste and sensibility; and yet, she had no knowledge in painting. It is by this innate feeling, that we sometimes judge of the works of poets, and painters, when there is not so much question of the manner in which they are executed, as of their effects. It is this kind of sensibility, which renders the mind as penetrating, as the eyes of a Lieberkühn, who could distinguish the satellites of Jupiter without a glass.

‘ Few people observe, properly, even when they mean to do it; and the result of their observation is a mere vapour, which is dissipated, the moment we inquire of them what they have seen, or what they fancied they felt. It would have required the delicacy of Roman ears, to have said to Virgil, that he did not speak like a Roman: and yet, we every day see persons who are in raptures at the sight of any work of art; at the hearing of a tragedy; or a discourse; or any work of genius. To hear them, it would seem as if they felt, and understood, even the most minute ideas of the author; the least shade of the artist’s or the writer’s genius, is a highly finished piece in their eyes. If we proceed to ask the order and connexion of the thoughts, or of the works, with which they seem to be so affected, we see, at once, that they have given credit to the author for much; but have truly observed but little, and have appropriated to themselves no part of his art or genius.

‘ It is easy to discover the genius for observation of each individual, by observing how he is affected at the theatre; or at the sight of a picture; or a piece of mechanism, &c. One person will see, at the theatre, only the dresses of the actors; another, notices the decorations of the theatre; others attach themselves to the attitudes, and gestures of the performers. All these spectators, directed in their taste by some particular passion, go to the theatre to flatter that passion; and return home again, with a persuasion, that they have well seen, and well understood the piece. It is in this way, that the generality of men act, in all the circumstances of their life, and in every thing they see.’

He then details the Impediments to Observation, as so many beacons to guard against their influence. These are chiefly passions and prejudices; a mind fixed on one theory; a fondness for a system of any kind; superstition and the prejudices and passions of patients. These impediments are illustrated by many curious medical facts; but it is enough to mention them to guard against their influence. The Utility of good Observations next claims our attention; and we shall readily agree with this judicious author, that they should be clear, exact,

exact, and faithful; that every thing like theory should be avoided. It is enough, v. g. to observe in a fever, that the hands are hot: whether the humors are exalted, the friction increased, or even the latent heat set at liberty, is of less consequence, and will injure the perspicuity of the report. To be clear also it should be short. Cicero has long since observed, that things are rendered obscure, rather from the proximity than the intricacy of the discourse. It is then considered whether histories should be general ones, or only of particular diseases. The world has of late been pestered with cases; like Virgil's army they have embarrassed us with the multiplicity of objects; it will require more than usual attention to discriminate the useful from the trifling, and, we sometimes fear, the true from the false. Zimmerman concludes that both general and particular histories are necessary. Nature is not always uniform; so that while her usual progress is detailed in general histories, the exceptions should be delivered in the cases of the diseases of individuals. The connexion of our observations with our experience is a material object of attention. Sauvages has complained that we daily see much, and observe but little. Zimmerman styles that person the most experienced physician, who daily visits no more patients than he can attend to with care, and reflect on with attention.—The remainder of this volume consists of the signs of diseases, as derived either from the pulse, the respiration, the urine, the appearances, and positions of the body. As these symptoms are particularly considered, in order to direct the attention, so the volume concludes with the Influence of Observation on Experience.—We have given this general analysis because the extent of the different observations would not admit of a particular quotation; and we did not interrupt it by any remarks on the opinions which must necessarily distinguish a man whose erudition and experience have been complete and extensive. It may be perhaps agreeable to our readers to be informed of some of his particular opinions; but we must necessarily be short. If this volume has a fault, it is sometimes a little inconsistent in its different parts. Dr. Zimmerman *seems* to have inlisted among the modern tribe of materialists, and endeavours to bring the celebrated Stahl into the company. We were not aware of the credit which this comparatively modern sect might aim at, from such society; for though we have carefully read the writings of Stahl, yet as it was some years since, we shall not venture to oppose our imperfect recollection. It is well known that Stahl published very few genuine works, unless the dissertations which
appeared,

appeared, during his superintendence of the university of Halle, may be supposed to have been written by him. If his preface to Junker's *Conspectus Medicinæ* be a sufficient authority, we may, with some confidence assert, that he did *not* attribute the functions of the soul to the vital principle of the corporeal organs, but to a superadded immaterial one. The language of his disciples is indeed often equivocal; they talk of the agency of the soul, its exertions and oppositions, in a style not very unlike that of a modern materialist: but to return to Dr. Zimmerman. He considers nature as 'the actual vital power of a living organized body'—but it is not easy to separate this actual vital power from its immediate cause; so that if it be *not* the same with the soul, they are so nearly connected as to be inseparable, in our limited views. It is this, probably, which has induced some inconsistency in the views of our author; for, though in the whole passage he speaks in the language of a materialist, vide p. 98 to 107, yet, in other parts of his work, he often speaks of the efforts of the soul independent of the body. In some other places, after he has laboured to reform the prejudices of the world, he seems not to have convinced himself, for he frequently relapses into the *language* of those whose opinions he has before justly treated with contempt.

Dr. Zimmerman too is an advocate for the doctrine of critical days; and teaches, with some anxiety, the symptoms by which a crisis may be expected. We are aware of the ridicule with which this doctrine has been attended, even by the most respectable physicians. The question, however, is not to be decided by authority, but by facts. We have had some prejudices in favour of this opinion, by reflecting that it has been *chiefly* rejected by the vain, the careless, and inattentive; and from having ourselves found, that they are *only* discovered by the most exact care and diligence. To a general view *all* was irregular and arbitrary; to a distinct one, it was uniform and discriminated.

In inflammations of the breast Dr. Zimmerman seems to have experienced the best effects from camphor; and, from the few steps with which we have been enabled to follow him, we have much reason to confirm his opinion. Camphor, however, in many constitutions, is inadmissible in a large dose, and useless in a small one; it cannot therefore be generally or indiscriminately employed.

In a future Review we shall give some account of the second volume.

The Poetical Works of John Scott, Esq. 8vo. 10s. 6d. in Boards.
Buckland.

THESE poems are written by a *quaker*; a circumstance rather extraordinary in the world of letters, rhyming being a sin which gentlemen of that fraternity are seldom guilty of: Mr. Scott is, notwithstanding, strongly attached to it; and having received some flattering applause on his former publications, that were not unsuccessful, has made some considerable additions to them, which, he hopes, 'are not of inferior merit*.' With the author's opinion, in this respect, we cannot entirely coincide, as we do not think the greater part of the additional pieces now before us equal to what he before published. Amwell, a descriptive poem, the Elegy written in 1768, with some others, had their share of poetical merit: the Amœbaean, and Oriental Eclogues, Odes, Epistles, &c. now added, are of a much weaker feature, and many of them incorrect; but they were necessary, we suppose, towards making up a volume, that trophied pillar consecrated to vanity, which every author erects with so much pleasure, and contemplates, when raised, with so much satisfaction: this noble structure our poet has adorned with a variety of head and tail-pieces, executed in a good style, by some of our most ingenious engravers. Mr. Scott has at least, we must acknowledge, spared no pains to decorate his work with all that can allure the eye, or gratify the taste of a diletante reader, who loves to see the sister arts uniting to render a neat page truly delectable, as our author sings †.

'Nor less than books th' engravers works invite,
Where past and distant come before the sight.'

To say the truth, there is a profusion of ornament and finery about this book, not quite suitable to the plainness and simplicity of the *Bardic system*; but Mr. Scott is fond of the Muses, and wishes, we suppose, like captain Macheath, to see his ladies well dressed.

But we will look into the contents, and lay before our readers a short specimen of Mr. Scott's volume of poetry, which consists of Eclogues, Odes, Epistles, Elegies, and almost every other species of miscellaneous production; amongst the Ec-

* See the author's advertisement prefixed to these poems.

† See Epist. 11. p. 273.

logues,

logues, of which there are five, Serim, or the Artificial Fa-
mine, is the best written: we shall therefore extract from it the
following lines :

“ — Near a temple's recent ruin, stood
A white-rob'd Bramin, by the sacred flood :
His wives, his children, dead beside him lay—
Of Hunger these, and those of Grief the prey !
Thrice he with dust defil'd his aged head ;
Thrice o'er the stream his hands uplifted spread :
“ Hear, all ye Powers to whom we bend in prayer !
Hear, all who rule o'er water, earth, and air !
’Tis not for them, tho’ lifeless there they lie ;
’Tis not for me, tho’ innocent I die ;—
My Country's breast the tyger, Avarice, rends,
And loud to you her parting groan ascends.
Hear, all ye Powers to whom we bend in prayer !
Hear, all who rule o'er water, earth, and air !
Hear, and avenge ! —

“ But hark ! what voice, from yonder starry sphere,
Slides, like the breeze of Evening o'er my ear ?
Lo, Birmah's form ! on amber clouds enthron'd ;
His azure robe with lucid emerald zon'd ;
He looks celestial dignity and grace,
And views with pity wretched human race !”

“ Forbear, rash man ! nor curse thy country's foes ;
Frail man to man forgiveness ever owes. /
When Moisafoor the fell to Earth's fair plain
Brought his detested offspring, Strife and Pain ;
Revenge with them, relentless Fury, came,
Her bosom burning with infernal flame !
Her hair sheds horror, like the comet's blaze ;
Her eyes, all ghastly, blast where'er they gaze ;
Her lifted arm a poison'd cruce sustains ;
Her garments drop with blood of kindred veins !
Who asks her aid, must own her endless reign,
Feel her keen scourge, and drag her galling chain !”

“ The strains sublime in sweetest music close,
And all the tumult of my soul compose.
Yet you, ye oppressors ! uninvok'd on you,
Your steps, the steps of Justice will pursue !
Go, spread your white sails on the azure main ;
Fraught with our spoils, your native land regain ;
Go, plant the grove, and bid the lake expand,
And on green hills the pompous palace stand :

Let

Let Luxury's hand adorn the gaudy room,
Smooth the soft couch, and shed the rich perfume—
There Night's kind calm in vain shall sleep invite,
While fancied omens warn, and spectres fright:
Sad sounds shall issue from your guilty walls,
The widow'd wife's, the sonless mother's calls;
And infant Rajahs bleeding forms shall rise,
And lift to you their supplicating eyes:
Remorse intolerable your hearts will feel,
And your own hands plunge deep the avenging steel
(For Europe's cowards Heavens command disdain,
To Death's cold arms they fly for ease in vain;)
For us, each painful transmigration o'er,
Sweet fields receive us to resign no more;
Where Safety's fence for ever round us grows,
And Peace, fair flower, with bloom unfading blows;
Light's Sun unsetting shines with chearing beam;
And Pleasure's River rolls its golden stream!"

Enrapt he spoke—then ceas'd the lofty strain,
And Orel's rocks return'd the sound again.—
A British ruffian, near in ambush laid,
Rush'd sudden from the cane-isle's secret shade;
"Go to thy Gods!" with rage infernal cried,
And headlong plung'd the hapless Sage into the foaming
tide.'

There is great poetical merit in the whole of this Oriental Eclogue, which paints in the warmest colours the various scenes of misery and distress brought on the natives of India by their cruel English task-masters: there is too much truth, we fear, in this narrative.—In Mr. Scott's odes we do not meet with those polished numbers, nor that freedom and spirit, which this species of poetry requires. One of them, written on leaving Bath, ends thus:

— Thy mansions gay,
Where Peers and beauties lead the ball;
Neglected; soon may feel decay;
Forsaken, moulder to their fall.—
Palmyra, once like thee renown'd,
Now lies a ruin on the ground:—
But still thy environs so fair,
Thy waters salutary aid,
Will surely always some persuade
To render thee their care.'

This conclusion is abrupt and insipid: but the last ode, called the Mexican Prophecy, makes us amends for the rest. Mr.

Vol. LIV. July, 1782.

E

Scott's

Scott's Epistles are written in an easy and familiar style, and seem to flow from a good and benevolent heart. — One of them, which he entitles an Essay on Painting, addressed to a young artist, had perhaps better been omitted: this subject having been already so fully treated, and in so masterly a manner, by the ingenious Mr. Hayley, Mr. Scott's observations, however just or elegant, must suffer greatly in the comparison.

This volume of poems is, upon the whole, an amusing and agreeable collection.

The Faithful Shepherd, a Dramatic Pastoral, translated into English from the Pastor Fido of the Cav. Guarini. Attempted in the Manner of the Original. 8vo. 3s. sewed. Robinson.

THE Pastor Fido, written by Cav. Guarini, about two hundred years ago, was at that time a much admired pastoral drama. At a period when few Italian writers of any note or consequence had appeared, and when chivalry and romance were in the meridian of their glory, we cannot wonder at the extraordinary applause which it met with: but that, in the present age, such a performance should be called 'exquisitely beautiful,' is rather matter of astonishment than a proof of true taste or judgment; as, a few rural images, and natural sentiments excepted, the whole poem has very little to recommend it. The fable is romantic, uninteresting, as well as improbable, and the characters entirely destitute of vivacity; the language (of the original) is indeed soft and harmonious, possessed, by universal consent, of that fascinating quality which can render even nonsense agreeable; to which alone we must ascribe the success of our modern operas. Of this peculiar beauty much, however, has not transpired in the piece now before us, which, of all the translations of the Pastor Fido (and there are many extant) is much the worst, though the translator seems to have taken infinite pains with it. He informs us, in an advertisement prefixed, that he thought

'It would be impossible to preserve the spirit and brilliancy of the original, in this attempt to render it into English, without adopting the manner, the occasional rhiming, the play of words, &c. but especially the unfettered versification of the author; of whom it may be truly said—

— Numerisque fertur
Lege solutis. —

How far the adoption may be approved, the success of this translation with the public, will best determine. The translator expects there will be a diversity of opinions on it; but firm in his own sense of the matter, and hoping that numbers may be entertained,

tertained with a work, which in the original is so exquisitely beautiful, he hazards it thus to the world, resolving, comme disoit jadis avec tant de raison le vieux meunier.—

————— Qu'on me blame, qu'on me loue,
Qu'on dise quelque chose, ou qu'on ne dise rien
J'en veux faire à ma tête.'

This, our readers will observe, is a bold defiance; but let us hear how he will support it,

Quid dignum tanto feret hic promissor hiatu?

The Faithful shepherd opens thus,

'*Silvio, Linco, with Huntsmen.*

'*Sil.* Go—ye that have lodg'd
The horrid beast, to give the usual sign
Of our intended chase—Go, with the horn
Wake ev'ry eye, and with your shouts all hearts,
If there's in Arcady,
If there's a swain loves Cynthia and her sports,
One whose high breast with gen'rous ardor glows
Amongst the woods, his person to expose;
Now for the test, now let him follow me,
To where in little space,
But to our valor ample field, is lodg'd
That dreadful boar;
That prodigy of nature, and the woods;
That beast so huge, so fell,
And for the country's countless wounds
So fam'd a resident of Erimanthus:
The carnage of the plains,
And terror of the swains—go, therefore ye,
Nor only get the start.
But with the hoarse-responding horn
Provoke, and rouse Aurora's sleepy lids.
We, Linco, will go and court the gods,
For with more certain guide,
The destin'd chase we after shall pursue.
Who well begins, has half perform'd his work;
And 'tis from heav'n alone, we well begin.

'*Lin.* Silvio, to court the gods, I much approve;
But to molest the servants of the gods
I disapprove.—Still in their rest are plung'd
The temple's guardians—for the mountains height,
Long from their sport withholds the dawning light.

Sil. To thee, who yet, perhaps, art not awake,
All things, it seems, in slumber still appear.

Lin. O Silvio, Silvio, why hath nature giv'n
In these thy sweetest years,
A bloom of youth so beauteous and so fair,
If to destroy be thy only care.

E 2

For

For sure had I
 That rosy cheek, that sparkling eye,
 Ye woods, I'd cry, adieu,
 And other game pursue;
 My life in sports and pleasures I would pass,
 In winter near the fire, in summer on the grass.

Sil. Such strange advice,
 Thou never gav'st before: why then art thou
 So chang'd from what thou wast?

Lin. New times bring new desires.
 So surely, were I Silvio, I should do.

Sil. And I, if I were Linco:
 But Silvio as I am,
 As Silvio, not as Linco, will I act.

Lin. O heedless boy! why thus seek distant game,
 And full of risk,
 When much excelling every one beside,
 Thou hast it near, domestic and secure?

Sil. Speak'st thou in earnest, say, or dost thou dream?

Lin. 'Tis thou that dream'st, not I.—

Sil. And 'tis so near?

Lin. As thou art to thyself.

Sil. Lodg'd in what wood?

Lin. Thou Silvio art the wood;
 And for the savage beast that there is lodg'd,
 'Tis thy obdurate heart.

Sil. How well I judg'd that thou wer't in a dream!

Lin. To have so fair, so elegant a nymph.
 But why a nymph? a goddess I shou'd say;
 Whose form more lovely shews
 Than doth the morning rose;
 Whiter her neck, more soft than cygnet's down,
 For whom, how high so e'er his worth,
 There's not a swain but sighs, and sighs in vain;—
 And she, reserv'd for thee,
 By heav'n and earth for thee alone reserv'd;—
 And when, without a sigh,
 Without a moisten'd eye,
 O most unworthy, rash, presumptuous boy!
 This fair angelic maid thou might'st enjoy;
 Her heavenly charms to shun,
 From her embrace to run;
 And, Silvio, hast thou then a human breast?
 Than savage beasts more fell, it is of steel confess.
Sil. If not to love be cruelty pronounc'd,
 Then cruelty's a virtue—nor doth shame
 But pride affect me, that it rules my heart;
 Since 'tis by that alone, I've conquer'd love,
 A greater savage.

Lin. But how can you subdue
 What yet you never knew?

Sil. I've conquer'd by not knowing.

Lin.

Lin. O if but once alone,
Love, Silvio, thou hadst known;
Had thou experienc'd once
How great the joy, the bliss,
To be belov'd; when loving, to possess
A heart that loves again;
This sure had been thy strain;
O life of love! replete
With ev'ry tender sweet,
Why to my breast so tardy didst thou come?
Leave, leave the woods
Unthinking boy! leave savage beasts, and learn to love.'

Here the translator has certainly kept his promise with regard to his 'unfettered versification,' as he has given us verses of two, three, four, five, and six feet, blank verse, rhyme, prose of every species, and every denomination: whether this freedom, or rather licentiousness, be agreeable to the genius of our language, the reader will determine; it makes, in our opinion, but a ridiculous jumble; and, how well soever it may sound to an Italian, is uncouth and harsh to an English ear. Some of our translator's expressions are very singular; in his description of the Erymanthian boar, he tells us that,

'The beast so huge, so fell,
Is a famed *resident* of Erymanthus.'

One would imagine, he was talking of an *ambassador*; but a little after he styles him,

'The carnage of the plains.'

It is the first time, we believe, that a boar was ever known by the name of a carnage.

But to the sanguine admirers of the celebrated Cav. Guarini, we shall submit a part of the second scene of the second act. Dorinda enters, stroking her dear Silvio's dog, Melampo: after a long and very foolish speech to Melampo, she hears Silvio calling out to him, and we are entertained with the following dialogue,

'*Sil.* Hie, hie, Melampo, hie!

Dor. Most certainly it is his very voice,
Happy Dorinda! just the bliss thou sought'st,
Heav'n sends thee now—but I must hide the dog,
For by this means I chance may gain his heart.
Lupino!

Lup. I'm here.—

Dor. Take, take the dog away;—
And hide thee in yon bush;—thou understand'st me,

Lup. I take thee well;—

Dor. And stir not till I call thee.—

Lup. I'll do it;—

Dor. But quick;—

Lup. And thou have quickly done;—
Let the poor dog with hunger be attackt,

And in one mouthful he should eat me up!

Dor. O poor faint-hearted wretch away, away! —

Sil. Where shall I go, ah whither bend my course,
To find thee, O my faithful, dear Melampo!
Each hill and ev'ry plain I've search'd in vain,
'Till I'm bedew'd with sweat, and weary'd out.
Perdition seize the beast which thou didst chase!
But there's a nymph, who chance hath seen my dog,
And may inform me:—O the sad mishap!
This is the very maid who plagues me so!
Yet must I bear with her—O lovely nymph;
My faithful dog Melampo hast thou seen?
Whom I let loose but now after a doe?

Dor. Me lovely, Silvio! lovely call'st thou me?
But why, thou cruel boy! if in thine eyes
Lovely I do not seem?

Sil. Lovely or plain, say, hast thou seen my dog?
Either reply to that, or I must go.

Dor. Silvio, to her thou'rt harsh, who doth adore thee.
Strange that thy face such sweetness should express,
And yet thy heart such rigor should possess.
Thou thro' the woods and o'er the steepy hills
Follow'st a flying doe;—with anxious speed
Tracking a hound, dost thou exhaust thyself,
And me, who burns for thee, thou fly'st and scorn'st.
Why wilt thou follow thus a flying doe,
Rather than one that's gentle, and can love?
One without chasing caught, and ty'd secure?

Sil. Nymph, I came here in quest of my Melampo
Not to lose time—farewell!

Dor. Stay, Silvio! stay; —
Ah cruel! do not fly me; prithee stay,
And I will give thee news of thy Melampo.

Sil. Thou jeer'st with me Dorinda?

Dor. Lovely youth!
Now by that love that binds me to thy service,
I know where is thy dog. Didst thou not say
Thou leftst him lately chasing of a doe?

Sil. 'Tis true, and in an instant lost his track.

Dor. Now both the dog and doe are lodg'd with me.
Sil. Lodg'd with thee?

Dor. Lodg'd with me—Dost grieve ingrate,
To be beholden to the nymph that loves thee?

Sil. My dear Dorinda! give them to me quick.—

Dor. Fie, fickle boy! to what am I reduc'd,
That thus a doe and dog endear me to thee!
But look, my heart! without some small reward
Thou shalt not have them.

Sil. 'Tis right—I'll give thee—now I'll laugh at her.

Dor. What wilt thou give me?

Sil. Two beauteous golden apples, which my mother,
More

More beauteous still, the other day did give me.

Dor. I want no apples. I could give thee some
More beautiful, perhaps, and sweet, didst thou
Not hold my presents cheap. —

Sil. What wouldst thou then?

A goat, perhaps or lambkin? — but my fire
As yet permits me not to make so free.

Dor. 'Tis neither goat or lambkin I desire;
Thee only Silvio! and thy love I wish.

Sil. Thou wishest nothing more then, than my love?

Dor. Nothing more.

Sil. Well, well, then take it all — now give to me,
Dear nymph! my fav'rite dog, and give the doe.

Dor. O didst thou know the value of the gift,
Of which thou seem'st so bounteous! didst thou mean,
Sincerely mean, what now thy tongue hath said!

In this manner, the trifling and insipid conversation proceeds through three or four pages; and this is what the lovers of Italian poetry call nature, pathos, and simplicity, though it be nothing but the prattle of children, or lovers as foolish as children. Of such scenes, with others still more puerile and ridiculous, consists this renowned drama, which our translator has by no means improved. In the above quoted passage what miserably prosaic lines are these,

' Left the poor dog with hunger be attack'd,
And in one mouthful he should eat me up.'

And a little after,

' Thou left'st him lately chasing of a doe.'

In many of the lines there is neither sense nor grammar: for example,

' 'Tis nought but thee obtrudest on my grasp,
Whilst thousand teasing birds her flight surrounds.

—— Ye, whose eager thirst

Of still possessing more,

On the lov'd urn, that holds the carcase gold
Gaze, as the spectre views the corpse'd tomb.

— Thou kisses most impure and gross,

Did'st dare to mix with kisses feign'd and pure.'

What can the translator mean by *feign'd* and *pure kisses*? When Amaryllis commands her lover Myrtillo to leave her, he exclaims,

' *Mir.* Ah grievous parting! parting of my life!

For can I part with thee, and yet survive?

Yes, the strong pang of death I sorely feel,

As thus we part — a living death — that gives

Life to my grief, and threatens me, alas!

A death immortal to my dying heart!

Corydon, in another place, speaking of his mistress, says,

' Shou'd she but yield, I'll bind her by this play
So fast; she'll find at length it is no play.'

This, we suppose, is the play of words which our author promises in his advertisement so carefully to adopt, as if there was any superior merit in adhering to the nonsense of his original. We will not detain our readers by any farther remarks on a performance so unworthy of their attention, and shall only, before we conclude this article, observe, that the translator, 'firm as he may be in his own sense of the matter, and hoping, that numbers will be entertained with his work,' may fairly apply to himself the following lines, extracted from the 183d page of his own translation,

My time I lost and labor.

I wrote, I wept, I sung, I burnt, I froze,

I run, I stood, I bore,—now sad, now joyful;

Now high, now low; now trampled on; now dear;

And as the iron instrument of Delphos,

Now us'd for highest purposes, now vile,

Risk I fear'd none, and scorn'd fatigue to shun;

Did ev'ry thing, was nothing—'

Impartial Reflections on the Conduct of the late Administration and Opposition, and of the American Congress. 8vo. 1s. 6d. Nicoll.

DURING the prevalence of civil dissensions, the minds of men are commonly too much agitated to attend to the impartial investigation of political questions; and it is chiefly in retrospect that they are enabled to form a just estimate of the principles and conduct of the different parties. The present may, therefore, perhaps be a more favourable time for enquiring into the public transactions of late years, than any former period; though we doubt whether even now the mutual prejudices be sufficiently subsided for accomplishing that object with advantage. Let us, however, attend to the reflections with which we are presented by this writer.

Our author observes, that it is not only impolitic, but irrational and unjust, to impute either to administration or opposition, the guilt of those accumulated evils which the subjects of the British empire have suffered since the commencement of the American war. Impolitic, says he, because it can answer no other purpose than to inflame and perpetuate our civil dissensions, at a time when common danger should stimulate all parties to unite; irrational, because no solid arguments can be adduced to fix so heavy a charge on either party: unjust, because it is contrary to truth, and must originate from interest, prejudice, or malevolence. In conformity to those principles, it is the opinion of this writer, that all parties in the British dominions

dominions have greatly erred; that many of the evils they have reciprocally experienced were neither premeditated, nor actually produced, by any party, but originated from remote, inevitable, or unforeseen causes.

We shall lay before our readers some of his observations on this subject.

‘Whoever impartially considers the conduct of Administration and Opposition, from the origin of their contentions to the present moment, will be convinced, that neither party can, with the least degree of reason, throw the whole blame on their opponents.

‘Though it should be granted, that in the prosecution of Mr. W—s, administration never took a single measure that was not warranted by precedent, by law, and by the principles of the constitution (which perhaps is more than opposition will admit), their conduct cannot be vindicated in point of policy.

‘A superficial knowledge of our history is sufficient to convince us, that whenever our sovereigns condescend to enter into contest with a subject, they tarnish the lustre, and weaken the power of the crown. If they vanquish, how futile is their triumph! If they fail, how severe their disgrace!

‘The first step they take on this dangerous ground, however circumspect, is sure to awaken the jealousy of their people: if power, inflamed by resentment (perhaps by just resentment) should be so admirably tempered by wisdom and discretion as never to exceed the bounds of law or of equity, yet how liable are the perverted optics of jealousy to mistake! with what ease may artifice convert

— “Trifles light as air;”

To “confirmations strong

“As proofs of holy writ!”

‘The k—, or administration, that wishes to be respected in this country, must pay some regard even to the prejudices of the people. Nothing can alienate the affections, or exasperate the minds of a free people, so much as the contempt of their governors; nor is the strongest conviction they can possibly have that their measures are right, to be urged in excuse for it.

‘But though even the causeless murmurs of the people should never be despised, the individual, who for his own emolument endeavours to excite them, is justly and most severely punished by contempt. When a man of such principles assuming confidence from the degree of popularity he has acquired, is hardy enough to transfer his abuse from ministers to the k—g, it is evident he courts persecution. If he can collect “the rays of royal indignation,” he is sensible “they will illuminate, though they cannot consume him.” Shielded by his popularity, he invites their most powerful energy; and his patriotism shines with additional lustre, as their fervency increases. But if the efforts of his calumny are regarded with a mortifying indifference, his hopes are
blasted,

blasted, and he is left to lament in obscurity the anguish of disappointed ambition, and the universal contempt which attends unsuccessful villainy.

‘ If administration committed an error in rewarding their enemy with that resentment he wished to excite; the conduct of opposition on this occasion was no less inexcusable for abetting a cause they knew to be unjust; for propagating many insinuations against government which had no foundation in truth or reason; and for diffusing a general spirit of discontent throughout the nation, merely that they might exalt themselves, by depressing their successful and envied competitors.

‘ While their real object was not very difficult to be discerned; the good of their country was their plausible pretence; the grievances of the people was the constant burden of their melancholy song; and those who had the least sensibility of them, were, as usual, loudest in the chorus; while the lower ranks of the community, oppressed by the weight of those real ills which are the inseparable concomitants of poverty, bore in silence those burdens which it does not enter either into the heads of ministers or patriots to conceive, or into their hearts to alleviate.

‘ So strange and inconsistent a thing is human nature, that even in this nation of philosophers, the very people who will submit quietly to any imposition, till some friend thinks it worth his while to tell them they are hurt, may be inflamed to a degree of madness by the most extravagant, ill grounded, or remote suggestions of injury intended them. What surprising effects have the sounds of W—s and Liberty! No Popery! and others of equal significance produced, when modulated by skilful performers, and conveyed through proper instruments!

‘ But if a supercilious contempt of the just complaints of an injured people is the characteristic of tyranny; if an insolent disregard even of their groundless murmurs denotes weakness in administration, a base application of their passions and prejudices to the interested views of the party which constantly endeavours to excite and inflame them, and an indiscriminate opposition to every measure of government, are surely very equivocal signs of that rectitude which should distinguish true patriots from unprincipled impostors.’

The author scruples not to affirm, that the unhappy rupture between the colonies and the mother-country proceeded from the same source with our intestine divisions. His remarks on this subject are no less just than impartial.

‘ The famous declaratory act was therefore passed by the general concurrence of all parties, which in direct conformity to the principles of the British constitution, asserted, that the authority of parliament extended to the colonies, and that it had a right to demand their obedience to its acts in all cases whatsoever. Sovereignty cannot be defined in any terms stronger or more explicit; and it is demonstrably evident, that if parliament has (as
this

this declaratory act asserts) a right to bind the colonies in all cases whatsoever, it must have it in any particular case. This is so extremely plain, that "he who runs may read;" and it would appear unnecessary to prove by argument, a proposition which every man of common understanding must acknowledge to be self-evident, were it not in respect to the superior abilities of those distinguished leaders of the minority, under whose administration the declaratory act was passed. The unanimous assent they gave to this act, is an undoubted proof that they then admitted parliament had a constitutional right to bind the colonies "in all cases whatsoever;" yet no sooner did parliament attempt to exercise this constitutional authority by the tea act, than the unreasonable clamours which were raised by the instigators of rebellion in the colonies, were loudly echoed by the champions of opposition in Britain.

' It is impossible to vindicate their conduct on this important occasion; at best, it was absurd and inconsistent in the extreme, to assert in the most solemn manner, and in their legislative capacities, the supremacy of parliament over the colonies, and afterwards, in direct opposition to this solemn declaration, to affirm in the florid language and exalted characters of patriots, that taxation of the colonies by parliament was unconstitutional. If the declaratory act is constitutional, this particular exercise of a right which it declares parliament to be invested with, must be so too. One of these propositions must be true; parliament has a constitutional right to tax the colonies, or the declaratory act is unconstitutional.

' Left it should be deemed nugatory and useless to demonstrate the inconsistency of opposition, or to examine what opinions they thought proper to entertain so many years ago, it is necessary to observe, that they are by no means to be considered as mere speculative opinions of private men, which whether consistent, or otherwise, can be of no consequence to the public; if this was indeed the case, it would be waste of time and paper to examine them.

' But when opinions, adopted by men of distinguished rank and acknowledged abilities, become principles of action to them, they often produce the most important effects. If to rank and abilities be added the fascinating charms of oratory, and if those who are possessed of such qualifications have, from their peculiar situation, the fittest opportunity of displaying them in opposition to the measures of government, the people look up to them with admiration, as the guardians of their liberties; whatever sentiments they find it convenient to propagate, are received as oracles; and the opinion of a few, or even of one man thus circumstanced, however contradictory it may be to reason and truth, however inconsistent with his former conduct, may not only obtain implicit belief, but become a principle of action to thousands.

' There cannot possibly be a stronger instance of this than the origin

origin of our unhappy dispute with the colonies affords. The claims of parliament were certainly just, and were strictly conformable to the principles of the constitution; the leaders of opposition had, by their assent to the declaratory act, given the strongest proof that they thought them so; and government, in attempting to maintain the supremacy of parliament, and in the particular exertion of its authority to tax the colonies, was asserting the rights of the British nation.—Yet, no sooner had the colonies discovered that the pretensions of the British parliament were unjust and unconstitutional, and the minority concurred with them in these principles, which were diametrically opposite to those of the declaratory act, and manifestly repugnant to reason and to the interest of the people, than the cause of the Americans became popular in Britain.

‘ Nothing could be so conducive to the success of the rebellion as the encouragement it met with in England; nor could any conduct be less excusable than that of the minority at this very important crisis. Had they been content with representing the inexpediency of proceeding to coercive measures, and the impolicy of demanding what the colonies were determined not to grant without compulsion, and of asserting claims which, however just, we might not perhaps be able to enforce, they might have deserved the thanks of their country. They would certainly have been justified in advising parliament to refrain from exercising the authority vested in it by the constitution, though they could not deny that it had such an authority without declaring the colonies independent.

‘ For parliament either has, as the declaratory act asserts, a right to bind the colonies in all cases whatsoever, or it has not, as the leaders of the rebellion contend, a right to bind them in any one case whatsoever; but it always has been “a body of men extraneous to their constitution; a set of unacknowledged individuals,” whose acts are (and always have been esteemed by them) acts of “pretended legislation.” These are the exact words made use of by congress to express their sentiment of the British parliament, in the declaration they published to justify their conduct in taking up arms. The 13th article of this declaration evidently proves, that though the congress might amuse the American people who were their constituents, with specious pretences, and might seem at first desirous of an accommodation with government, nothing was farther from their intentions; and that they were determined not to sheath the sword till they had been entirely subdued, or had established their independence.’

Our author, after censuring the conduct of opposition, contends, on the other hand, that administration cannot be excused, even if it should be admitted that the war was not only just but expedient; because the means pursued were totally inadequate to the end. He observes, that, when compulsion was resolved on, this resolution should have been immediately enforced,

enforced, not by prohibitory and restraining acts of parliament, nor by the feeble efforts of a few regiments; but by the united and vigorous exertions of the most numerous and powerful fleet and army, that the nation was able to send forth in vindication of its rights. He readily acknowledges, however,

‘ That the exaggerated representations of our national weakness and internal divisions, which were continually repeated from the minority side of both houses of parliament, and of which the elaborate and florid speeches of those who were accounted the friends of the people were entirely composed, had the strongest tendency to accelerate the alliance between France and America, to encourage the rebellion, and to invite the attacks of our enemies, to whom they presented the most flattering prospects of success.’

This conduct, so pernicious in its effects, was too flagrant to be denied; and gives the nation the strongest claim on those who have attained the reins of government, to exert their utmost diligence and abilities in retrieving their country from the embarrassments, into which it has chiefly been involved by their complicated efforts, in encouraging our enemies, depressing the spirits of the nation, and indiscriminately thwarting every measure of the preceding ministry.

Humorous Sketches, satirical Strokes, and Attic Observations. By George Parker. 8vo. 4s. Hooper.

THESE Sketches, Strokes, and Observations, are modestly called by their author, *humorous, satirical, and Attic*—After the most careful perusal, we cannot find one good stroke of humour, satire, or Attic wit, throughout the composition, which is made up of most contemptible threads and patches, bad prose, and very indifferent verse. From this gentleman's former production, his *View of Society and Manners*, to which we are referred in the title-page, we could not indeed form very sanguine hopes of great entertainment in any performance of an author, whose *Society* seemed to be rather low and vulgar, and his *Manners* rough and unpolished. Such however as his friends and acquaintance are, he has kindly endeavoured to make us also acquainted with, by the most lavish encomiums on their several virtues and abilities. Mr. Lee Lewis, Mrs. Martyr, Mr. Parsons, Mr. Bond, &c. are here celebrated in most pompous epitaphs, written, in imitation of Kilkhampton Abbey, before their deaths. Mr. Harwood* he informs us,

‘ Prompted those who were ~~opposed~~
as well as
those who *sided* him.’

* Prompter of Drury Lane Theatre.

Of

Of Mr. Bannister he says that

'Tho' *dissipated* in manners
Yet
His heart was attun'd
To

Every feeling of charity.'

For the first part of this compliment, viz. that he was *dissipated* in manners, we should imagine his friend Mr. Charles Bannister is not much obliged to him, however he may relish the latter. Mrs. Martyr, he assures us, at the conclusion of his epitaph on her,

'At last fell a sacrifice to the gratitude
of the public,
Closing her demise with
An evening song.'

This, we suppose, means, in plain English, that she sung herself to death: a prophecy which, we hope, will never be fulfilled.

Mr. Parker's benevolence is, in the course of his work, not confined to social, but extended likewise to political panegyric. He has favoured us with the character, drawn at full length, of the late earl of Chatham, and with the vision of Neptune and Britannia; a long and laboured poem, a very few lines of which would satisfy a reader of any moderate curiosity.—The following may perhaps be sufficient.

' — on the main
Appeared the fleets, of France and Spain.
With flowing sail, without delay,
To take Britannia quite away;
The crew of one all busy were,
In using of their tackle gear:
A boat was hoisted o'er the side,
Upon the ocean she did ride,
And rowed hard their prize to get,
I thought, alas! her fun was set;
But goodness now, in heaven lies,
To save her from her enemies;
And Providence is all we have,
For nought, but heaven, can us save
From Bourbon's house, and its abettors,
Who want to bind her fast in fetters.'

Of such verses as these, and some even much worse, consists this whole collection of *Humorous Sketches*; one poem only excepted, called, Cornaro and the Turk, a tale, which is inserted by the compiler to eke out his volume. This tale is a very pleasing composition, written long since, and lately reprinted in Nichols's Select Collection.—If Mr. George Parker belongs to any calling or profession, it is pity he should neglect it for this *idle trade* of rhyming, and making books, which he seems, on many accounts, very unfit for: we could wish to hear of his getting an honest livelihood in any other occupation.

FOREIGN

FOREIGN ARTICLES.

Storia antica del Messico cavata da' Migliori Storici Spagnuoli, e da' Manoscritti, e dalle Pitture antiche degl' Indiani; divisa in dieci Libri, e corredata di Carte Geografiche, e di varie Figure e Dissertazioni sulla Terra, sugli Animali, e sugli Abitatori di Messico. Opera del Abate D. Francesco Saverio Clavigero. Tomo I. 306 Pages, 4to. Cefena.

THIS valuable work was originally written in Spanish, and afterwards translated into Italian by its author, who now lives at Bologna, at the desire of his learned friends in Italy. He is a native of Mexico; has resided thirty-six years in several provinces of that kingdom; has learned the Mexican language; studied the historical pictures of the Mexicans; availed himself of their MSS. and of the instructions of skilful natives, and dedicated his work to the Academy of Mexico, whom he advises, since the professorship of Mexican antiquities has been abolished, and the ancient paintings are become nearly unintelligible, to establish a museum for Mexican antiquities, and to collect into it all the ancient statues, arms, paintings, Mosaics, the MSS. of the first missionaries and other Spaniards, and those of the Indians themselves, which are as yet dispersed in the libraries of some convents.

He protests that he has perused all the works extant on the history of Mexico; confesses, indeed, that he cannot produce a complete work; since the greater part of the historical pictures, the sources of that history, are lost; and since he cannot now consult the precious MSS. preserved in the libraries of Mexico; yet declares, that he has industriously enquired, examined, compared, and faithfully related the results; and hopes to please the learned by having collected the accounts dispersed in so many different writers.

He then enumerates these writers, and the works composed on the ancient history of Mexico, from the 16th to the 18th century. We will take notice of such only as appear to have not yet been known to our excellent historian of America, Dr. Robertson.

Toribio di Benavente, a Spanish Franciscan monk, and one of the twelve first missionaries in Mexico, wrote an History of the Indians in New Spain, which still exists in MS. in Spain: and a work on the Mexican Calendar.

And, d'Olmos, another Franciscan monk, wrote a Grammar and a Vocabulary of the Mexican, Totonac, and Huastec languages, a Dissertation on the Antiquity of Mexico, in the Spanish and Mexican languages; Exhortations of Fathers to their Sons, of which our author has inserted a specimen in his Seventh Book.

Bernardino Sahagun, a Franciscan monk, composed a general Dictionary of the Mexican Language, in twelve large folio volumes; in which he also inserted articles relating to the geography, the religion, the political and the natural history of Mexico; also, a general History of New Spain, in four volumes, extant in the Franciscan convent at Tolosa.

Alfonso Zurita, a Spanish lawyer in Mexico, wrote a work on the political constitution, the laws and customs of the Mexicans; his work exists in MS. in the library of the college of Jesuits of St. Peter and St. Paul in Mexico, and our author professes to have made great use of it.

Several persons of the Acolhuacan royal family, Ixtlilxochitl, have

have written histories of their kingdom; their MS. works are also preserved in the above library of the Jesuits.

Taddeo di Niza, a Tlascaltese, wrote in 1548, a History of the Conquest of Mexico, and his work was attested and signed by thirty Tlascaltese of distinction.

Many other MS. works were written by noble Indians and Mestices, most of them preserved in Mexico; with the MSS. of some historical works, by Barthol. de las Casas.

Two works by the Dominican monk Augustin Davila Padilla; one, a Chronicle of the Dominicans in Mexico, published at Madrid in 1596; and a History of New Spain and Florida, published at Valladolid in 1632.

Ant. di Saavedra Guzman's poem, *El Peregrino Indiano*, published at Madrid in 1599, contains the history of the conquest of Mexico.

From the 17th century.

Arrigo Martinez, whose History of New Spain was published at Mexico in 1606; and whose astronomical and physical observations are said to be interesting.

Arrias Villalobos, History of Mexico, published at Mexico, in 1623.

Christoph. Chaves Castellejo, on the origin of the Indians, 1632.

Carlo di Siguenza e Gongora, a laborious and valuable writer, whose works were printed at Mexico 1680—1693.

Agostino di Betancourt, a Franciscan, whose ancient and modern History of Mexico was published at Mexico, in 1698.

From the 18th century.

Pietro Fernandez del Pulgar, and some other considerable anonymous writers.

Of foreigners, our author commends only Gemelli and Baturini, having acquitted themselves with credit in their histories of Mexico; Thomas Gage he reproves as an arrant romance writer, delighting in telling stories. Even the very best foreign historians, such as Dr. Robertson, he says, have committed mistakes, which he promises to point out in his *Dissertazioni*. As for the rest, such as Paw Cillozzo e mordace autore, Marmontel, and Raynal, he thinks them hardly worth any notice.

Thus far by way of introduction. Abbate Clavigero's first book contains the description of the country of Anahuac, with accounts of the climate, mountains, rivers, lakes, minerals, plants, animals, and people of the kingdom of Mexico: the geographical parts were collected by the author, partly in his travels, and partly from memoirs and books; but the astronomical observations, which have been made in different parts of the empire, he has not been able to obtain: so that his geographical data are still in some degree incorrect. All the ancient and modern maps of Mexico he has found defective, both with regard to the longitudes and latitudes of places, the division of the provinces, the delineation of the course of rivers, and the direction of the coasts. Geographers are not even agreed on the situation of the capital; and their difference makes no less than fourteen full degrees; since some of them place the city of Mexico in 264, and others, in 278° of longitude. According to our author it stands in 19° 26' north latitude, and 276° 34' of longitude, from the meridian of Ferro.

The name of Anahuac originally signified only the valley of Mexico: in later times it comprised the whole of New Spain. This country

country contained besides the kingdom of Mexico, those of Acolhuacan, Tlacopan, Michuacan, and the republics of Tlaxcallan or Tlascalla, Cholollan, and Huexotzinco, with some other smaller states. The kingdom of Mexico, though the youngest, was the largest state of them all; it lay between 14 and 21° of north latitude, and 271° — 283° of longitude. The valley itself contained forty towns, and a multitude of boroughs and villages. The chief provinces of the Mexican empire were those of the Otomites, the Matlatzincchese, Cuitlatechese, Tlahucians, Cohuixchese, Mixtechese, Zapotechese, Chiapanechese, Tepeyacac, Popoloehese, Totonachese; on the Gulf of Mexico, the provinces of Coatza-cualco and Cuatlachtlam or Cotahta; and on the South Sea, Coliman, Zacatollan, Tototepec, Tecuantepec, Xocouocbeo.

The whole country of Anahuac was very populous: most of its towns and villages are, indeed, still existing; but they have only one-fourth, some of them but one-tenth, or even but one-twentieth part of the number of their buildings and inhabitants remaining. In general, our author thinks, that there is hardly one-tenth part of the ancient number of its people left.

The author's accounts of the Natural History of Mexico are chiefly borrowed from Hernandez, Oviedo, and others: and rather defective. He too generally mentions only the Mexican names of the objects, without referring to any of those assigned them by any one of our European naturalists, except that he sometimes quotes Bomare. There are several volcanos in Mexico: Pojauhtecatli, Popocatebec, Itztaccihuatl, Coliman and Tochilan, all of them covered with snow; but the two latter only sometimes vomiting fire: the Mamatombo, the volcano of Guatimala, which destroyed that fine town, in 1773, and Duruyo, which destroyed in 1760 the village of Guacana, and is said to have thrown cinders to the distance of 150 miles. Gold is found in rivers and currents in the provinces of the Cohuixchi, the Mixtechi, the Zapotechi, &c. Silver, in the mines of Tlacheo, Tzompanco, and in many more situated nearer to the capital. Two sorts of copper (probably a purer and a coarser one) in Zacatollan, Cohuixchi, and Michuacan; tin, in the mines of Tlacheo; lead, near Izmiguilpan; iron, in Tlaxcallan, Tlacheo, &c. mercury, in Chilapan; calamine between Chilapan and Troizlan; amber and asphalt on the coast; diamonds, emeralds, amethysts, &c. in the country of the Mixtechi, Zapotechi, and Cohuixchi; a variety of marble and jasper, chiefly in the mountains of Calpolalpan; black glass, agates, (itztli) which the Mexicans fabricated into looking glasses and edge tools, in many places, and in great plenty. The plants are also numerous: and the country abounds in a great variety of excellent wood. The balm tree will easily prosper in gardens. The forests abound in white stags. The miztli, in Mexico, is said to be a lion without a mane. The tayassu is also to be found there, but no paco, nor vigogne. The zorille, the chinche, the coasse, and the coneate, are by the author, in contradiction to M. de Buffon, not considered as four different species. The Mexican birds are equally distinguished by their song, and the beauty of their feathers. Crocodiles haunt the rivers and lakes of the warmer regions of the kingdom. The author insists on classing the manatee with fishes. Six species of bees. Scorpions are very common, but in the colder regions harmless; whilst those in the warmer, especially the small and yellowish ones, are said to produce anxieties, and sometimes even to kill children. [To be continued.]

Histoire de l'Ordre Royal et Militaire de St. Louis, par M. d'Aspezt, Historiographe du dit Ordre. 3 Vols. 8vo. Paris.

A Collection of short memoirs of the lives of the knights of St. Louis, not yet completed, and likely to become a voluminous work. Very little has yet been said of the history of the order itself, of the changes successively made in its first constitution, of the funds of its revenues, and the manner of their administration. Louvois distributed the commanderies of the order of St. Lazarus, inconsistently with the intention of its founder, to deserving military officers; he had no other means in his power for rewarding them; but this also soon proved inadequate; and the complaints on the misapplication of the benefices of that order were too loud and too just not to oblige Lewis XIV. to think of some other expedient. M. D'Aguesseau advised him to institute a new order. That of St. Lewis was accordingly founded in 1693. Some of the most essential documents relating to its internal constitution are printed in the first volume of this work.

Before he enters into his biographical accounts of the knights of the order, he, in the first volume, draws up a short delineation of the military exploits by land, under Lewis XV. and a short history of the French marine during the same period, appears in the third volume.

As France has, ever since the institution of this order, had almost no officer of any consequence but what was rewarded with its cross for his merits, numbers of names must here be met with, interesting only to readers intimately acquainted with the great French families. The memoirs of the more eminent knights are here related with equal conciseness as those of persons of less note: as the former, being sufficiently known, could not need details, the latter could not supply materials for more ample narratives.

In these three volumes M. d'Aspezt divides his work according to the successive promotions: in the following volumes he will rather fix on certain military epochs, and possibly class his knights according to their respective regiments; always, however, assigning a separate article to those of the Grand Cross and to the commanders.

FOREIGN LITERARY INTELLIGENCE.

Ritual-Gesetze der Juden, betreffend Erbschaften, Vormundschafts-Sachen, Testamente, und Ehesachen, in so weit sie das Mein und Dein angehen. Entworfen von dem Verfasser der philosophischen Schriften, auf Veranlassung und unter Aufsicht R. Hirschel Lewin, Ober Rabbiners zu Berlin; or, Ritual Laws of the Jews concerning Inheritances, Guardianship, Wills, and Matrimonial Affairs, so far as they regard Property. 8vo. Berlin. (German.)

BY the preface we are informed that Mr. Hirschel Lewin, chief rabbi at Berlin, was ordered by government to get an abstract made, in the German language, of the ritual laws of the Jews concerning inheritances, wills, guardianships, and matrimonial affairs relating to matters of property; and to deliver that abstract to the royal department of judicature, in order that it might be laid before the courts of law, and serve them for a guide in deciding the law-suits on such objects between Jewish parties.

The

The head rabbi accordingly requested the celebrated Mr. Moses Mendelssohn to undertake the task; who, from friendship and esteem for that teacher of his nation, complied. His performance was then carefully revised by Mr. Hirschel, corrected throughout, and then presented to government. Some counsellors are now commissioned to examine this work of the head rabbi; and it will probably depend on their report how far it shall be established by public authority, and enacted into law, in the Prussian dominions. In the mean time it is here published as the work of a private individual; but a work in itself in a very high degree remarkable, instructive, and necessary to all judges concerned in law-suits between Jewish parties; as there is no other work that could afford to Christian lawyers such distinct, clear, and precise informations in matters they must needs understand, in order to be enabled to judge rationally in such disputes either as magistrates or as counsellors, or to comprehend and apply the opinions or verdicts of Jewish lawyers.

An introduction, prefixed to the work, gives an historical account of the sources from which it has been drawn. The laws themselves are drawn up with a precision that hardly admits of an abstract; and their completeness and accuracy can hardly be questioned by any reader acquainted with the very respectable characters of Messieurs Hirschel and Mendelssohn.

Eloge de Charles de Sainte Maure, Duc de Montausier, &c. Gouverneur du Dauphin, Fils de Louis XIV. &c. Par M. Garat. 8vo. Paris.

Eloge (du même) par M. la Cretelle, &c. 8vo. Paris.

Eloge (du même) par M. Le Roi, &c. 8vo. Paris.

The object of these several eulogies, was confessedly a nobleman of great integrity and merit; and Lewis XIV. could hardly have made a better choice for a governor to his son; nor the French academy proposed a fitter subject for the effusions of national gratitude.

The first of these eulogies obtained the prize of eloquence, proposed by the academy; the second, the accessit and the honourable regrets of that learned body, of their not having two prizes to bestow instead of one. A deficiency which was, however, immediately compensated, not only by the warm expressions of their approbation, but by two anonymous persons, who furnished that second prize: of the third eulogy, an honourable notice was likewise taken; which it, indeed, well deserved, by the many bold and useful sentiments and truths it contains: such, for instance, as the following:

‘ Perissent les talens & les arts s’il faut que la Sueur et le Sang du peuple engraisissent le sol où il doivent fleurir !

‘ L’exacte probité ne permet au souverain d’imposer à ses sujets des contributions, qu’autant qu’il consacre à leur avantage cette partie de leur subsistance dont il les prive; toute dépense qui n’a pas le bien public pour objet, de quelque prétexte spécieux qu’on la colore, est un vol. Un peuple heureux est la vraie magnificence des rois.’

These are truths well becoming the panegyrist of such a character as the duke of Montausier; who, on an occasion, wrote frankly to the dauphin, ‘ Monseigneur, si vous êtes honnête homme, vous m’aimerez; si vous ne l’êtes pas, vous me haïrez, et je m’en consolerais.’ ‘ J’ai cherché, Sais M. la Cretelle, quelque chose de plus noble et de plus fier dans les paroles des anciens, et je ne l’ai pas trouvé.’

Prospectus de la Fourniture et Distribution des Eaux de la Seine à Paris, par les Machines à Feu. Par M. N. Perrier, Frères. 26 Pages in 8vo. Paris.

Displaying the very ingenious mechanism of the new fire-engine by which all Paris is to be supplied with water, at the rate of one muid of water per day, (a quantity which would have cost above one hundred ecus per annum, by the water-carriers,) for the very moderate price of fifty livres a year, to every subscriber. The engine has publicly been tried, and proved fit for its purpose.

Catalogue des Livres de la Bibliothèque de feu François César le Tellier, Marquis de Courtanvaux, &c. 352 Pages in 8vo. Paris.

The collecting of the fine library in question, was originally begun by the marquis de Montmirail, and considerably enlarged by his father, the marquis of Courtanvaux; it was very rich in books of voyages, travels, and natural history; and to be publicly sold on the 4th of May, 1782, and the following days. The collector's heirs, it seems, were in such haste to have the catalogue printed off and published, as not to allow the time necessary for adding two tables, one of the subjects, the other of the authors. These, however, are to be supplied after the completion of the sale, and the respective prices at which the works sold are to be subjoined.

Nouveaux Principes de Physique, ornés de Planches, dédiés au Prince Royal de Prusse; par M. Carra. Vol. I. and II. 8vo. Paris.

A new system, or philosophical romance, of general physics. M. Carra has many objections to the works of his predecessors; and so, no doubt, will his successors, in their turn, find sufficient matters for censure in his own performance.

Supplément à la Bibliothèque des Philosophes Chimistes (Alchimistes), contenant la Vérité sortant du Puits hermétique, ou la vraie Quintessence solaire et lunaire, baume radical de tout être & Origine de toute Vie; Confession de la Médecine universelle; le grand Eclaircissement de la Pierre philosophale pour la Transmutation des Métaux. Par Nicolas Flamel.

La Vie de Nicolas Flamel.

Two pamphlets, one of 150 pages, the other of 66, in 12mo. printed and published in 1782, by a bookseller, who promises soon to regale their readers with a third performance, styled by him a very singular MS. as yet unpublished, written by the same Nicolas Flamel, and entitled, 'La Joie parfaite de moi Nicolas Flamel, and de Pernelle ma Femme.'

We are rather surprised to observe, in this age of philosophy, and at Paris, a bookseller venturing the expence of printing such nonsensical and pernicious stuff, and hoping for purchasers.

Avis aux bonnes Ménagères des Villes & des Campagnes, sur la meilleure Manière de faire leur Pain. Nouvelle Edition, &c. Par M. Parmentier, &c. 95 Pages in 12mo. Paris.

A well written and very useful abstract of the same author's excellent 'Traité complet de la Boulangerie.'

Carmina D. Caroli Le Beau, &c. 278 Pages in 8vo. Paris.

M. Le Beau was an eminent professor of eloquence in the university of Paris. He had burned a vast number of his performances before his death; those which are now published have been collected by one of his former scholars, and distributed into five parts: 1. Subjects of sacred history, in Latin hexameters. 2. Subjects of profane history. 3. Fables. 4. Fugitive pieces. 5. Themes proposed and dictated by the professor to his students.

MONTHLY

MONTHLY CATALOGUE.

P O L I T I C A L.

Thoughts on the Propriety of Dissolving the present Parliament.
8vo. 1s. Fielding.

AN intention of dissolving the parliament was, a few weeks since, we know not upon what authority, repeatedly intimated in the news-papers; but it seems to be now laid aside. The present pamphlet is written with the view of justifying that measure, the expediency of which the author endeavours to enforce by a variety of considerations. The chief of these is founded upon the contest, which has been maintained for several years between two great parties in parliament. The author observes that, in the course of this struggle, the political combatants proceeded from difference to reproach, and from reproach to aversion; that it is impossible to remove their mutual prejudices; and that, should those members be compelled, by the continuance of the present parliament, to assemble together, their personal prejudices must not only interrupt the public business, but may be attended with very dangerous consequences.

The author alledges, that the principal objection which can be urged against the dissolution of parliament, is that this branch of the royal prerogative has been seldom exercised at so early a period. But to refute this objection, he has drawn up a short state of the parliaments since the reign of Henry VII. tending to shew, that since the reign of that prince, the duration of each parliament, one with another, does not exceed two years and about nine months.

The Speech of the right hon. Charles James Fox, in the House of Commons, on Tuesday, the 9th Instant, in Defence of his Resignation. 8vo. 1s. Debrett.

We are here presented with a fuller, and, perhaps, more authentic edition, than what appeared in the public prints, of Mr. Fox's Speech in the House of Commons, on Tuesday, the 9th of July, in defence of his resignation. In whatever light this event may be considered, with respect to its causes, there is reason to think that, in regard to its immediate consequences, it will operate more powerfully by its personal than political effects.

A Letter to the right hon. Edmund Burke, concerning the Justice and Expediency of a total Renunciation on the Part of Great Britain of the Right to bind Ireland by Acts of the British Parliament, either internally or externally. 8vo. 1s. Kearsly.

This Letter relates to the justice and expediency of a total renunciation, on the part of Great Britain, of the right to bind Ireland by acts of the British parliament, either internally, or externally. After the ample concessions already made in favour of Ireland, by the British parliament, it is to be regretted, that

the too jealous friends of that kingdom will not permit the inhabitants to remain undisturbed by groundless apprehensions. The future interference of the British legislature, in the affairs of Ireland, is acknowledged to be improbable ; but the Irish, we are told, wish to make it impossible.

A Speech intended to have been spoken on the Appellant Jurisdiction of the House of Lords of Ireland, by Lord Viscount Mountmorres.
8vo. 1s. Evans.

It has been admitted, even by men who are friends to the privileges of Ireland, that justice is more likely to be impartially administered, by a final reference to a foreign tribunal, than to the Irish house of peers. By others, however, this principle is contested, whether from moral reasons, or the secret influence of national prejudices, we shall not determine. Of all the grievances, real or imaginary, under which Ireland hitherto laboured, this appears to have been among the least oppressive, if not actually beneficial ; and is, at least, such a one as we cannot suppose the British House of Peers will have any objection towards removing. In this speech, lord Mountmorres endeavours to confirm the appellant jurisdiction of the Irish House of Lords, by a variety of precedents.

P O E T R Y.

Ode to the honourable William Pitt. By William Mason, M. A.
4to. 1s. Dodsley.

This Ode is written, as we are informed in the title-page, by the celebrated Mr. Mason, author of *Elfrida*, *Caractacus*, &c. From the enthusiasm of poetry and patriotism united, we should have expected something better than is to be met with in this performance, which, though it has some share of merit, is not of that exalted species which affects the heart. The following stanza contains the best part of it.

The shade of the venerable Chatham appears to, and thus addresses Mr. Pitt :

“ Receive this mystic gift, my son !” he cries,
And, for so wills the sovereign of the skies,
With this receive, at Albion’s anxious hour,
A double portion of my patriot zeal,
Active to spread the fire it dar’d to feel
Thro’ raptur’d senates, and with awful power
From the full fountain of the tongue
To roll the rapid tide along
Till a whole nation caught the flame.
So on thy fire shall heav’n bestow
A blessing Tully fail’d to know,
And redolent in thee diffuse thy father’s fame.”

Ode

Ode on the Taking of Minorca. 4to. 2s. 6d. Debrett.

This Ode, like most other modern odes, especially those of the complimentary kind, has nothing in it that can greatly please or much offend the reader. Much praise is bestowed, and, we believe, very deservedly, on governor Murray. The subsequent passage is a favourable specimen.

‘ While martial glory shall the soul inspire,
Thy deeds heroic shall mankind admire ;
And, ne’er to sense of merit lost,
Thee, her chief pride, shall Britain boast :
Let others build a guilty fame
‘ On slaughter’d thousands, cities raz’d ;
By hireling bards let them be prais’d :
Thine is a nobler, juster claim ;
The claim of him who bravely fights,
Sacred to save a nation’s rights.
Defeat gives thee what vict’ry can’t bestow,
And of his laurels robs the conq’ror’s brow.’

The Forlorn Hope. 4to. 2s. Bladon.

The reason assigned for this strange title is as follows : ‘ The reception (says the author in his Introduction) which these trifles may meet with now constitutes my *forlorn hope* : should that fail, I shall, without farther ceremony, dispose of all my earthly possessions at the next paper-mill, purchase an halter with the produce, dance into the other world, and sing no more.’

This gentleman assumes the character of a half-starved Grub-street writer ; and, for aught that appears, he may be really a member of that honourable fraternity.

Cinna vult videri pauper, & est pauper.

If he be as poor as his composition, the sale of this pamphlet will certainly never make him otherwise, as it is the most despicable piece we ever perused, and at the same time too vulgar and filthy to admit of any quotation.

Lyric Odes, to the Royal Academicians. By Peter Pindar. 4to. 6d. Egerton.

This very humorous author, like Drawcanfir, vanquishes both friends and foes, and levels all in one common ruin. The Royal Academicians, and their pictures, in the exhibition of this year, are the subjects of his satire ; and while we laugh at the humour with which his severest wounds are inflicted, we are not disgusted with his partiality, or by trite and vulgar criticism. We cannot believe that the gentlemen of the Royal Academy will forget their pain, while they smile at the poet’s wit ; but they have no great reason to murmur, since each shares the criticism, and Reynolds experiences little more favour than Hone. We should not be much surprised to find the author and his opponents ‘ in converse sweet,’ like the litigants of the bar, who forget their temporary severity, and remember only their

their former friendship. It is time, however, to let our readers participate of the entertainment. The treatment of fir Joshua Reynolds at once shews his attention and impartiality.

‘ O muse! fir Joshua’s matter hand
 Shall first our lyric laud command—
 Lo! Tarleton dragging on his boot so tight!
 His horses feel a godlike rage,
 And long with Yankies to engage—
 I think I hear them snorting for the fight!
 Behold with fire each eye-ball glowing!
 I wish indeed their manes so flowing
 Were more like hair—the brutes had been as good,
 If flaming with such classic force,
 They had resembled less that horse
 Call’d Trojan—and by Greeks compos’d of wood.’

We see the spirits in Mr. West’s picture by means of the following lines.

‘ Thy spirits too can’t boast the graces—
 Two Indian angels by their faces—
 But speak—where are their wings to mount the wind?
 One wou’d suppose M^r Bride had met ’em—
 It thou hast spare ones, quickly get ’em,
 Or else the lads will both be left behind.’

This is enough for a specimen; and it will, we hope, induce our readers to peruse the whole.

M E D I C A L.

A Treatise on the Infantile Remittent Fever. By William Butter, M. D. &c. 8vo. 2s. Robson.

We always respect the dictates of experience, and are particularly happy when we find a faithful interpreter of the wants and afflictions of man, in his most weak and helpless state. Dr. Butter seems to have attended to the complaints of children; his description of the disease is tolerably exact, and his mode of treatment, in general, judicious. We do not mean to shelter ourselves under the shadow of these exceptions, and, by the help of such qualifying particles, to suit our character to every one’s opinion: we will tell Dr. Butter in what respect we think his work exceptionable. The disease is what has been called the worm-fever, the acute-fever of infants, and sometimes, from its languid appearance, the slow-fever. He thinks, and he thinks with justice, that worms have little influence on it: that their appearance is accidental, and rather the effect than the cause of the disease, but that the whole is to be ascribed to a load of matter in the alimentary canal. Though Dr. Butter has, however, considered this disease as occurring to children at almost any age under puberty, his descriptions suit only the very early state; and his directions for the management, a much later period. He talks, for instance, of the pulse rising to 160, and

and the directions for the management are to procure one or two motions every day. Every judicious practitioner will see that this advice is inconsistent with the observation; for a child only can have this very quick pulse, and a child should have a much more copious discharge.

This disorder he thinks very similar to the puerperal fever, for there is a load in the intestines, and great irritability in both. So honest Fluellin thought Macedon very like Monmouth—for 'the situations, look you, are both alike. There is a river in Macedon, there is also, moreover, a river in Monmouth.' If Dr. Butter looks into the history of diseases, he will find that these two symptoms are the consequence of debility on almost every occasion. It is more reprehensible to recommend, in this complaint, a very uncertain and often an injurious remedy, the extract of hemlock. We fear too the mischief lies deeper: he wishes for a remedy to take off 'febrile irritation,' and thinks that such a one will be found in the vegetable kingdom. This seems calculated only to introduce the same medicine to more general practice. We have often tried it, from Dr. Butter's former recommendation, but have never seen the smallest benefit result from its use; on the contrary, it has frequently produced troublesome and sometimes hurtful consequences.

New Thoughts on Medical Electricity; or, an Attempt to discover the real Uses of Electricity in Medicine. In Two Letters to a Friend. 8vo. 1s. Cumberlege.

The author's professed views, and we have little reason to doubt them, are to benefit mankind, by calling their attention to a powerful and easy remedy. He disclaims the powers of language, or the elegance of style, and wishes only to be useful. Medical electricity is a subject of doubt and obscurity; even the facts are established with little precision, and the theory is still more dark and unintelligible. We cannot compliment this author, by saying, that he has added to our knowledge of the subject; but, as he is actuated by the most benevolent intentions, it is just and candid, in so intricate a subject, to suffer him to give his own facts, with his own explanations.

The case which interested his feelings, and excited his assiduity, was a numbness, in consequence of binding a fracture, in the middle of the fore-arm, too tight. The arm was motionless, and the usual equilibrium of the muscles was entirely deranged. He owns however that, subsequent to the tight ligature, there were two swellings, near the elbow; one of which, from his own account, must have pressed the nerve, as it passes down by the elbow. The swellings, indeed, are not afterwards mentioned, and we are left in the dark, whether the disorder was removed by the effects of the remedy on the nerves, or by its usual operation in discussing such tumors. Fortunately for the unhappy victim of this distressing complaint, her relief does not depend on the result of our investigations: she sought help from electricity, and obtained it. The operation was, notwithstanding,

ing, slow and often interrupted; and, in fact, it is easy to see that the efforts of the constitution, assisted by the weather, had a great share in her recovery.

This case occasioned another letter, in which the author endeavours to account for the operation of his remedy, and to extend its use to other disorders. In his progress, however, he seems much attached to a theory, which we think untenable, viz. that electricity relaxes the tense fibres, and, in that way, produces all its beneficial effects. His reasoning on this subject is, in many respects, on a very precarious footing; and we can scarcely find any trace of an attentive observation of facts, which, in such uncertain paths, ought always to guide the careful practitioner. The bulk and importance of this work would not apologize for the long detail into which a consideration of this question would lead us. It would be equally improper to discuss the different methods by which electricity ought to be applied, and which often produces at least an apparent difference in its effects. The world is obliged to this author for his wish to be useful, and has only to regret his want of power to attain it.

A Brief History of the late Expedition against Fort San Juan, so far as it relates to the Diseases of the Troops: together with some Observations on Climate, Infection, and Contagion; and several of the Endemial Complaints of the West-Indies. 4to. 2s. 6d. Murray.

This history, written by Dr. Dancer, who was physician to the troops on the expedition against Fort St. Juan, relates to the diseases which broke out among the troops on that service, and gives only such a detail of the expedition as was necessarily connected with the author's principal design. The chief diseases which occurred, and which, indeed, are endemial in all the West-Indies, were intermittent and remittent fevers, with the dysentery, or bloody-flux; concerning the treatment of all which, the author makes some judicious observations, corresponding with those of former writers.

An Account of the Epidemic Catarrhal Fever, commonly called the Influenza, as it appeared at Bath, in the Month of May and June, 1782. By W. Falconer, M. D. F. R. S. 8vo. 1s. Dilly.

The history of this disorder is now so generally known, that to give any farther account of it, might justly be deemed superfluous. It is, therefore, sufficient to observe, that Dr. Falconer relates, with great attention and perspicuity, the symptoms and method of treatment, as they occurred to his observation at Bath.

DIVI-

D I V I N I T Y.

A New History of the Holy Bible. By a Lady, 8vo. 3s. Boards. Rivington.

It is a difficult undertaking to modernize the language of the Bible, without destroying that venerable simplicity, which is one of its distinguishing characteristics. In this performance (which contains the book of Genesis only) the narrative is sometimes a little too florid; but in general it is clear, interesting, and instructive.

The general Objects of Clerical Attention considered, with particular Reference to the present Times: In a Discourse on 1 Tim. iv. 15. Preached at Leiceſter, May 6, 1782, at the Viſitation of the reverend the Archdeacon of Leiceſter. By Robert Boucher Nickolls, LL.B. 8vo. 1s. Nichols.

On these topics (the objects of clerical attention) the reader may naturally expect a series of plain and practical observations. But the learned author has contrived to give the subject an air of mysticism.

A Sermon preached at St. Andrew's, Holborn, on Sunday, April 7, and at the Parish Church of Clapham, on Sunday, May 26, 1782, for the Benefit of the Humane Society. By Robert Anthony Bromley. 8vo. 1s. Rivington.

The ingenious author takes for his text the words, which our Saviour used, when he was going to restore to life the daughter of Jairus: 'She is not dead, but sleepeth.' Luke viii. 52. There is an obvious difficulty attending this expression, 'she sleeps;' we shall therefore subjoin our author's comment upon it, and leave it to the consideration of the learned readers.

'From an authority like his, doubtless this must have spoken infinite comfort, if they could so dispossess themselves of what all their senses told them, that she had expired, as to receive his assurance that *she slept*, in its first and simple idea. But we find they could not. And in such a literal meaning of the expression, that *she slept*, it was impossible that he could press the assertion.

'Was it then in order to gratify a modesty of character, and not to appear to vaunt himself in the fullest display of his omnipotence, that he so spake? Doubtless his modesty was great on all occasions, and singularly so in this; especially when he suffered none but three of his disciples, with the father and mother, to be eye-witnesses of the restoration of the child. But in no circumstance was this personal delicacy ever suffered to operate so as to reduce the degree of splendor which was due to his mission, from the real nature of the case; which must have happened here, if by any expression he had given a sanction to any idea, which encouraged them to believe, that the child had undergone less than a total cessation of the vital functions.

'But

‘ But he said, *she was not dead*. We are therefore spared in the farther trouble of looking for his meaning, that *she slept*, in that figurative sense of the word *sleep*, wherein he himself speaking of Lazarus, his apostle Paul speaking of the resurrection, and others in various parts of scripture, have used it as synonymous with *death*; for this would encumber the passage before us with no less than a direct contradiction in terms.

‘ We must therefore necessarily understand his expression, that *she slept*, in such a figurative sense, as while it does not contradict his assertion that *she was not dead*, is equally compatible with the declarations of all who were present, that *she was dead*, in all the common appearances of death. If his authority cannot and ought not to be gainsayed, neither are those common appearances of death to be treated with disregard, or confounded with any symptoms of mortality, which fall short of an expiring breath. There seems therefore but one solution of the matter, which can reconcile these contrariant authorities; and you have it in this plain idea; that though she was not absolutely and finally dead, yet she was apparently so, by that cessation of the powers and functions of life, which gives the constant notice that death hath taken its hold.

‘ The similitude he hath used is most perfectly natural to express this doctrine; and, as expressive of it, will meet the ear of the most accurate physiologist with the chastest effect. In sleep, the spirit of man is quiescent; the power that moves us, as intelligent active beings, ceases from its usual exertions: yet it abides within us, till the removal of the oppression, by which it is locked up, suffers it to act again. In a similar manner, but in a stronger degree, on the immediate invasion of death, the spirit of life becomes dormant; it feels a stop to its power of action; it is put out as a burning taper: but a spark still remains somewhere latent, and for some time capable of catching the re-kindling heat, that meets it not too late. Circumstances will make this more or less difficult in the natural and figurative taper alike. Let the suppression come when either has been lingering in the socket, and is nearly burnt out of itself, and the restoration cannot be expected, if it were worth the trial; but where the flame is suddenly put out in its full strength, it will meet more readily the heat that reaches it. In almost every instance we know that warmth remains a considerable time after the suppression of life: it seems then but natural to conclude, that this remnant warmth is given by the remnant spirit of life; and then why may not this spirit of life be recovered by remedies that reach effectually the organs, through which it is to act?

‘ This interpretation is not forced upon our Saviour’s words, because it is convenient for this occasion; the more it is considered, the more easy and pertinent it will seem. Indeed, it appears extremely difficult, in a view of the whole case, to fix any other meaning on his words, than is consistent with the gravity

vity of his character. And if this be thought objectionable, as it may seem to lessen, if not annihilate, his own miracle, in the eyes of those whom it was meant to convince, and convert to him, the answer is easy; that less than a miracle it could not be, when by his word alone the principle of life was recalled: if others, pretending only to common science, have recalled it after him, it is by the persevering labor of external remedies.

From these remarks the author naturally proceeds to consider the very laudable, and, in many instances, the successful endeavours of the Humane Society, to restore animation to the human body, in a variety of cases, wherein, by disease or accident, it has been apparently deprived of the vital principle.

This society was instituted in the year 1774; since which time seven hundred and twelve accidents have come under the notice of this charity; and three hundred and nineteen persons have been happily rescued from an untimely fate, and restored to their families and the public.

MISCELLANEOUS.

*Ways and Means: or, a Sale of the L***, S***** and T*****,
by R***, P*****n. 4to. 3s. Kearsly.*

This is one of those literary *bugs*, or insects, naturally springing from the rottenness of a corrupt age, in which abuse and scurrility usurp the place of manly wit, and poignant satire. Though there is little humour, or good writing, in the whole piece of ninety-six pages, it may, probably, from its malevolent tendency, attract many readers, and perhaps even some admirers, amongst the herd of idlers that reside in this metropolis; where they will see it puffed off by the author or authors in almost every news-paper, and held up as a *chef-d'œuvre* to the gaping multitude, who are always fond of seeing their superiors vilified. The peers of the realm are here put up to public sale, and their characters, or caricatures, exposed in glaring colours by the auctioneer, who is supposed, for what reason we know not, to be lord North. A few characters extracted from it, may be sufficient to convince our readers that it well deserves the censure which we have passed upon it.

‘ The Earl of -----.

‘ A man of gallantry; a *quondam* minister of integrity; and, to sum up his perfections, a lot of incomparable *virtu*. Old, yet not decrepid; a debauchee, yet warm as beauty could wish to fancy him; without a penny in his pocket, yet careless, and exulting as the deity who guards him from the skirmishes of unequal love, and secures him from the destined hazards of impeachment. At the n—y board, or at a catch-club, absolute and unrivalled. In his senatorial, or his domestic capacity, inimitably wonderful; in this house, great; in mother ———’s greater: in address, incomparable; in undress, ravishing! A hundred thousand guineas!

The Town of H——. £ 800.
‘ The

' The Earl of -----.

' A prelate rather amiable than exalted, rather idolized than learned. Yet in the schools of literature few have excelled him, in the united grandeur of personal and hereditary honours, no one equals him. Sage morality, mysterious science, and polished erudition have joined in forming for his brow a triple wreath of genuine excellence. Wit and vivacity mark him for their own, and social philanthropy enriches him with every testimony of partial kindness. Ten thousand pounds for this inestimable purchase.

The Primate of I-----d. £ 30,000.

' The A----- of -----.

' Insolent, insincere, obnoxious to every impulse of passion, guided by self-opinion, the p-----late before you has a p-----s education only to recommend him to your mercies. Whether the approved propriety of his r-----l p-----pil's notions will obtain him a respite or a reprieve, or the impropriety of them condemn him to a vote of censure, is undecided. I'll not over-value him as a commodity, but resign him to your unbiassed determinations.

The Rev. Di----- £50.

' B----- of -----.

' Depravity and meanness, long labouring to find a heart deformed enough to give them an united reception, affixed the seal of baseness on this unworthy p-----late. Devoid of honour and abilities, a stranger even to charity, an emblem of the grossest enormities, he stalks throughout the confines of his jurisdiction with the ignominy of studied vice. Whether in the pulpit, or on a fox-chace, he discovers an equal share of odious superiority, quelled only by the derision of his auditors, or the brutality of his less inconsistent associates. The sufferings of poverty, like the palpitations of a dying pheasant, or a wounded hare, he views with a grin of complacency. Away with him!—Ye will not purchase such an inglorious usurper of our ep-----c-----l and consecrated privileges.

£0 0 0

These characters are written in a desultory style, without much attention to propriety. It would puzzle the best modern critic to guess what the author means by such expressions as—' rather idolized than learned—a triple wreath of genuine excellence—*reputed* but in private—the * non-entity of mischievous inclination, which serves for the prelude of spiritual deliverance—an emblem of the grossest enormities'—with many others, equally obscure, affected, and unintelligible.

The Badge of Folly. 4to. 2s. 6d. Debrett.

The hopes of profit from this performance seem to have been founded on the supposition that any kind of *personal* abuse, be it ever so dull or unmeaning, is sure of meeting with approbation. A new attempt is therefore made by its author to extract, by

* See p. 54.

straining and perversion, a little wit from the mottoes of our nobility; which, as they descend with the title and estate from their ancestors, are not always suited or applicable to the character of the present owner: this circumstance affords, undoubtedly, some room for wit and humour, to which the writer of this work has little pretension, as our readers will see by the following extracts.

‘ Earl of P—b—e.

‘ *One I will serve.*

‘ I am glad to hear of your penitency—The only one living worthy your affections, my lord, and whom you should look up to through life, with the warmest ecstasy of soul—is your much injured and estimable wife.’

How is the original sense of the motto distorted here, to bring out a puny witticism!

‘ Earl of Stamford.

‘ *By my authority.*

‘ Keep civil tongues in your heads, my good readers, for you see his lordship is a peace officer.

‘ Lord G—v—r.

‘ *Virtue, not coats of arms, is the mark of nobility.*

‘ And why don’t you wear it, my lord?—and recommend it to a few of your friends, who are very much in need of it. The garb is too plain, I fear, and would suit one of your lordship’s peasants much better.

‘ Earl of Northington.

‘ *Virtue alone.*

‘ Where will you find her, my lord? Pope, I believe, has given the best directions that could be given: “Virtue alone is happiness below.”

‘ Lord Stourton.

‘ *Loyal shall I be during my life.*

‘ So shall I be to one master—but I have my price, as well as your lordship; for any thing else.

‘ Lord M—l—n.

‘ *Yield not to misfortune.*

‘ My lord! my lord! that poor woman yonder with two shivering children in her arms, is just tumbling! will your lordship reach a hand to support her?—No!

‘ Earl of Exeter.

‘ *One heart, one way.*

‘ Let it incline to charity, and good will to mankind: I don’t know any thing that will do you more honour.’

It

It is observable, that the author of this trifling collection has not given us the original mottos, which are generally Latin or French; but only a bald, and frequently a false translation, as in the third of the above quoted,

‘Virtue, not *coats of arms*, is the mark of nobility,’
which, we suppose, is meant for a translation of

‘*Nobilitas sola est atque unica virtus.*’

There is not a word in the original about a *coat of arms*.

For the earl of Warwick’s :

‘*Vix ea nostra voco.*’

he substitutes,

‘I can scarce call these things our own.’

The omission of the original mottos is the more extraordinary, as they would have served to swell the performance to a sizeable volume.

A Radical Vocabulary of the French Language. Printed for the Author, John Murdoch, and sold by him and the Booksellers: 8vo. 2s. 6d.

This small volume contains all the common radical words in the French language, except such as are the same, or nearly the same, in English. The author proposes, that the scholar should learn a portion of this Vocabulary every day; and by this expedient, he thinks, he will become acquainted with the meaning of every word, and proceed to construe sentences with much greater facility, than he otherwise could do. This work may likewise be serviceable to proficients in French, as a commodious assistant to the memory.

Chef D’Oeuvres Dramatiques: ou, Recueil des Meilleures Pieces de Corneille, &c. 3 Vols. 12mo. 12s. Elmsly.

This collection contains *Le Cid*, *Horace*, *Cinna*, *La Mort de Pompée*, by *Corneille*; *Britannicus*, *Iphigenie*, — *Phedre*, *Athalie*, by *Racine*; *Atrée & Thyeste*, *Rhadamiste and Zénobie*, by *Crebillon*; *Alzire, ou les Americains*; *le Fanatisme, ou Mahomet le Prophete*, *Merope*, by *Voltaire*; — *Le Misanthrope*, *L’Avaro*, *Le Tartuffe*, *Les Precieuses Ridicules*, by *Moliere*; *Le Philosophe Marié, ou le Mari honnête de l’être*, by *Destouches*.

As the merit of these pieces is universally acknowledged, this collection, which is neatly printed, cannot but be acceptable to the lovers of French literature.

T H E

CRITICAL REVIEW.

For the Month of *August*, 1782.

Observations upon the Poems of Thomas Rowley: in which the Authenticity of those Poems is ascertained. By Jacob Bryant, Esq. 8vo. 8s. in Boards. Payne and Son.

THE world had almost ceased to wonder at the strength of the imagination, which had analysed the ancient mythology; when it found that, however respectable this author may have appeared in his oriental robes, and however majestic in his turban, yet on equal terms, he was, at least, vulnerable in the heel. In this contest he steps forth with that confidence which a full conviction can only inspire; and, in express terms, *ascertains* the authenticity of poems, which the more modest Dean had only *considered*. In the infancy of this dispute we advanced with timid respect; but, as we sought truth, and wished to find it even in the rubbish of literature, we carefully searched through the extensive details of our author; we examined with a scrupulous anxiety his ingenious remarks; and, though we sometimes ventured to doubt, we scarcely dared to oppose. A more intimate acquaintance with the subject increased our confidence; doubt grew into opposition, and the arguments which it suggested confirmed our heresy. We cannot, however, conduct our readers through the same steps, for the controversy has already extended beyond its expected length, and has claimed a great share of our attention. We must therefore be more summary

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in our present views, and, as much has been already said, there will be little reason for extending our account beyond its just limits.

Mr. Bryant's work is necessarily divided into the internal and external evidence. As we have already discussed the Dean's work under each head, we shall now follow the same plan, and first consider the external evidence; though, in reality, it is the last part of Mr. Bryant's book. In this Review, however, we cannot again go over the several facts which have been adduced; we must only give a few remarks on those circumstances, which our author has added to the Dean's account, and the very few, in which he has differed from him.

We have again the story of the chest, with this addition, that it was in the year 1727 broke open, in the presence of an attorney, in order to find some title-deeds. It is certain that peculiar circumstances must have suggested this search; and when that view was answered, the other parchments were probably neglected. Mr. Bryant however insinuates that, *then*, the *title-deeds* were removed, and the *poems* left; but a little acquaintance with parochial antiquities would have informed him, that there are many parchments in the repositories of churches that relate to peculiar immunities, which, in consequence of the Reformation, and a very different state of society, can be now of no service. We could convince him of this point, by some original writings collected from an obscure parish — The old story is continued, but, from Shiercliffe to Chatterton, there is not the least suspicion of any poetry; and we again recur to our former position, *that no poetry is known to have come from the chest, but what has been received from the hands of Chatterton*. Perrot, the former sexton, indeed, observed that, in 'proper hands they might prove a treasure;' but this may as well be said of title-deeds as of poetry. Either, in particular circumstances, and in proper hands, may be of great value. Mr. Barret's connection with Chatterton is also more particularly related; but, from this, it can only be collected that Chatterton, who had, *then*, been more than a year with Mr. Lambert, had already formed his plan; and that Mr. Barret's generosity did not lead him to bestow the reward, which Chatterton was too modest to solicit. Many of those MSS. are said to be preserved by Mr. Barret; and indeed they are kept with the most scrupulous exactness, with the most guarded tenacity. He must surely be aware that his History of Bristol, which has been so pompously announced, will gain little additional credit from
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the authority of these disputed relics. There is, indeed, some difference in the account, which Mrs. Newton gave to Mr. Bryant, from that which she herself had written in the letter formerly quoted; but the inaccuracy of colloquial language, or even the misapprehension of Mr. Bryant, may have occasioned the minute differences. It may indeed be allowed, that he made a distinction between his own poems and those of Rowley; if he had a design, he would be surely willing to have some experience of its effects, before he ventured to communicate the poems to the public. It may also be allowed, that Mrs. Newton might see him copying parchments, but we cannot agree that she 'was an indisputable witness to the copies from them, though not to the copying.' It is only necessary to refer the reader to the fac simile; if he be not, at once, convinced that Mrs. Newton was necessarily unable to decide on this occasion. Mr. Capel, who pretends also to judge, is equally inadequate to the determination. He was not intimate with Chatterton; but he asserts that HE KNOWS Chatterton could not be the author of these poems. In short, Chatterton's friends appear to us to assume a consequence, which cannot be allowed them; and Mr. Bryant probably thinks that what would call forth HIS talents, must be excellent. We have already observed, that modern 'poetry' requires no very great exertions; the knowledge displayed, in the poems, becomes only wonderful; as the opportunities for acquiring it were few and transitory; but genius overleaps 'vulgar bounds,' and intuitively perceives, what duller spirits labour for, in vain.—Mr. Smith is more explicit, and asserts, that Rowley read TREATISES to him, and ANCIENT PIECES OF WRITING, which came from Redclift church, and read them, too, from the parchment, on which they were ORIGINALLY written. Mr. Smith's words are suspicious, for he would not have applied them to poetry; and the reader who has seen the fac simile, and heard of the illegible, mutilated state of the Song of Edda, will, at once, distrust this story. He allows too, that many of them were sealed, and confesses 'that he had no taste for such things.' He certainly possessed grants, and other papers, from the church; these he might have read, and they might have informed him of the accident which happened to Redclift church, and other particulars relating to it.

The other arguments, entitled the 'private evidence of the transcriber,' are of little importance: we are constantly referred to certain, indisputable parchments of Rowley; but they have never appeared; and we may justly deny their authenticity, when the possessor refuses to try them by their proper test.

64 *Bryant's Observations on the Poems of Thomas Rowley.*

It is no argument to say, that Rowley is referred to in other MSS. the hand that could imitate old poetry could mention it, in other imitations. Chatterton's will, in April 1770. when he meditated his own destruction, though in the full tide of success, with 'all his blushing honours thick upon him,' fully confirms our opinion of the cause which determined him to quit the imputation of imposture, and the world, at once*.

We have repeatedly mentioned the writing of the fac simile, and we need not make any remarks on the arguments of Mr. Bryant. The most ingenious reasons will vanish in comparison of a modern numeral †. The *other* parchments carried to Mr. Barret, we have not seen, for we are not entrusted with such precious relics; but it is easy to tell Mr. Bryant the methods of making very pale ink, which may be recovered with galls, and how to give an *uniform* obscurity. It is not *easy* to say how the *illegible parts* of the MS. could be transcribed, for they are allowed to have been correctly copied, or, at least, with inconsiderable variations, unless the author and the copyist were the same.

Chatterton's abilities have also been already considered; but his misconceptions will require a little attention. Mr. Bryant observes, that 'in the song to *Ælla*, which was given to Mr. Barret in Chatterton's hand-writing, two lines are found to be expressed in the following manner:

Orr seest the hatchedd stede
If rayninge o'er the mede.

But when the original parchment, which was brought the next day, had been cleaned and examined more accurately, the true reading was found to be, not *if rayninge*, but *yprauncynge*: which makes, in respect to sense, a material difference.

Orr seest the hatchedd stede
Yprauncynge o'er the mede.'

This has the appearance of a striking difficulty, but it is in appearance only. Where he produced originals, it may be readily supposed that he first wrote them on parchment; and, if he meant that they should be considered as ancient, he would write them with pale ink, and in obscure letters. His copy was probably a subsequent attempt; and different words, sometimes more obsolete, at other times more expressive, would occur, which he perhaps thought might be safely

* Article on Love and Madness, Crit. Rev. vol. liii. p. 424.

† See p. 2. of the present vol.

substituted in their place. We well know, that he was seldom satisfied with his own attempts; even in his copies there were many erasures, both of the old words, and of the explanations; and, when this circumstance was observed by one of his friends, he did not apologize for it by the obscurity of the MSS. but, as if he feared detection, his future copies were more exact and more free from alterations. The variations in the song of Ella are not important: in many of them the words could not have been mistaken for each other; and what was very obscure in the MS. he thought might be easily amended in a revisal of the copy. In the *fac simile*, one of the plainest words is 'hath;' this, in the copy, is 'han;' and it is not easy to say why it should be altered, unless there were a particular design to be answered by an artificial antiquity. In the present instance, 'y-prauncynge' is a modern word, disguised by the spelling and the prefix; in the copy the word is *ifrayninge*, a word ancient indeed, but without any precise meaning, and probably metaphorical.

We shall not pursue Mr. Bryant in his other observations. Chatterton probably found MSS. in Redcliff church. He might have learned from them Rowley's friends, his predecessors, and the patrons of that institution. He might have learned, from an old register, that Canynge was the second son, and not the eldest; these trifling circumstances are of very little consequence, and it is the fundamental error of Mr. Bryant, in his most important works, to expatiate on those points, whose connection with his chief design is remote and inconsiderable.

Mr. Bryant then recapitulates the whole evidence with much precision, where it is in his power to be precise; and with much ingenuity, where just arguments would fail. But, still, he can bring no evidence of any poetry being taken from the chest, or of any appearing, but from the hands of Chatterton. We shall not, at present, consider the arguments which have been adduced from his mistakes, for we must again resume them, and it is less necessary to show that he must continually have wanted fresh helps as he pursued his design. His knowledge of local history has already been pointed out, as well as the sources from whence it was acquired; but as Mr. Bryant advances no new facts, our readers will readily excuse us from pursuing suggestions which are more specious than solid, and combating arguments which, though often ingenious, are seldom decisive.

Another mode of argument which Mr. Bryant employs, is to compare Rowley's poems with the undisputed works of Chatterton. He finds them very inferior; and we might

readily suppose them to be so. He mistakes the geography of places, and falls into many errors, in which he is detected, with much acuteness and some learning. It would have been perhaps a miracle superior to the production of ancient poetry, had he been equally informed in every branch of science. We are told that his studies were chiefly employed by antiquities and history, by heraldry and poetry. In these he is well informed; but we may as well expect the author of the *Analysis of the Ancient Mythology* to contend with a Mansfield in law, or a Heberden in medicine, as to find a boy who can allude to every science with equal skill and equal correctness. The poems of Chatterton are not deficient in historical information; and we find a spirit of poetry, and a harmony of versification, which do not disgrace the pretended Rowley. It is in these branches that Mr. Bryant should point out inconsistencies, if any exist; it is such deficiency that would disprove the arguments of those who see the author under the assumed guise of the copyist.

Those who have wished to steer a middle course, and to avoid the difficulties which the supporter of each hypothesis must develope, have supposed that there may have been another person, of whom Chatterton was the instrument, and who might have been the real author of the poems; but this hypothesis is very inconsistent with every circumstance of the story. Mr. Bryant opposes it with spirit and acuteness, and we have no reason to dissent from him in this opinion.

We shall next consider the *internal* evidence, which, at first, may terrify the reader by its extent; but, as soon as he becomes familiar with his author, his terror, and we fear his respect, will diminish; and that monstrous giant which excited his apprehensions, will, like his prototype in Spenser, sink into air.

The huge great body which the giant bore,
Had vanished quite, and of that monstrous mass,
Was nothing left, but, like an empty bladder was.

It would be unjust to deny Mr. Bryant the merit of his knowledge of antiquity, of his learning, and of his acuteness. It would however be equally unjust to admit that he possesses a taste for poetry, much skill in ancient English literature, or often an accurate discrimination of objects apparently similar. In the present instance his learning has often misled him; and he sometimes forgets his author to pursue his own views, or, by distant allusions, obscures what he wished to elucidate.

The evidence which may be more strictly styled internal, adduced by Mr. Bryant, is, first, *a list of some particular terms*

and subjects which are authenticated and explained: his end, in this view, is to show that Chatterton was necessarily the transcriber, and not the author, for that many of them are misinterpreted, and some misrepresented. Secondly, *References to ancient history*, which a charity boy could not be acquainted with; and, Thirdly, *Authorities for persons mentioned in the Battles of Hastings*. To these is prefixed an introduction, of which we shall explain the tendency, consider the justice, and then proceed to the several heads in the order in which they stand.

Mr. Bryant thinks it certain that these poems are composed in the provincial dialect of Somersetshire; but he has adduced no arguments which convince, and no reasoning which renders it probable. He has introduced several quotations which show, that a peculiarity of diction did exist in the different parts of the kingdom, but it was necessary to demonstrate that the peculiarities of Rowley were those of his own county. This, however, he has not attempted; and, though he has really shown that there are many *peculiar* words in the disputed poems, that there are many '*obsolete*' ones, and others, which '*probably were never in general use,*' yet the only author in whom he finds, or at least points out the similarity, is in Gawin Douglas, a poet of a very distant country. The learned bishop's translation of the *Æneid* is indeed so scarce, that we cannot believe Chatterton had ever seen it; but the argument is of no consequence, until it be shown, that the same words are not to be found in Kersey, in Speght, or in Bailey. The peculiarities are much more easily accounted for: Chatterton's licentious genius led him to alter and to disguise; when he had no old words, he added consonants, and changed the vowels for others of a similar sound. In this way, some of the words which Mr. Bryant has selected we know to be provincial, but they are the provincial words of the *present moment*, slightly changed, in the manner just mentioned. Even, when in possession of old words, his spelling was so irregular, either from haste, or a wish to increase the disguise, that his source is not easily detected. Thus, for instance, he found '*Drury*' in Bailey interpreted '*Modesty*,' but he constantly spelled it Droorie. When the critic, whom we have already mentioned with that respect which is due to his ingenuity and diligence, first announced the resource of Bailey, we wished to bring his assertion to the test of experience, perhaps not without a secret wish of detecting his inaccuracy; and, for a time, we seemed to triumph, for the minute variations in spelling often eluded our search. When we discovered these variations, we were indeed well convinced that his assertions

were true, and that Bailey was the genuine source ; for, however the *appearance* of the word varied, the *sound* was the same, and, very uniformly, the explanations and inaccuracies of this dictionary were exactly copied.—Thus, ‘ bestadde,’ ‘ caitifned’ to ‘ caytifned,’ ‘ limed’ to ‘ lymmed,’ with a variety of similar changes.

The Anglo-Norman words may be very generally traced in Speght ; for it was the language of Chaucer, and we may easily allow that he *had* materials, from the old grants, which he did not understand, but licentiously guessed at their meaning, and was sometimes mistaken. Mr. Bryant then proceeds to the mistakes, which he thinks prove him to be the transcriber only. Let us give his principal position in his own words, lest we should accidentally misrepresent it.

‘ I lay it down for a fixed principle, that if a person transmits to me a learned and excellent composition, and does not understand the context, he cannot be the author.

‘ I lay it down for a certainty, if a person in any such composition has in transcribing varied any of the terms through ignorance, and the true reading appears from the context, that he cannot have been the author. If, as the ancient vicar is said to have done, in respect to a portion of the gospel, he for *sumpsimus* reads uniformly *mumpsimus*, he never composed the treatise, in which he is so grossly mistaken. If a person in his notes upon a poem mistakes Liber, Bacchus, for liber a book ; and when he meets with liber a book, he interprets it, liber, free : he certainly did not compose the poem, where those terms occur. He had not parts, nor learning to effect it. In short, every writer must know his own meaning : and if any person by his glossary, or any other explanation, shews, that he could not arrive at such meaning, he affords convincing proof, that the original was by another hand. This ignorance will be found in Chatterton : and many mistakes in consequence of it be seen : of which mistakes and ignorance I will lay before the reader many examples. When these have been ascertained, let the reader judge whether this unexperienced, and unlettered, boy could have been the author of the poems in question.’

This position may be readily allowed ; but he will permit us to observe, that it by no means relates to the present question. If Chatterton’s explanations were either inadequate or improper, if they mutilated the sense, or obscured it, we would have agreed with our author, and degraded the pretended poet to the rank of a copyist. On the contrary, however, the explanations are *perfectly* consistent with the context,
while

while the emendations of the commentators, though often acute and ingenious, are difficultly reconciled with it, and, in general, form an obscure and heterogeneous mass. Let us examine this matter more nicely. If a given word is not properly interpreted, it is not fair, at once, to conclude that the glossarist was not the author; for it is allowed that Chatterton was very conversant with Speght and his companions, and it is the very *subject to be determined*, whether these words are gleaned from glossaries, or were the genuine language of the age in which they are supposed to have been written. It is at once then assuming the conclusion in order to arrive at it. If the language was uniformly of a given age, if the interpretations were not exact and consistent, and if they differed from the glossaries in Chatterton's possession, in that case, and in that only, would Mr. Bryant's consequences justly follow. There is, however, a more favourable view of the question, which impartiality obliges us to state. If Chatterton had found poems, which were to him unintelligible, he must necessarily consult dictionaries for the explanations of the words, and, consequently, his interpretation would coincide with the commonest glossaries. If, however, this be admitted in its fullest extent, we should find that the Dean's and Mr. Bryant's emendations rescued some obscure beauties, or rendered intricate and difficult passages obvious and familiar; but we may safely refer to our observations on the Dean's edition of Rowley, in our last Review, when we had occasion shortly to consider this point; and the subsequent pages will more clearly show, that our antiquary's researches have had very little beneficial tendency, either in adorning the imagery, or embellishing the language of these disputed relics. We may indeed allow that they give different views of, and a more intricate and refined meaning to, many passages: Dr. Warburton's notes have the same effect on Shakspeare; but no critic, at present, believes that our old bard has very numerous or deep obligations to the sagacity of that editor. It is time, however, with these precautions, to attend more intimately to the labours of Mr. Bryant.

It is not very easy to follow our critic in all his laborious efforts and accurate emendations. The first very exceptionable passage which struck our view was the following:

‘ The dauncynge streakes bedecked heavennes playne,
And on the dewe dyd smyle wythe shemrynge cie,
Lyche gottes of blodde, whyche doe blacke armoure steyne,
Sheenyng upon the borne*, whych stondeth bie.’

* Burnish, Chatterton.

Mr.

Mr. Bryant contends that the *borne* means the neighbouring *hill*, and supports his conjecture by the following lines of Milton;

' I know each lane, and every alley green,
Dingle, or bushy dell of this wild wood;
And every bosky *born* from side to side.'

But, in this case, though opposed to 'bushy dell,' it does not mean 'woody hill,' but 'swelling brook,' which was a point of knowledge rather more convenient, and a fitter subject to boast of, than a hill, which must be very generally conspicuous. If Mr. Bryant was conversant with the inhabitants of the north, he would frequently have heard the expression; but it is clear that the poet, whoever he be, could not mean 'Hill, Dale, or Brook,' but the burnish of the armour, which the blood *had stained*, and on which it shone. The critic also dislikes the epithet '*dauncynge*.' We shall not defend it; Chatterton had certainly read Milton, and his practice is sufficient authority.

' Now the bright morning star, day's harbinger,
Comes *dancing* from the east, &c.'

The next word which attracts his attention, is the very simple one, '*oars*.' There is nothing so unpromising from which something valuable may not be extracted. Dr. Alabaster preached a very learned discourse on 'Adam, Seth, Enoch,' Mr. Bryant—but he must speak for himself.

' O A R E S.

The gale depeyncted *oares* from the black tyde,
Decorn wyth sonnes rare, doe themrynge ryfe.

Ecl. ii. v. 13.

' As no notice is taken by the transcriber concerning the purport of this term, we may presume, that he thought it related to an oar, that implement, by which boats are rowed. But this, I have reason to think, is by no means the true meaning. The objects here described are said to rise, and to be *decorn wyth sonnes rare*. Now oars may indeed be painted: but I should never think with any rare designs. *Fonne* is the same as the Saxon *fan*; and signifies any curious device: but particularly *vexillum*, a standard or ensign. This cannot be supposed to relate to oars in the common acceptation; nor can they well be described—as *upswelling in dreary pride*. In short, the oares, here spoken of, were the same, which we now style wherries; a kind of boats and pinnaces; made to attend upon ships. The name is very ancient; and by the Romans was expressed

expressed *horia*: from whence came the word, mentioned above, *wherry*. It has at times been given to boats of not quite the same make; nor adapted to the same use: yet the similarity of the name is manifest. *Horia dicitur navicula piscatoria*. Nonius Marcellus.—*Salute horiæ, quæ me in mari fluctuoso—compotivit*. Plautus Rud. Act. 4, 2, 5. *Meâ operâ laboratur et rate et horiâ*. Ibid. 4, 3, 81. From hence we find; that it was always esteemed a smaller kind of vessel: and it is by the poet set off with streamers, and with the ensigns and devices of the troops, which were about to land. It was sometimes expressed *Oria*. *Malo hunc alligari ad oriam, ut semper piscetur, etsi sit tempestas maxima*. Plautus in *Ca-cisto*. Aulus Gellius mentions, among other names of vessels, *Celetes*, *Lembi*, *Oriæ*. L. x. Ch. 25. From the last came the *gares* above: which we now express *wherries*. In Rowley they signify barges, which were painted red; and as they approached within view of the enemy on the shore, they seemed to rise by degrees from the ocean; and from the reflection of the sun upon their rich ornaments are compared to stars.

Upfwalynge doe here shewe ynnne shemrynge pride,
Lych gore red estells in the evemerk skyes.

* * * * *

Alonge from bark to bark the bryghte sheene flyes.

ver. 15, 19.

We cannot answer this very learned dissertation; we have, however, seen oars painted in a *fanciful* manner, and Mr. Bryant may see many of this kind on the Thames. The *ships* also; if oars must mean ships, are represented as *departing*, and consequently, according to our author's own hypothesis, must appear to *sink* rather than to *rise*; it is, in the following stanza, that the Saracens, to whom they approached, are introduced.

A word whose appearance is very formidable is '*Bismare*,' which Chatterton has certainly mistaken, and the annotator rests on it with some confidence. We own that we cannot trace it to its source; it was probably a word which had many significations, and Chatterton thought that he might safely add one to the number; especially as his meaning *nearly* resembled the interpretations of Bailey and Kersey. Though we cannot, however, employ it to support our system, we shall find that it gives a very slight assistance to that of Mr. Bryant, for he is obliged to go *beyond* the days of Chaucer to find a consistent meaning for it; so that it materially disproves the pretensions of Rowley, who *succeeded* Chaucer, and probably will be a powerful argument in the hands of Mr. Tyrwhitt. The epithet

thet of 'clear,' which is attributed to the Severn, and which Mr. Bryant thinks should have been cleere; from clarus, famous, is certainly from Shakspeare, who calls it the 'silver Severn.'

Another term, which has exercised Mr. Bryant's sagacity, is 'amenused*,' which, he contends, should be applied to the Saracens. He thinks also that it has been misunderstood, and should be read, 'amansed,' or 'accursed.' This, however, has not the shadow of probability; the poet *afterwards* introduces the Saracens, and every image in this stanza describes the effects of Richard's fleet on those who had been left, on the nation *that had been thinned* by such a numerous embarkation. The explanation is perfectly consistent with the context, and with his old friends Speght and Bailey.

This word-catching, this diet of syllables and letters, is too meagre, even for a Reviewer; we would willingly spare, therefore, the pampered reader, who may turn from it with disgust. We have given a sufficient specimen of Mr. Bryant's labours in this respect: if every word be tried by the principles lately explained, and they appear to us, at least, unexceptionable, we have little doubt about the event of the inquisition. There is, however, one word which has occurred in our search, which we think will at once explain the extent of his obligations to Bailey, and which we should be inexcusable if we omitted. *Dygne*, in the first eclogue, is explained 'good, neat, genteel,' but we can find *no instance* of this sense of the word in any ancient writer. In Speght it is interpreted 'worthy;' and Chatterton, who is often uniform even in his licences, particularly in the word 'Bismare,' has followed this interpretation, in the letter to the *Dygne* Maître Cannyng, and in the tournament, 'Champyons *Dygne*.' Bailey, however, adds 'neat and genteel' to the interpretations, seemingly without any authority; for Chaucer, who is quoted, certainly does not support him, Chatterton, therefore, has no foundation but Bailey, whose amanuensis, or printer, has probably mistaken *mete* and *gentle*, the other explanations of Speght, for 'neat and genteel.' This fact, added to those formerly mentioned, at once proves, that his ancient appearance is only the disguise of the moment, an artificial age, collected chiefly from the wrinkles and infirmities of Bailey.

The list of the subjects is scarcely more satisfactory than that of the words. The Memoirs of Cannyng, which Mr. Bryant believes to be authentic, tell us that Rowley had travelled to purchase curiosities for his friend; that he had been

* Thinned. Chatterton,

at Durham; and *there* saw the MSS. of Turgot, which he employed in different ways; and that, from them, many of the obsolete words were derived, and the knowledge of many facts. We need not enquire into the authenticity of this MS. It may be ancient, it may be modern, or of any age, it will not affect the question in dispute. We have already mentioned from whence Chatterton's acquaintance with Turgot may have originated; but, if Rowley translated Turgot, we should, at least, expect his genuine works, where they are expressly said to belong to him. But *the Sherborne critic*, we speak it not disrespectfully, has entirely invalidated his claim to the Second Battle of Hastings (vide the article); for, in the age of Turgot, Homer was not known. Mr. Bryant himself thinks that the passage where Homer's Martial Maid, &c. are mentioned, may have been retouched and embellished by Chatterton; but if this be allowed, these disputed poems will resemble the man in Æsop, who had two wives; each pulled out those hairs which in colour were least like her own, and consequently, in a little time, none remained. It is a tedious and intricate labour to pursue Mr. Bryant through this list of subjects. He proves, indeed, that there was a castle at Bristol, that Ella existed, and many other circumstances; but this expence of learning, this pomp of quotations, are expended to little purpose; they *cannot* decide the question. He also labours to prove that *plays*, in the present form, did not exist in the days of Rowley; but has only shown that the word occurred, without the least mark which could discriminate their form. He is at last reduced to this curious argument.—But the reader must decide on whom the guilt of ‘begging the question,’ will ultimately fall.

‘Many generous attempts may have been made towards the improvement of the rude drama, and the introduction of compositions upon a better model: but the ignorance of the monks, and the depraved taste of the times, may have prevented such writings being either countenanced, or preserved. It may be said, that we have no examples of any compositions of this sort. But this is begging the question, while we have the plays of Ælla, and Godwin, before us.’

The references to ancient history, with which some words are intermixed, that have no historical relation, are still less decisive. Mr. Warton has detected Chatterton in many of his resources; we could add to the detections, were we not aware that much time and labour might be spent, in what would by no means influence the matter in dispute. We will explain our meaning. The very general outlines of history are commonly known; the sources are obvious, and the streams

are

are copious. We cannot find, in all our researches, even when assisted by the diligence of Mr. Bryant, that these poems exhibit many obscure references, which are in themselves probable, or supported by other writings. Every *other* allusion, however recondite, however minute it may be, is equally an argument of Chatterton's ingenuity, of his 'sportive imagination,' as of the minute and careful enquiries of the pretended Rowley. We have observed already, that many of these heroes, whom Mr. Bryant points out with an exulting triumph, as probably unknown to this unlettered charity boy, are connected with Redclift and other churches of Bristol: and the person, who had been materially assisted by the grants and papers of *one* church, may be easily supposed to extend his researches. The Dean has already informed us of the existence of Sir Thybot Gorges' monument; and Canynge granted to Redclift church some jewels of Sir Thybot Gorges, in part of a benefaction of five hundred pounds. This grant Chatterton may have seen: from it, he might have learned his connection with Canynge, and, consequently, with Rowley. From similar parchments, he might have acquired the names of 'Fitzharding, Gaunts, and Sir Baldwinne, Fulford.' In the latter name, however, there is an obscurity which cannot yet be explained. If this be the person whom Chatterton calls Sir Charles Bawdin, it will be difficult to say, how he acquired the name of Charles. All the historians call him Sir Baldwinne, and a poet of *that* age would probably have given him the same appellation; but some Chronicles of Bristol have given him other titles, they have called him John and Richard; and there is yet no evidence of the name of Charles, except the 'yellow roll,' in which the most sanguine supporter of the pretensions of Rowley will not expect us to believe. The hand which could imitate old poetry, we have already said, could supply the vouchers; and, on the same account, we have not minutely examined Mr. Bryant's reasoning, when he has recourse to the Memoirs of Mafre William Canynge. It is not our intention to determine the authenticity of this relic; if it is the work of Chatterton it would certainly be consistent, if it were found with the MSS. in Redclift church, which is not improbable, it would be the ground-work, the foundation, and corner-stone of the ideal structure of our young minstrel; in either way, the coincidence is of little importance. It is therefore immaterial whether Robert Consul, Rowley's Tower, and the other buildings, are described with an accuracy, or mentioned with a consistency suitable both to the poem and the memoirs; but
there

there is an attempt at too great exactness, which has excited some suspicion about their authenticity. It is said Canynge was examined on the Friday, and ordained the *next day, the Daie of St. Matthew*; but, in fact, the St. Matthew's Day was on the Monday, and the vigil, or fast only, was kept on the Saturday. In every Roman catholic calendar, however, that we have seen, it is the *Festival, not the Fast*, which is styled the day of the faint; so that, though, as Mr. Bryant alleges, the nineteenth, or *Fast of St. Matthew*, was on Saturday, in the year 1467, it does not clear the inconsistency. The error indeed could not be that of an author of the fifteenth century, it may be one of a hasty compiler of obscure materials, from almost illegible parchments.

Mr. Warton has explained the source, from which he obtained the names of the heroes of the Battle of Hastings; we have already alledged, that it was at once suspicious, to find an accurate discriminated account of the Normans, and a very general indistinct description of the Saxons, when the pretended author was himself a Saxon. It is, however, readily understood, if we allow it to be the work of a subsequent poet, as we know that the Norman conquerors endeavoured to obliterate every monument of their predecessors. At present it is very difficult to discover the Saxons; at *that time* the Normans *could not* be distinctly known. The fact receives farther countenance, when we find that in the accessible informations, to which Chatterton had recourse, the names resemble those which he has given; particularly 'Fescamp and Widwille,' the origins of much learned investigation, in Mr. Bryant's volumes, and are very different from those which are attributed to the same heroes in our earliest and best informed historians.

From the obscure allusions and tacit references, we shall give an entertaining specimen of the ingenuity of Mr. Bryant. It may perhaps excuse us for not having given larger extracts, in our present article, for we do not often find more solid information.

'In the beginning of the Battle of Hastings, there is a noble apostrophe made to the sea: concerning whose influence the poet speaks with regret: as it was not exerted to the destruction of the Normans.

O sea, our teeming donore, han thy floud

Han anie fructuous entendement,

Thou wouldst have rose and sank wyth tydes of bloude,

Before duke William's knyghts han hither went:

Whose cowart arrows menie erles (have) fleyne,

And brued the feild wyth bloude as season rayne. p. 210.

'I men-

'I mention this, because I think, that we may perceive here a tacit reference to an event; which at first sight is not obvious. The author in his address to the sea seems to say, had thy flood been calculated for any good, it would have arisen, before the Norman navy had reached our shores: and preserved us from that fatal invasion. When therefore he says, had thy flood had any good intention, it is natural to ask, *when: and upon what occasion.* For by the tenor of the words he seems to refer to a time; and allude to some particular crisis. And when he adds, after this intimation, that it would then have risen before the landing of the Normans; he seems to indicate, that it had risen, but at a less favourable season. It appears, therefore, to me, that there is in this passage to be observed one of those occult allusions, of which I made mention before. There is certainly a retrospect to an event, well known in the age of the writer: and that event was an overflowing of the sea. Now it is remarkable, that at the time, when I suppose the first sketch of this poem to have been produced, there were great inundations upon the southern coasts of England, which are taken notice of by several of our historians. They happened in the latter part of the reign of William Rufus, and in the early part of that of his successor. That in the time of Rufus is mentioned, as very extraordinary in its effects; and consequently very alarming. The author of the Saxon Chronicle speaks of its being attended with the greatest damages ever known. The like is recorded by Simeon of Durham. *Mare littus egreditur; et villas et homines quam plures, &c. demersit.* Florence of Worcester writes to the same purpose. Great part of Zealand is said at this time to have suffered: and the Goodwin sands are supposed to have been formed by this inundation, which before did not appear.'

'Mr. Tyrwhitt thinks, that, instead of *O Sea, our teeming donore*, the true reading was, *O, sea-o'er-teeming Dover.* This is a very ingenious alteration, and I think highly probable. But instead of forming a decompound, I should rather separate the second term, and read, *O Sea, o'er-teeming Dover*: for the address must be to the *sea*, and not to the *place*: as the poet in the third verse speaks of its *rising*. Now to *teem* signifies to *abound* and to be *prolific*: also to *pour* and *fill*. Hence we find in Ainsworth, *teemful, brimful*. The same also occurs in Ray's North-Country words: to *teem*, to *pour out*, or *lade*. Also *teemful, brimful*: having as much as can be *teemed in*; i. e. poured in, p. 60, 61. Accordingly, *o'er-teeming* must signify *overflowing, pouring over*. When therefore the poet addresses himself to this *o'er-teeming sea*, he
seems

seems to allude to that general inundation, by which Dover, and many other places upon the southern coast of this island, were overwhelmed. Stow mentions that this flood did great mischief to many towns and villages upon the sides of the Thames: and it is said to have prevailed in the North, as high up as Scotland. But its chief fury seems to have been in the narrow seas of the channel: and upon those very coasts upon which a few years before the Normans had landed. It was natural for a writer of the times to allude to an event so recent; and to make a reference so obvious. And I do not know any person, to whom this address can with propriety be ascribed, but to Turgot. He was probably writing at the very time of this calamity: and nothing could be more natural than for him at such a season to make this apostrophe: which is very much illustrated by the history of those times.

If the reader examines the passage with care, he will find that it literally means, *O sea! our fruitful benefactress, hadst thou any useful understanding, thou wouldst have been WHOLLY CHANGED TO BLOOD, before, &c.* That this is really the meaning is at once obvious from the context, and the word '*tydes*,' which certainly is intended to express the usual periodical changes, not any particular inundation. It is, in this view, useless to remark the impropriety and inconsistency of recurring to the *North Country* proverbs, to explain a poem, which he contends was written in the *Somersetshire* dialect. It was no less impolitic to chuse a very refined allusion in *that poem* only, which Chatterton owned was written by himself; a confession, from this mirror of truth, whose veracity the Dean of Exeter will not on ANY OTHER OCCASION suffer us to impeach!

In the comparison of Rowley's poems, with the compositions of other writers, Mr. Bryant produces many specimens of different eras, from which he *wishes* to prove, that no argument can be drawn concerning the age of a poem, from its harmony or from its perspicuity. He *has* proved, that the works of authors of different eras do not always *proportionably* differ, in the obscurity of their diction and the harshness of their rhimes, but he either accidentally or wilfully mistakes the arguments of those who have denied the pretensions of Rowley. It is not always a flowing line, among a number of dissonant ones; it is not even many lines together, which may be easily read and understood, that is meant by the opponents of the antiquity of these poems. It is the appearance of an elegant and refined diction, an artificial arrangement of words, and a glowing and luxuriant imagery. It is the ab-

sence of long founding words, of improper accents, of trisyllable terminations, and of quotations from authors who were *then* in the highest reputation. — In these discussions, we have no reason to admire in Mr. Bryant a just and refined taste, or a discrimination of real beauties. But this subject would draw us into endless disquisitions; and, as we have already stated the exact view of the argument, which Mr. Bryant has not reached, we shall pay no farther attention to it.

On the whole, Mr. Bryant, with real learning and acuteness, has advanced but a little way in this question. It is, perhaps, not unreasonable or unjust severity, to observe that *one half* of his work has very little, if any, relation to the dispute; and the refinement of the rest is but ill suited to a plain question, which much learning and deep antiquarian researches will obscure rather than illustrate.

An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley. In which the Arguments of the Dean of Exeter, and Mr. Bryant, are examined. By Thomas Warton. 8vo. 2s. 6d. Doddsley.

IF Candor and Justice had endeavoured to find an umpire, perfectly unexceptionable, they would probably have fixed on the present author. His knowledge of the language and phrases of our elder poets has been attained by a laborious search through the rubbish of Occleve, and the richer ore of Gower and Chaucer. He has learned by experience to distinguish the minute particles of gold, in the uninteresting details of Lydgate; and his poetical taste enabled him to enjoy, with peculiar pleasure, what he had acquired by his unwearied toil. It would have disheartened the most sanguine assertor of Rowley's antiquity, to have found Mr. Warton his enemy; and he would have fled, like Hector, when he perceived that it was Achilles who opposed him.

‘*Dii me terrent, & Jupiter hostis.*’

This very short and comprehensive discussion is introduced by an account of his first acquaintance with those pretended relics. He immediately suspected that they were spurious; and, after hearing the several anecdotes relative to the discovery, seeing other fragments, and the original parchment, afterwards engraved by Mr. Strutt, he was convinced of it. This accounts for his very strange and unaccountable conduct, for that listless apathy and inattention, which has been so conspicuous

tuous as to draw down the vengeance of an angry critic. Mr. Warton has been *once* within sixteen miles of Bristol, and *actually* four or five times *in the city*, without visiting the museum-room, the chest, or the church. It is an enormous offence! and Scaliger would have condemned him to the punishment of compiling dictionaries, with the most atrocious culprits.

The arguments are distributed under the following heads.

' I. Style, Composition, and Sentiment. II. Metre. III. Ancient Language. IV. Historical Allusions. V. Battle of Hastings, and *Ella* a Tragedy. VI. Comparison of Chatterton's Poems with the Poems attributed to Rowley. VII. Miscellaneous Observations. VIII. Character and Circumstances of Chatterton.'

We shall insert the chief part of the first head, for it is impossible to abridge it.

' These poems exhibit, both in the connection of words and sentences, a facility of combination, a quickness of transition, a rapidity of apostrophe, a frequent variation of form and phrase, and a firmness of contexture, which must have been the result of a long establishment of the arts and habits of writing. The versification is equally vigorous and harmonious, and is formed on a general elegance and stability of expression. It is remarkable, that whole stanzas sparkle with that brilliancy, which did not appear in our poetry till towards the middle of the present century. The lines have all the tricks and trappings, all the sophistications of poetical style, belonging to those models which were popular when Chatterton began to write verses.

' Our old English poets are minute and particular. They do not deal in abstraction and general exhibition, the effects of affectation and a restless pursuit of novelty. They dwell on realities. Even in the course of narration or description, where poets of the fourteenth or fifteenth centuries would have used the literal expression, and represented the subject by the mention of natural circumstances, the writer of these pieces adopts ideal terms and artificial modes of telling a fact, and too frequently falls into metaphor, metaphysical imagery, and incidental personification.

' Thus in the Battle of Hastings, where the intoxication of Harold's army on the eve of the engagement is described, the poet says,

Thro everie troope Disorder reer'd her hedde.

' Again, in the Tragedy of *Ella*, a messenger, or watchman, reports,

H 2

Dyfordor

— Dyforder thro oure hoaste
Is fleyng, borne onne wynges of Ælla's name.

* In Goodwyn, of a melancholy scene,
And Sadnesse ynne the owlette shake the dale.

* In the Epistle to Mafre Canygne, the ignorance of the
barbarous ages is thus expreffed.

When Reason hylt herselfe in cloudes of nyghte.

* In the Excellente Balade of Charitie, a storm is painted.
The windes are up: the lofty elmen fwanges.

This is natural and circumstantial. Again, the rattling thunder
Shakes the hie spyre. — —

But the thunder-clap, when its found and force are spent,
Still on the gallard eare of Terroure hangs.

* A builder of ruins is seldom exact throughout, in his imitation of the old-fashioned architecture. Some modern moulding or ornament will here and there unfortunately be detected, in the bend of an arch, the tracery of a niche, or the ramifications of a window. Some member of the Chinese Gothic will unavoidably peep out, and betray the fraud. But to proceed.

* In the first Eclogue, Robert one of the shepherds displays the miseries of the civil war between York and Lancaster by complaining, that England now wears a bloody drefs, and stains her face with the gore of her own heroes: that Peace is fled, and Disorder shews her darksome complexion,

And thorow ayre doth flie yn garments steyned with
bloude.

And the subject is thus opened,

Whanne Englande smeethynge from her lethal wounde
From her galled necke did twytte the chayne awaie.

In this contest many brave Englishmen fell. And why?

— Twas Honour led the fraie.

* In the Tragedy of Ella, Celmonde, in imploring success for the *gentle* Ella, wishes that the moon, in its varied changes, may shed various blessings on his head,

Bespreyngyne far abroad Mischaunce's night.

To which we may add,

Myselfe, and all that's myne, bounde ynne Mischaunce's
chayne.

* Night, in the same play, is thus described in terms rather
obscure,

obscure, but of which I understand enough to perceive their impropriety.

Wyde ys the sylver leme of Comfort wove.

And in another description of night, where an old poet, in describing moonlight, might perhaps have said that the Fairies now began their revels, our author's imagination goes much farther. He uses the agency of a system of ideal creatures, as a vehicle for his general disposition to abstracted poetry.

The tryppeynge Faeries weve the golden dreme
Of Selineffe, whyche flieth with the nyghte.

Ella, thus figuratively, and with the introduction of Mastership imperfonated, exhorts his heroes to battle. To say nothing of the lustre of the language and versification.

And every champyone potte the joyous crowne
Of certane Masterschyppe upon hys glestreyng browes.

Again, Ella having been successively compared to a tree, a star, a fire, a mountain, a rock, and a young wolf, marches to the field, under the protection of the same redoubted divinity.

With gore-depycted wynges Masterie arounde hym fledde.

Every page affords these striking and characteristic features of false refinement. Almost every stanza presents one of those fantastic agents, which compose the train of modern poetry.

Of old English poetry, on the contrary, one of the striking characteristics is a continued tenour of disparity, not so much in the style as in the sentiment. But the bad predominates. In this sort of reading, we are but rarely relieved from disgust, or roused from indifference. We are suddenly charmed with a beautiful thought in the midst of a heap of rubbish. Like Addison's traveller in the desert who finds an unexpected fountain, if in the barren extent of a thousand lines we discover a solitary simile,

We bless our stars, and think it luxury!

In the unpolished ages, the muse was too awkwardly or too weakly courted to grant many favours to her lovers. In Gower, Chaucer, and Lydgate, elegant descriptions, ornamental images, and melodious couplets, bear no proportion to pages of languor or mediocrity, to prolix prosaic details in rhyme, uninteresting and tedious. But the poems before us are uniformly supported. They are throughout poetical and
H 3 animated.

animated. They have, to speak in general terms, no imbecillities either of thought or diction.

‘But to have been dull would not have suited Chatterton’s purpose, nor indeed was it consistent with his genius. His aim was to dazzle and surprise, by producing such high-wrought pieces of ancient poetry as never before existed. But to secure our credulity, he should have pleased us less. He has shewn too much genius, and too little skill. *Fallit te incantum pietas tua.* Over-acting his part, and unable or unwilling to repress his abilities, he awakened our suspicions, and exposed his want of address when he attempted to deceive. He sacrificed his veracity to an imprudent ambition. Instead of wondering at his contrivance, we find he had none. A mediocrity of poetical talents would have succeeded much better in this imposture. He was too good a poet to conduct and execute such a forgery. He conceived, that his old poetry would be sufficiently marked by old words and old spelling. But he took no caution about thoughts and imagery, the sentiment and the substance.’

Some observations follow, on modern words and phrases; but on this subject every reader has received sufficient information. Those who are not able to elude these exact imitations, attribute them to the interpolations of Chatterton, and the dispute is at an end; allow him every thing modern in these poems, and the ‘gode priestes’ will reap but little honour from his resurrection:

‘—— Demo unum, demo, etiam, unum,
Dum cadat elusus ratione ruentis acervi.’

The Pindaric METRE, he observes, was reserved for the capricious ambition of Cowley’s muse; but the Dean contends, that Rowley was impatient of mechanical restraint, and might even have seen Pindar. This Mr. Warton thinks is in many respects improbable. It is enough, however, to observe, that, ‘if Rowley was acquainted with Pindar, he has borrowed nothing from him but the exuberance of his lyrics.’ Mr. Warton objects to the additional Alexandrine, the double rhymes, the management by which the just accent is always laid on the last syllable, and the last word is a monosyllable. Mr. Bryant, indeed, observes, that Robert of Gloucester, in the thirteenth century, was equally careful; but Mr. Warton informs him, that, in the time of Rowley, the language had been enriched with many foreign words, while, two centuries before, it was by no means equally copious, and consequently Robert’s purity was the effect, as it has often happened, of his poverty.

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Chatterton's ancient language is an unskilful congeries of antiquated words, in modern phrases; of the peculiarities of different dialects, confused by accidental and designed misspellings. These, framed on modern idiom, and an elegant versification, have produced 'a pasticcio of style more unexampled and extravagant.' Mr. Warton, in many instances, opposes the opinions of Mr. Bryant, who contends, from Chatterton's ignorance in writing and explaining the old words, that he was not the composer, but the transcriber.

Under the head of *Historical Allusions*, Mr. Warton shows where Chatterton probably had his information about the Danish standard, viz. from Thomson's *Mask of Alfred*, and the true name Hubba and the Raven are mentioned in the poems of which Chatterton was the undoubted author. He concludes, from the silence of all former historians, and the more express testimony of Robert of Gloucester, that Bristol castle was founded in the eleventh century, and was one of the 'new fortresses which the Normans erected to secure their doubtful title.' Ella therefore could not be the warden of this castle in the ninth century, nor could it be the scene of his powerful opposition to the Danes. 'Gron fires,' he observes, is a pompous appellation for the ignis fatuus, built on the word 'gron,' which Skinner informed him signified 'a ditch.' The stupendous remains of Stonehenge, at one time a monument of Hengist's massacre; at another, of Druidical worship; and, at *all times*, of our ignorance, and the presumption of our attempts, in endeavouring to build a system 'on the baseless fabric of a vision,' is explained in all the different manners which antiquaries have suggested. Our poet has been, in this respect, too liberal; and we cannot allow Dr. Stukeley's whimsical hypothesis to have been the offspring of either Chatterton or Rowley. Chatterton probably received it from those convenient disseminators of knowledge, Reviews and Magazines; we could, in our own repository, point out several passages from which he may have derived his information. His other allusions are to be found in Hollinshed and Stow, and, particularly, in Fuller's *Church History*. 'The occult intelligence and obscure references,' which are Mr. Bryant's 'dear delight,' are surrounded with such palpable darkness, that they seem only the sport of an imagination, that wishes to be secure from detection.

It will be unjust to Mr. Warton to mutilate the very concise and satisfactory discussion of the probability of Rowley's having been acquainted with the *Iliad*; we shall therefore give it entire.

* I believe it will be difficult to prove, that Rowley had ever seen the Iliad, either in the original Greek, or in a prose translation. It is evident that Rowley's cotemporary Lydgate, a scholar, and one who might then be called a general reader, was totally unacquainted with Homer. He has written professedly on Homer's subject, the siege of Troy. But his author was Guido de Colonna, who turned, about the twelfth century, the story of the Trojan war into a romance, not from Homer, but from Dictys Cretensis. And this, in England at least, was the fashionable Iliad of the fifteenth century. Where had Rowley ever seen a copy of Homer? In the library of his convent at Keinsham, or of the Carmelites at Bristol, where he is said to have studied? How had he acquired a knowledge of the Greek language? It was not at that time either taught or cultivated in England. Were Rowley's connections with any of those few English scholars who now travelled into that country where the Greek writers were revived? The Redcliff chest has given us no information of his learned character. Surely, one who must have had so full and familiar an acquaintance with Homer, as to transfuse his descriptions with so much ease and intelligence, must have left papers or parchments of a classical or a literary kind. We are told of his Saxon, but not of his Grecian manuscripts. Nor do I conceive that Rowley could have seen a prose Latin translation of the Iliad. Leontius Pilatus, one of the learned Constantinopolitan exiles, translated the Iliad into Latin prose, with part of the Odyssey, at the desire of Boccace, about the year 1360, as we learn from Petrarch's Epistles to Boccace. But this was never published, and went no farther than the public library of Venice. The first prose Latin Iliad that appeared in public, was by Laurentius Valla, and it was printed at Brescia in Italy, in the year 1497. This came too late to have been seen by Rowley. We are therefore left to conclude, that an English Iliad was used on this occasion. But Rowley never had seen the versions by Chapman, Hobbes, or Pope. Can it now be doubted that the Battle of Hastings was written by Chatterton?

The internal evidence both of the Battles of Hastings and the Tragedy of Ella, decides, entirely, in favour of Chatterton's being the author, in the opinion of Mr. Warton.

The *acknowledged compositions of Chatterton* are next compared with Rowley, and little superiority is attributed by Mr. Warton to the latter, except what may be very easily and fairly accounted for. 'Even in Rowley there are many flimsy lines; many puerile passages; examples of want of judgment, and

and strokes of a young composer ;' and we may add, that, in his undisputed poems, there is often a strength of language, marks of a splendid vigorous imagination, and, often, a 'curiosa felicitas' of expression. The exordium of the Consultation, quoted by Mr. Bryant, was really written, we find, by Mr. Thomas Bentley, the critic's son, and stolen, with a very little alteration, by Chatterton's friend. For this detection Mr. Warton is obliged to Mr. Steevens.

From the *Miscellaneous Observations* we shall quote the following, which appear with peculiar propriety from Mr. Warton, and are both just and elegant.

' In these poems there is no learning, I mean, Gothic learning : such as the pedantry of a learned priest in the fifteenth century would have exhibited. There are no allusions or references to the classics of the dark ages. Our antient writers are perpetually showing the small stock of knowledge which they possessed, by quoting the few authors, and those of a particular cast, then in vogue. A studious ecclesiastic of this period would have given us a variety of useless authorities from Aristotle, from Boethius, and from the Fathers. Even allowing that the supposed Rowley was cultivated in literature beyond his times, we see no marks of a better learning. Had the writer of these poems ever known, I think he would have cited or named, at least some of the Latin poets.

' In these poems we have no religion. I do not mean that we have no recommendations to virtue, or touches of morality. But they are not tinged with a due share of what the French call *onction*. I mean, they have no prolix devotional episodes, such as would have naturally flowed from a writer of Rowley's profession and character. Instead of addresses to the Holy Virgin, we have long and laboured invocations to Truth, to Hope, to Content, and other divinities of the pagan Creed, or rather of the creed of modern poetry. Rowley would have interspersed his poetry with texts of scripture. Lydgate, in the Siege of Thebes, quotes Saint Luke, to prove that avarice, ambition, and envy, are the primary causes of war. Had Rowley written the Balade of Charitie, instead of an ingenious apologue, enlivened with agreeable incidents and pleasing descriptions, he would have given us a tedious yet edifying homily in rhyme, not without frequent confirmations of his doctrine from the Meditations of Saint Bernard, and from Saint Paul to the Corinthians. With all his poetry, he would never have made a ballad on charity so poetical.

' We miss the marks of another sort of reading in these poems, and which a real Rowley would have shewn, I mean of old romances. To our old poets, the most celebrated achievements

ments and champions of the fabulous chivalry, the Round table with sir Lancelot and sir Trifram, and Charlemagne with his twelve peers, were the favourite and eternal topics of allusion. Particularly, to this sort of allusion, a large field was naturally opened in the songs of the minstrels, who accompany the lists in the interlude of the Tournament. But instead of celebrating king Arthur, or any other distinguished chief of the romantic story, which the subject dictated, in one of the two odes, where they are called upon to sing "*somme aïyonn dyre of auntyante kynges*," William the Conqueror is described, poetically enough, chasing the stag in a dreary forest. In the other, we have an allegorical description of Battayle subdued by Pleasure. In the first of these, Chatterton was in his walk of ancient English history. In the second, his knowledge of modern imagery appears.

The others relate to the external evidence, in which there is little new information, and which has been already sufficiently discussed.

We formerly promised our readers to take notice of Chatterton's sportive imagination, as Dr. Milles has sometimes called it, and, in other places, has tremendously pronounced it *FORGERY*. We shall give, from Mr. Croft's letter to Mr. Steevens, the contrasted accounts of Mr. Ruddall and Dr. Milles. The evidence published by Mr. Warton, is probably exact, for it was committed to writing a few hours after it was given. Mr. Rudhall has allowed his name to be mentioned, and no part of this account has been contradicted.

' A *singular* circumstance relating to the history of this ceremony ("*of passing the old bridge*") *has been communicated to the public within these two last years*; and candour requires that it should not pass unnoticed here, especially as the character of the relator leaves no room for suspicion. The objectors to the authenticity of these Poems may possibly triumph in the discovery of a fact, which contains, in their opinion, a decisive proof that Chatterton was the author of this paper, and (as they would infer) of all the poetry which he produced under

' The circumstance is *singular*, and I have always thought so; but it has never yet, I believe, been *communicated to the public*; though I certainly meant it should some time or other.

' It is not clear to me, that the advocates for Chatterton have

der Rowley's name ; but, *when the circumstances are attentively examined*, the reader will probably find, that even this fact tends rather to establish, than to invalidate, the authenticity of the Poems.

‘ Mr. John Ruddall, a native and inhabitant of Bristol, and formerly apprentice to Mr. Francis Gresley, an apothecary in that city, was well acquainted with Chatterton, whilst he was apprentice to Mr. Lambert. During that time, Chatterton frequently called upon him at his master's house, and, *soon after he had printed this account of the bridge in the Bristol Paper*, told Mr. Ruddall, *that he was the author of it ; but, it occurring to him afterwards, that he might be called upon to produce the original, he brought to him one day a piece of parchment, about the size of a half sheet of fool's-cap paper ; Mr. Ruddall does not think that any thing was written on it when produced by Chatterton, but he saw him write several words, if not lines, in a character which Mr. Ruddall did not understand, which he says was totally unlike English, and, as he apprehended, was meant by Chatterton to imitate or represent the original from which this account was printed.* He cannot determine precisely how much Chatterton wrote in this manner, but says, that the time he spent in that visit did not exceed three quarters of an hour ; the size of the parch-

have occasion to be apprehensive, *if the circumstances should be attentively examined even according to the Dean's own shewing.* But mine is somewhat different.

‘ My visit to Bristol of a few days, in order to collect information concerning Chatterton, was on the 23d of July, 1778. At that time I gave something to the mother and sister for their voluntary communications to me. After I published LOVE AND MADNESS, I laid a larger plan for their benefit, which I hope still to see carried into execution ; and I destined something more to the family of him whose genius I so much respected, though I well knew his family deemed me their enemy for endeavouring to prove him guilty of forgery. Prevented from going to Bath, and consequently from giving what I had set apart for this purpose, with my own hands, I gladly seized the liberty allowed me by a friend of Mr. Ruddall to beg this favour of him. On the 22nd of March, 1781, I wrote to Mr. Ruddall, to whom I was then a per-

parchment, however, (even supposing it to have been filled with writing) will in some measure ascertain the quantity which it contained.

‘ He says also, that when Chatterton had written on the parchment, he held it over the candle, to give it the appearance of antiquity, which changed the colour of the ink, and made the parchment appear black and a little contracted: he never saw him make any similar attempt, nor was the parchment produced afterwards by Chatterton to him, or (as far as he knows) to any other person. From a perfect knowledge of Chatterton’s abilities, he thinks him to have been incapable of writing the *Battle of Hastings*, or any of those poems produced by him under the name of Rowley, nor does he remember that Chatterton ever mentioned Row-

perfect stranger, making use of his friends name, and enclosing a draft to him or his order for ten pounds, requesting he would give the money to Chatterton’s mother and sister. On the 30th of the same month, Mr. Ruddall called upon me in Lincoln’s Inn; appeared, as I imagined, to lean to the side of this question which I have ever thought to be the right; and told me, of his own accord, what certainly agrees no more with the Dean’s account, than what I have already related agrees with the Dean’s saying that Mr. Ruddall told this, in 1779, on the prospect of procuring a gratuity of ten pounds for Chatterton’s mother, from a gentleman who came to Bristol in order to collect information concerning the son’s history.

‘ If my memory not only fails me now, but failed me the same day, and has failed me ever since, Mr. Ruddall will correct me. To him I appeal, and by him I must submit to be corrected. But, on the 30th of March, 1781, he told me, AS I THINK, that he assisted Chatterton in disguising several pieces of parchment with the appearance of age, just before “the account of passing the bridge” appeared in Farley’s *Journal*; that, after they had made several experiments, Chatterton said, “this will do, now I will black the parchment;” that, whether he told him at the time what the parchment was, he could not remember;

Rowley's Poems to him, either as original or the contrary; but sometimes (though very rarely) intimated that he was possessed of some valuable literary productions. Mr. Rudall promised Chatterton not to reveal this secret, and he scrupulously kept his word till the year 1779; but, ON THE PROSPECT OF PROCURING A GRATUITY OF TEN POUND, FOR CHATTERTON'S MOTHER FROM A GENTLEMAN WHO CAME TO BRISTOL IN ORDER TO COLLECT INFORMATION CONCERNING HER SON'S HISTORY, he thought so material a benefit to the family would fully justify him for divulging a secret, by which no person now living could be a sufferer.'

member; that he believed he did not see Chatterton black THE parchment, but that Chatterton told him, after "the account of passing the Bridge" had appeared in the news paper, that THE parchment which he had blacked and disguised, after their experiments, was what he had sent to the printer containing the ACCOUNT.'

We shall now take our leave of Mr. Warton's pamphlet, which is written with much knowledge of the subject, a great share of candour, and, what is not common with disputants, a peculiar vein of pleasantry and good humour.

The additions in the second edition are neither numerous or important. We are informed that Rowland's song is mentioned by Hume; Nigellus by Hollinshed; and Florent, the name attributed to sir C. Bawdin's wife, by Kersey.—The inhabitants of Bristol are not, however, unanimous in their opinion of the authenticity of these poems. Mr. Catcott, who wrote on the Deluge, had pronounced them to be modern productions; and he, in Mr. Warton's opinion, 'was perhaps the only person in that place properly qualified to judge of the subject.' Bristol, an opulent and commercial city, has the accumulated disgrace of expelling Hume, neglecting Savage, and affording but one person who can properly judge of a literary subject; but thy patronage, thy scanty patronage of Chatterton, will be remembered, when thy errors and blindness are forgotten. Philosophy has now * erected its banner in that ungenial climate; and this modern Beotia †, as it has already produced a Pindar, may also rival its namesake, in a Plutarch and an Epaminondas.

* A philosophical society instituted there.

† See Rowley and Chatterton in the Shades for the appellation.

De Morbis quibusdam Commentarii. Auctore Clifton Wintringham, Baronetto, M. D. 8vo. 2s. 6d. sewed. Cadell.

NINE years ago we had the pleasure of reviewing Sir Clifton Wintringham's excellent edition of Dr. Mead's *Morita Medica*, which the learned baronet had enriched not only with occasional remarks, but an appendix, containing a variety of valuable therapeutic and practical observations*. It was, we believe, the general desire, that a gentleman of such eminence in his profession, who had so ably illustrated, and so highly improved the work of a preceding useful writer, should favour the world with a farther communication of his own observations; and we have at length the satisfaction of his finding this desire amply gratified by the volume now under our consideration.

The work consists of four hundred and nineteen sections or aphorisms; and, notwithstanding the modesty of the title, comprizes remarks on the greater part of diseases incident to the human body. The first and second present us with observations, hitherto little known, respecting disorders of the nerves.

* Nervorum distentiones, quas convulsiones aut spasmos appellare consueverunt medici, quæ ortum suum in abdomine habent, membra externa rapidissimè afficiunt: ex autem, quæ à membris externis incipiunt, rarissimè in corporis trunco inveniuntur.

* Nervorum distentiones, quæ locum habent in corporis humani musculis, membrorum motui involuntario inservientibus, vix, aut ne vix quidem, ullis signis antecedentibus adventuras esse se annunciant; neque provideri aut præcaveri possunt. cum nullæ mutationes præeunt, quibus ex corporis externi seu aspectu; aut habitu, seu ex ejus motibus, vel oculis, vel ullo sensuum actu, aliquid tale fore percipiendum sit.

The two subsequent remarks on gangrenes are particularly worthy of attention.

* Si bullulæ gangrænam comitent, tum eam ab inflammatione genitam fuisse suspicari liceat: in lentâ enim et spontaneâ gangrænâ, à virium vitalium aut motûs defectu, perrarè, si quando, apparent bullulæ.

* Si gangræna sit à putredine, cochleare unum aceti vicem medicamenti cardiaci meliùs et fortius supplebit, quàm vini firmissimi aut generosissimi haustus.

In the eighth section this learned and experienced author assures us, from his own observation, that he has frequently

* See Crit. Rev. vol. xxxv. p. 475.

known the liver become schirrous in consequence of a suppression of the hemorrhoidal discharge.

In the thirteenth section he specifies those circumstances of the hysterical disorder, in which antispasmodic medicines may be given with the greatest success.

In the angina, or inflammatory fore-throat, Sir John Pringle had seen good effects from opening the veins called the *venae*, under the tongue. Sir Clifton Wintringham proposes it as a question, whether, in the same disorder, before the stage of suppuration, great benefit might not be received from opening the temporal artery? What suggested to him this expedient, was his having seen the disorder greatly relieved by a hæmorrhage from the nose. The remark seems certainly to favour an affirmative conclusion; and our author's inference is strongly supported by analogy.

The following judicious observations, in the thirty-sixth section, respecting the treatment of some complaints of the stomach, will meet with the approbation of every rational practitioner.

‘ Qui de die in diem alimenta vomere solent, mucosam istam materiam, interiorem ventriculi tunicam illinentem, plus aut minus abrasam habent. His ventriculus quasi nudus et deglutitus est, et cibos potusque statim acidus aut acres evomunt, præsertim qui vinum oleant. His plurimum profunt cibi mitiores, et medicamenta istius generis, cujus sunt testacea cum rhabbaro conjuncta, quibus sociari debet opium, præsertim si urgeat anxietas, quae humores acuit, et mucigenationem impedit. Haec paucum cum liquore idoneo, actu calido, potius quam frigido, aliquandò nullo, dare convenit. Prior enim multò magis ventriculo arideat. Præterea notatu dignum est, me hisce morbidis ejusmodi remedia sub pastillorum formâ, continuò devoranda, feliciter exhibuisse.’

The thirty-eighth aphorism also, relative to the same subject, we cannot avoid laying before our readers.

‘ Si vomitio continenter urgeat, dummodò nihil per se venter excernat, frustra sæpè immittuntur medicamenta alvum ducentia, imo cathartica per os exhibita statim vomitum proritant. His medicamenta ex argento vivo, parata, cum fortissimis catharticis sociata, utilia novi. Hoc tamen in morbo, nil magis convenire inveni, quàm ventriculi regionem anodynis et aromatibus fovere, et inferiores abdominis partes linimento cathartico inungere, caeteris interea non neglectis.’

In the forty-fourth section Sir Clifton Wintringham intimates his opinion, that, when physicians impute entirely to phlegmatic

phlegmatic humours, such disorders of the stomach as are accompanied with pain, they are frequently mistaken. He very justly observes, that the redundance of phlegm in the stomach is manifested by other effects.

‘Errant, ut opinor, sæpè medici, dum in ventriculi morbis dolore comitatis, pituitam solam ut plurimum accusant. Hujus enim redundantia certiùs ex assuetæ plenitudinis sensu, et diuturno cibi fastidio, quàm ex ventriculi dolore se palàm facit.’

In the aphorism immediately succeeding, the learned physician informs us, that he has seldom known a diarrhoea terminate any fever which had not derived its origin from a *crapula*, or surfeit. However repugnant this observation may prove to the ideas of some practitioners, we join with Sir Clifton Wintringham in opinion, that such a crisis as has been mentioned will generally be found imperfect.

The fifty-first section treats of a stomachic complaint, concerning which our author’s observation is of particular importance.

‘Errâsse mihi videntur medici, cùm in malâ alimentorum digestionem seu concoctionem, frequenti vomitione comitatâ, bilis redundantiam incusant; hujusmodi enim morbi frequentius ex bilis defectu quàm redundantia ortum suum ducunt; et medicamentis et remediis, bilem generandi facultatem possidentibus, sanantur. Erroris hujus origo observationibus minùs cautè perpenfis niti videtur, eò quòd materiam flavam et amarâ bili similem vomere solent hujusmodi aegroti. Haec autem materies, partim vi vomitûs, ex canaliculis bilis cursui et deductioni inservientibus, exprimitur, et partim ex pinguibus devoratis, in ipso ventriculo generatur; quae calore loci acrimoniam hanc et amaritudinem acquirunt, ut ex eo constât, quòd hæc materies igni imposita statim flammam concipit, pinguedinis in modum, quod bili non accidit. Nullius autem morbi sanationi magis conveniunt salina subacida, saponacea acida, modicè aperientia, cum largâ diluentium copiâ exhibenda.’

The following observations on female complaints, in sections sixty-four, sixty-five, and sixty-six, are dictated both by reason and experience.

‘Si quandò mulierum menses multùm diuque abundant, ora canaliculorum, ad hanc exinanitionem naturâ comparatorum, nimis ampliari necesse est; quibus angustandis præ caeteris omnibus profunt fotes astringentes.

‘Ubique mulieri, tenero et hæctico corporis habitu præditæ, nimis magnâ copiâ fluant menses, astringentia temperata, incrassantibus et demulcentibus adjectis, morbum feliciter

citer sanant. Ubi autem in cacochymâ corporis constitutione, aut hydrope laboranti, idem malum accidat, astringentia in-
crassantibus et aromaticis conjuncta feliciter in mensium pro-
fluvio, et praesertim intervallis exhibita, cedunt. In utrif-
que autem valent fetus praedicti. Hinc mihi verisimile visum
fuit, quod fetus ejusmodi quotidie, vel per apta intervalla,
applicati ad regionem uteri, essent remedia maximè efficacia
ad abortum praecavendum in iis mulieribus, quibus nimia co-
pia sanguis utero affluit, aut quibus ex malo et nimis laxo cor-
poris habitu partum elidere facile erit.

Quandò uterus quasi pertinaciter obseratus videatur, tum
frequens usus totus laxantis et modicè aperientis, uteri regi-
oni admoti, necnon et balnei tepidi inguinum tenus, adjectis
simul iis rebus, quae menses proritandi virtute notissimâ pol-
lent, omnium remediorum certissimum morbi levamen effi-
ciunt. Convenit haec medendi ratio eo tempore prae caeteris,
quo mensium reditum expectent hujusmodi mulieres, et prae-
cipuè, si sub adventum novae vel plenae lunae.

In uterine disorders, proceeding either from a rigid or re-
laxed state of the parts, this judicious writer warmly recom-
mends the use of topical remedies; a practice more worthy of
attention, as it is too often sacrificed to the pursuit of different
indications, which are erroneously drawn from principles of a
general nature, instead of being founded, as they ought, up-
on local circumstances.

In section seventy-third, Sir Clifton Wintringham, agree-
ably to his annotations on a passage of the *Monita Medica*, re-
prehends the too common practice of enjoining the use of ex-
ercise indiscriminately to persons in a bad state of health, es-
pecially the consumptive. He observes, that when the fluids
are thin and sharp, those exercises which induce fatigue never
fail to prove hurtful; and such is generally the condition of
the fluids in phthysical persons.

In section the hundred and first, the author informs his rea-
ders, that he has not found purging either so necessary or use-
ful, after spring-fevers, as after those in autumn. But in the
latter, he has observed that the omission of purgatives was pro-
ductive of bad effects.

The limits of a Review will not permit us to make even a
moderate selection, from the multitude of judicious rules and
observations with which this volume abounds; and we there-
fore present our readers with the following only as a speci-
men.

Quôcunque modo accidat haemorrhagia immodica, eâ fi-
nitâ, statim alvus ducenda est, in quôvis aetatis gradu sit mor-
bus.

‘ In morbis hydropicis, si primae viae sint obseratae aut fartaе, urinae profluvium potiùs et certius efficietur lenibus catharticis quàm diureticis.—

‘ Si in initio febris adsit diarrhoea, tanquàm calamitatis focia atque comes, tutius est exquisitis alexipharmacis dictis eam curare, quàm exhibere astringentia, aut alvum moventia ad eam sistendam; mali enim moris non rarò est, et si non sistenda, saltèm coerenda est.

‘ In febre simplici continente, sub primâ remissione corticem Peruvianam administrare consuevi, et magno cum successu.—

‘ In quocunque febris gradu accidat sudor universalis, à naturâ solâ incoeptus, nunquam est sistendus, sed promovendus, modò aliquid emolumenti aegrotanti exindè advenire appareat.—

‘ Nulla inquisitio, nulla ratio utut considerata, vel de febris accessione, statu consistente, aut decessione, stabiliendis regulis sufficere possunt, quibus solis, de exinanitionibus instituendis vel promovendis rectè iudicium proferre possit medicus: hae autem multò magis certiores faciendae, et praesertim aestimandae sunt, ex iis, quae foràs corpore sese expelli palàm faciunt, seu per cutis meatus, seu per quoscunque alios exitus.—

‘ Experientiâ didici, quòd remedia ferruginea junioribus, multò magis quàm senibus, conveniunt.—

‘ In corporis constitutionibus foemineis admodùm tenellis, melius est, medicamenta ferruginea sub lecti ingressum administrare, quàm tempore matutino.—

‘ Aeger aetate adultus diarrhoeâ laborans, plerumque putredinis poenas luit; hanc autem medicamentis et remediis acidis sanare oportet.—

‘ In vomitoriis exhibendis, ubi icterus se coram medico sistat, summa requiritur cautio, ut libera et satis fluida in hepatis regione sint omnia, aliter non rarò à ruptis quibusdam canalculis malè cedunt.’

The observations contained in this valuable work are such as might be expected from a physician, no less distinguished by his great experience than by the extent of his learning, and the accuracy of his discernment. It is sufficient to add, that they are delivered in a style of the Latin language, so elegant and concise, as evinces Sir Clifton Wintringham to be critically conversant with the classical productions of antiquity. In his former work, he erected to his celebrated predecessor a monument of friendship and esteem, that can only be eclipsed by the superior merit and utility of the observations with which he has now favoured the medical world.

As.

An Address to the King and Parliament of Great Britain, on the important Subject of preserving the Lives of its Inhabitants, by Means which, with the Sanction and Assistance of the Legislature, would be rendered simple, clear, and efficacious to the People at large. With an Appendix, in which is inserted a Letter from Dr. Lettsom, to the Author. By W. Hawes, M. D. one of the Instructors of the Humane Society, Physician to the Surrey Dispensary, and Reader of Lectures on Animation. To which are subjoined, Hints for improving the Art of restoring suspended Animation: and also for administering dephlogisticated Air in certain Diseases, and particularly in the present Epidemic-termed Influenza. Proposed (in a Letter to Dr. Hawes) by A. Fothergill, M. D. Member of the Royal College of Physicians, and F. R. S. 8vo. 2s. Cadell.

WE scarcely know how to address Dr. Hawes, now he is elevated to the professional chair, with all the pomp of titles and offices.

‘ Seen him we have,—but in his happier hour
Of social virtue, ill exchanged for power,
Seen him uncumbered’——

But now the scene is shifted, and our characters must be changed; we will endeavour to fill our’s with propriety, and have little doubt of our old friend. We had almost forgot, however, that a reviewer is a non-entity, without passions or prejudices, without even a ‘ local habitation or a name.’

The Humane Society was instituted with the most benevolent intentions, and has fully answered the wishes of the promoters; but the present Address to the King and Parliament proposes the appointment of *general receiving houses* for every *fatal* accident, with proper remedies and an attendant, the expence of which is to be defrayed by the public. We have a high respect for Dr. Hawes; but cannot help hinting, that ‘ what should be *great* he turns to *farce*.’ This very general arrangement for accidents, which, except in the metropolis, very seldom happen but from drowning, will excite the ridicule of the vulgar, who never look farther than the immediate consequences; and almost all the maritime places have established similar receptacles for those who are apparently drowned. In fact, the legislature has many important objects which, at present, claim its attention; and though we are willing to allow that the views of the Society are useful and meritorious, yet we are inclined to think, that they are at present on the proper footing of general benevolence and voluntary subscription.

In a literary view, this Address is hardly an object of criticism. It has little positive merit, and no very obvious errors. The doctor, however, who enumerates the 'learned and ingenious authors' who have applied to this subject, has omitted the late very accurate and attentive De Haen, of Vienna. His experiments on the subject of animation are planned and conducted with much judgment and care; and the results are important. If the author's friend, Dr. A. Fothergill, had been acquainted with these experiments, he would not have suggested some opinions, which are effectually contradicted by the event of De Haen's trials; he would not have considered the inspection of the brain as a source of enquiry yet unattempted; or have proposed remedies inconsistent with the results of his experiments.

With respect to remedies, in these cases, we think there is little certainty in the effects of those which have been tried, and are commonly used. We have tried them repeatedly, with much attention; and if our limits would permit, could suggest some doubts with respect to the most common, and apparently useful medicines which have been employed. We are even in doubt of the effects of the *very general, and indiscriminate* application of heat; and can find little certainty in any thing but the use of the external and internal stimuli, of the most simple and unequivocal kind, viz. common salt, and the volatile alkali. Perhaps slight electrical shocks, when the body has been thoroughly dried, may be useful; but Dr. Fothergill, after the example of Dr. Abilgard, has exalted its powers, and made it the remedy of its own excesses. The tobacco hic, which either cures or occasions sickness, is trifling in comparison of electricity, which can only be equalled by Achilles' spear.

‘Quâ cuspide vulnus

‘Sensit, et hac ipsa cuspide sensit opem.’

Dr. Abilgard has killed fowls by shocks through the heads, recovered them again by shocks through the heart and lungs; and Dr. Fothergill, not to be inferior in *accuracy and consistency*, advises us, after we have recovered the patient by electricity, to diminish its force, *lest we again kill him*.

As to the dephlogisticated air, we suspect that it will be of little service. In the late influenza there was an obvious disorder of the whole system, which this remedy could have little tendency to remove; Dr. Fothergill, however, proposes it with candour, and, in general, writes with spirit and correctness.

*An Essay upon Tune * : being an Attempt to free the Scale of Music, and the Tune of Instruments from Imperfection. Illustrated with Plates. 8vo. 6s. in Boards. Cadell.*

THERE is no requisite so essential to the pleasure which an ear, well organised, receives from music, as *true intonation*; or, as it is commonly called, singing and playing *in tune*. For however refined the tones of a voice or instrument, and perfect the composition, and execution in a musical performance may be, if the intervals and consonances are false, such pain and disgust are given to hearers of nice sensation, as no excellence, of other kinds, can compensate. As there is no eye that sees common objects clearly, which is not a judge of their proportion, when delineated by a painter, so there is no ear, susceptible of musical pleasure, even among the vulgar, that is not able to discover such defects in the proportion of sounds, as are charged on those who sing or play *out of tune*. But, besides a feeble chest, or finger, which is unable to produce musical tones from the violin with truth and firmness, there are defects of tune inherent in musical instruments whose tones are *fixed*, and in which one note, like a player in a strolling company, frequently acts many parts in the same piece, which it is not in the performer's power to make correct in all its relations.

To remove, or at least diminish, these imperfections, many impracticable expedients have been proposed, and much unintelligible jargon written, by unmusical measurers of intervals, who love musical sounds, but not music, since the invention of counterpoint, and the time, when the dispute concerning the necessity of a *temperament* first began.

No writer, that has come to our hands, seems more clearly to have pointed out to practical musicians the true proportions of musical intervals, as measured by mathematicians, and such as *should* be produced in the perfect execution of musical compositions, than the ingenious and diligent author of the Essay now under consideration; who, in his first chapter, containing an *introductory account of the Scale of Music*, gives such intelligible preliminary information, to readers who are un-

* It has given us concern that we have so long been obliged to postpone our remarks on this scientific and ingenious work; but as it is not calculated for *all* readers, so the discussion of its merit is not within the competence of *every* writer. For not only an acquaintance with the doctrine of harmonics, or the theory of sound, is necessary to the easy comprehension of several parts of this book, but skill in *practical music*, particularly on *bowed* and *keyed* instruments, such as the violin and organ. We therefore not only waited till we could afford room for the article, but till we could procure one from a person on whose candor and knowledge we could depend.

acquainted with the scale of music,* as will enable them to comprehend a great part of the subsequent reasoning and propositions for correcting instrumental imperfections in the intervals, whatever difficulties may arise in putting his doctrines in practice.

A perfect diatonic scale consists of tone greater, tone less, and greater, or, as the author terms it, elementary semitone, which is more than the half of the greater tone*. Melody and harmony composed of unaltered intervals, such as are recommended in the present Essay, can never be produced in more than one key on common harpsichords, organs, &c. where the sounds, though fixed and inflexible, require new tuning in modulating into other keys. For instance, if the key of C natural be made perfect, and A a true sixth to the key note; whenever the same sound is wanted as a fifth to D, in modulating into G, it is too flat by a small discrimination of tone, called a *comma*, in the proportion of eighty to eighty-one. Again, if A, the true major sixth to C, be taken as key-note, *d*, the tone-major of *c*, and its perfect second, will be too flat by a comma, as fourth of the key of A minor. And whenever D, the second of C, is made a principal, or key note, the E, if tuned a perfect third to C, will be too flat to serve as a second to D, by a comma, as it is only a minor tone above the same D.

Our author's third chapter will a little surprise such as have regarded the violin, when well played, as equally perfect in all keys †; yet it is only in the use of the open strings, in certain

* Whoever has read the Abbé Roussler's *Memoire sur la Musique des Anciens*, and his posterior writings, will find these proportions, (which are allowed to be those of nature by the greatest theorists since the time of Zartino, and are those at which every performer aspires when the tones depend on himself,) very different from those to which that prejudiced author wishes we should accustom our ears. For the Abbé fancying he has discovered the true Pythagorean scale, used by the ancient Greeks, arising from the *triple progression*, or series of perfect fourths and fifths, peremptorily insists on our returning to it; though, by rendering all the major thirds and sixths too sharp, and the minor too flat, our counterpoint and harmony would be wholly sour and intolerable to ears that are able to judge of the accuracy of intervals, or sweetness of concord. But such is the Abbé's passion for these proportions, that every musician and musical writer who dares to be pleased with any other, is treated by him and his eleve, M la Borde, whatever may be their merit of other kinds, with the utmost severity and contempt.

† 'That the tuning of the organ, harpsichord, and all other instruments with fixed notes, as they are severally constructed, is false, is known and acknowledged.—It may, however, seem more difficult to convict a violin-performer of such error; for it must be acknowledged, that the instrument is capable of perfect intonation.—But the question is, whether, in fact, perfect tune has ever been performed upon it? There is reason to think it has not; and that the errors

certain modulations, which seldom happen, that the intervals of this excellent instrument, when in good hands, are necessarily false. Inevitable errors of this kind he has detected, in the solos of Corelli, Tartini, and Giardini, however well they may be executed.

To render the usual defects of intonation manifest, the author has been at the trouble of tracing them through all the twenty-four keys of music, which he has connected by a regular chain of modulation by fifths and fourths; and, besides the common characters of flats and sharps at the clef, in order to express that small section of a tone called a comma, descending and ascending, he uses the grave (') and acute (') accents, and a cypher, as a negative mark to these, with the same power over them as a natural has over a flat or sharp. And it appears that in modulating from a perfect major-key to its fifth above, as one additional sharp is wanting on the seventh of the new key, so one acute accent is necessary to the second, and in modulating to the fourth above, or fifth below, any given key, tuned perfect, as a flat is necessary to the fourth of this new key, so a grave accent is wanting to make its second a true sixth to the new key-note. The four rules given, chap. iv. for this purpose, are short, easy, and clear.

It is however to be feared that not many practical musicians will have courage and perseverance sufficient to adopt, and apply them to all keys. Indeed it is an undertaking which the author himself allows to be big with difficulties. And a musician with a good ear and powerful hand seldom fails intuitively to produce such intervals as satisfy the nicest and most fastidious judges of music in general, who, besides intonation, have other things to attend to during the performance: such as the clearness and sweetness of the tone, the time, melody, harmony, contrivance, execution, and general effect of the composition. And indeed those who point all their attention only to one of the many requisites necessary to good music and perfect execution, will never be satisfied. It is not for our interest, perhaps, to examine human arts and excellence too nicely; we may as well be dissatisfied with the skin of the fairest and most beautiful woman, or the most polished surface of a precious stone, because it will appear rough and coarse in a microscope, as refuse approbation to a great musical performer whose intonations would be thought perfect by the sense which his art is intended to delight, and which is only found to be inaccurate by intellect, and the most rigid analysis. Whoever re-

of the best performers are very frequently not less, but still greater than those found in fixed instruments.' p. 139, and 140. There is not one key with fewer than five flats, or six sharps, in which one or more of the open strings are not wanted, and in which the stop notes are not frequently referred and adjusted to them.

quires more perfection than the compositions and performance of a Corelli, a Tartini, or a Giardini can supply, has, perhaps, but little reason to hope for pleasure from practical music.

The perusal, however, of this work will clearly point out to young performers the defects, and corrections, of every sound in all its relations; and if, by aspiring at extreme accuracy, they only diminish common errors, and approximate perfection, their performance will be much more acceptable to delicate and cultivated ears. The author has certainly gone to the root of every evil of instrumental intonation, and laid open the defects, in this particular, of the two principal instruments in present use, the violin and organ, by an exact dissection and exposition of all the scales, major and minor, that are ever likely to be wanted.

It is most certain, that what has been long called the imperfection of the musical scale, is only the imperfection of our instruments*. Nature seems to have provided for one octave, or key, completely, and no more. The intervals in that one key are none of them defective, till we modulate into other keys: when we want the same sound for different purposes and relations, the mechanism of our instruments forces us to use one sound for another; and the pretended imperfection of *nature* is more or less according to the instrument by which we measure it. Were we to judge of *nature* by the harpsichord, and other instruments, in which *all the sounds* are fixed, we should call her a mere bungler; if by the violin, where *some* sounds only are fixed, we should speak of her with less disrespect; but if her operations were to be estimated by the voice, we should allow them to be all perfection: for if *vocal* harmony is out of tune, it is occasioned by imperfection of *ear*, or musical utterance. We treat nature as unreasonably as we should a carpenter, if, after desiring him to make us a chair, we should be very angry with him because it would not likewise serve for a bed or a table.

The author fairly exculpates nature in his motto, and in other parts of his book; but where he has recourse to art to satisfy our cravings after modulation upon the organ, and proposes to render every key perfect by additional pipes, we fear that too much is expected, both from the builder and performer. The idea, however, is ingenious, and we hope it

* The false intervals which have been discovered in the diatonic scale, have been considered as internal defects inherent in the nature of tune, and which it is impossible to remove.

‘Innumerable and ineffectual have been the attempts to reconcile these jarring elements; and every effort made has issued in some proposal to palliate, not to eradicate the evil.’ P. 105.

will stimulate mechanics and organists, of great abilities and perseverance, to endeavour at putting it into execution †.

‘It is easy to foresee,’ says the author, p. 256, ‘that the number of tones which this system of tune requires to complete the octave, (amounting to forty-four, instead of the usual twelve,) will probably be considered as an objection by those who are disposed to find difficulties; and indeed startle others who, sincerely wishing to promote every improvement, are heartily inclined to judge with candour.

‘But if it is required that an instrument should be furnished with degrees of tune fit for twelve signatures, and if it be true that no fewer than forty-four will afford true tune, it is here the station ought to be fixed whence we may take the subject under our eye: and looking down to the Hemitonic system of twelve degrees of tune, where each stands in place of not less than three, but often of four different pitches, very many of them differing by no less than double comma; we shall be apt to wonder how it is possible that such a system could at all produce music to which we could listen. Again, the station being changed, and experiencing that delight, which even this hemitonic tune is able to give, when we shall look up to the other, how does it raise our ideas of the effects of music, when thus refined, and produced in all its purity? The very number of tones requisite demonstrating the grossness

† The author has suggested no expedient for the perfection of harpsichords, or piano fortes; much perfect harmony, however, may be acquired upon double harpsichords, if the unison of one set of keys be tuned perfect, for any one key, and the unison of the other set of keys be tuned in such a manner as to furnish perfect intervals to the fifth of the key, or to any other key into which the modulation is chiefly carried. Many organs have three sets of keys; and, if harpsichords were constructed with the same number, the modulation might be extended to three keys of perfect intonation. Two instruments of the same kind, placed near each other in the same room, would double the number of perfect keys, and give all the scope to modulation that would be necessary for innumerable compositions. If on the harpsichord the natural series of sounds is made perfect for the several most necessary keys, the notes which are called flats and sharps, may be appropriated to the shades of tone, which the author indicates by grave and acute accents. We are told, in Dr. Burney’s *History of Music*, vol. i. p. 500, of a Tripodian, or Triple Lyre, invented by Pythagoras the Zacynthian, which had three sides, and three sets of strings, tuned to three different modes, the Doric, Lydian, and Phrygian. If by *made* we may suppose with the writer, that the ancients meant *key*, a harpsichord with three sets of keys tuned, as above, would answer the same purpose.

Indeed a large piano forte, with three unisons, and only one set of keys, might, by two pedals, either play them together, in the common temperament, or separately, when tuned perfectly to three different scales.

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of the one, and the purity of the other, instead of proving a discouragement, becomes the sharpest spur to quicken industry.'

The author, however, in order to simplify his system, and that of music in general, says that, 'three signatures, comprehending three keys major and three minor, must yield all the variety that the diatonic scale is capable of affording, and seem better intitled to be called *the system*, than any other limitation whatever.' This seems to have been the idea of our forefathers, who, from the invention of counterpoint till the latter end of the last century, scarce ever used any other major keys, than F, C, G, or minor, than G, D, A; and these were all made as perfect as possible in tuning the organ: the old ecclesiastical tones furnishing all the sounds which were then used in secular as well as sacred music. Such an oeconomical system would therefore be admirably calculated for the execution of *old music*; but without new tuning, or transposition, by which, in our opinion, an original composition becomes a copy, in which its author's sensations at the time of conception are not fairly rendered, surely many admirable productions would be impracticable. And this idea leads to a wish that the ingenious and learned author had solved the problem of the different *character* and *expression* peculiar to different keys, of which we do not find that he has made the least mention. The general opinion is, that this difference arises from the difference of tune or temperament, which indeed may occasion a considerable difference in keyed instruments, where the most imperfect intervals lie in different parts of the hemitonic scale: for instance, in F minor the chord of the fifth $\overset{b}{C}$, is good, and in F \times minor the same chord $\overset{*}{C}\times$ is bad. Again, in the first key the chord of the 4th, $\overset{b}{B}b$, is false, and the same chord in F \times , B \sharp , true. The open strings on the violin give likewise a different character to several keys, and seem to account in part for the great difference in the solemnity of E \flat major, and the brilliancy of E \sharp with four sharps. But in perfect tuning, will the keys still retain their different characters and expression upon keyed instruments? and in singing *without instruments* do they at present subsist? We should like to see this matter discussed by so able a musical writer. Indeed it seems incumbent upon him to shew, that in proposing perfect tune, he does not mean to sacrifice such a source of variety and expression. If this difference is not fanciful, and does not arise from different tuning, from what does it arise?

It is perhaps to be feared that the shackles, which such a selection of sounds as is proposed by the author, requires, will not be readily submitted to by composers of great genius and

and fire; nor will a performer like to take the whole drudgery upon himself of purging the intervals and consonances from impurities to which his own hand is accustomed, and the public ear reconciled. Indeed, in the common and seemingly simple series of sounds, C F D G C (without which music can hardly subsist), mentioned by Huygens, as diverging from the pitch, and for which the author of the Essay has, for the first time, so well accounted, it would extremely embarrass a performer upon any instrument, during a quick movement, to make the necessary mutations. For whether the hand of the violin-player, or the foot of the organist is to do the business, the difficulty will be great to the performer, while the pleasure to the hearer will be so transient, and thought so much his due, that the reward of praise will hardly be adequate to the pains. The exquisite and celestial tones of glasses, which can never be produced in a rapid succession, seem confined to slow and pathetic movements; in like manner, it seems as if human ears must necessarily content themselves with this extreme precision and purity of melody and harmony in grave and slow compositions, where, as there is more time to compare intervals and concords, its effects will be most welcome.

The chorus of an organ, constructed upon the author's plan, will be very thin; but simplicity will perhaps do the business of complication; and a little perfect melody and harmony may more satisfy and charm delicate and discriminating ears than all the turbulence of warring tones, and rapid execution. Pine-apples, though eaten in small slices, give exquisite delight to the palate, while more vulgar fruits, when furnished in abundance, are swallowed without much gratification.

But, perhaps, harmony *totally perfect* is only fit for beings of a superior order, and if it could be *copiously* attained, would be too exquisite for our grosser sense, which would suffer equally with the eye in attempting to regard the meridian sun without the assistance of a helioscope to blunt its rays.

Though our author has founded his doctrines upon established theories, and elementary calculations long since made, yet his reflections, consequences, and applications, are new; Malcolm, p. 220, speaks of the imperfections in the intervals on the violin, arising from the *fixed tune* of the four open strings; Bethizy likewise, *Expos. de la Theorie & de la Prat. de la Musique*, points them out; but the subject is pursued much farther, in the Essay on Tune, where new light is thrown upon it, and where the scales of tune are certainly new. And though he is not the first who has been sensible of the *Commatic* errors of intonation in general: M. Serre, *Essai sur les Principes de l'Harm.* p. 41. Dalember, *Elem. de Mus.* and Rousseau, *Dict. de Mus.* have all touched upon the
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diacromatic; yet none have formed it into a regular system, pursuing it through all the twenty-four scales, and suggesting remedies for each, but our author.

Every candid and attentive hearer of music, who has reflected on the subject, and considered the influence of *tempered* instruments, that is, *instruments out of tune*; the coarseness, carelessness, and inequality of performers, even in our *best* bands; and the defective tones of wind instruments at the beginning of a piece, and their continuing to grow sharper to the end; will, we believe, readily allow, that we have but a very imperfect idea what the effect of full harmony would be, if all the intervals were in *perfect*, or *very nearly perfect* tune*.

The author, p. 250, gives some hopes that he may resume his enquiries: 'the subject, says he, seems far from exhausted. It has been pursued considerably beyond the present limits; and seems to promise a large acquisition of materials for varying and exalting the powers of musical expression, both in melodies and harmonies, naturally suggested from theory, and confirmed by experiment.'

Upon the whole, we venture to recommend this Essay as a work of singular merit, in which, though perhaps *all* it proposes is not practicable, yet it may be of use to music in general, because it presents, in a very strong and clear point of view, the imperfections of temperament, and errors of the best performers. It, therefore, deserves the attention of every practical musician, not only as a curious, but useful production; as it will convince him of the importance of improvement in intonation, and stimulate a desire to counteract the influence of *tempered instruments* and *systems of temperament*, which have

* 'It is not foreign to the present point to observe, that persons possessed of the finest natural ear for music, when first entering a full concert, instead of relishing it, rather find themselves embarrassed with what to them seems a confusion of different sounds, which they are incapable of uniting, so as to perceive the combined effect. And perhaps it is not till after great experience that any one attains a tolerably complete idea of the joint effect of a full concert.—' To what, then, may this embarrassment, upon first entering a full concert, be ascribed? Unquestionably to the imperfect agreement of the parts; owing to the defects of instruments, and the erroneous practice of performers. This, however, is not so considerable, but that, by time and experience, the mind being led to the idea of what ought to be produced, learns in some measure to supply the defects, by an effort of the imagination; whereas, if the errors had not existed, the beauties of harmony could not have failed to strike most powerfully, upon the very first hearing.'—'From what has been already shewn concerning the tune of our best instruments, and the practice of the greatest masters, there is reason to apprehend, that we never, in any single instance, have a full combination of musical sounds in concert that is not tainted with great defects.'

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certainly introduced into practice an indifference and insensibility to intonation; corrupted our ears; prevented our search after true harmony; and made us content ourselves, even in music which may be performed nearly in perfection, with such distant approximation to it, as organs and harpsichords have made familiar to our perceptions.

The History of Greece. By John Galt, D. D. [Concluded from Vol. liii. p. 439.]

THE introduction of the Roman troops into Greece was a blow which it's states could never recover; and Dr. Galt, sensible of the important turn that was now given to the affairs of this country, attends to them with a patient and penetrating attention. At the commencement of the second Macedonian war, the senate of Rome resolved to advance with vigour their rising authority among the Greeks. The time was chosen with propriety. For Carthage was already subdued; there were no popular tumults in Italy; and Sicily had been annexed to the dominions of Rome. But while the affairs of Rome disposed the senate to enterprises of vigour, their hopes were also roused by the condition of the states of Greece. Philip, the last of the Macedonian kings of that name, was rash and precipitate, and attended too little to soundness of policy. He had lost the affection and confidence of the nations which surrounded him; and he was engaged in hostility against Athens. The Romans espousing the cause of Athens, dispatched the consul Sulpitius to assist it. A war now commenced, of which the fortune was various; but in which the Romans advanced in their purposes by the double engines of intrigue and arms. The circumstances of this war are related by the author with minuteness and precision. Philip, defeated and humbled, sued for a peace. The Romans admitted his claims; and by an artfulness of policy, which seems to have been little attended to by the ancient historians, their pacific measures were so conducted as to promote their views of hostility and conquest. They affirmed that they were not desirous to destroy the power of Philip, but to confine it within its hereditary limits. To the states which had been in subjection to Macedon, they granted freedom, an exemption from taxes, and the enjoyment of their own laws. They asserted that they were in general the protectors of Greece, and assumed the title of 'avengers of oppressed nations.' Greece, deceived by their arts, was filled with gratitude, and expressed a high admiration of a conduct, which it esteemed to be highly disinterested and noble.

It is with pleasure we remark the care with which Dr. Galt has

has entered into this period of the Grecian story. He does not yield too implicit a faith to the ancient historians; but weighing the character of the Romans, and comparing their secret views with their public pretences, he unfolds the true spirit of their transactions; and while he shows his political sagacity, he displays his detestation of treachery and domination.

‘ In the assemblies, says he, and festive meetings of the Greeks, nothing almost was to be heard but effusions of gratitude and praises of the Roman people: “ Regardless either of expence or of toil (it was said) they had thus interested themselves, merely to obtain liberty to Greece: that, except the battles of Marathon, of Salamis, of Plataeae, and Thermopylae, with what Cimon had achieved on the banks of the Eurymedon and near Cyprus, Greece had fought to no other purpose but to bring the yoke upon herself, and to raise monuments to her own dishonour; but these strangers, of whose descent from Grecian ancestors only a faint tradition remained, and from whom neither friendly interposition nor even compassionate regard were to have been expected, had exposed themselves to the greatest dangers, to deliver her from oppression.”

‘ In this kind of language, we learn from Polybius, Livy, and Plutarch, did the Greeks of those days speak of this memorable transaction. And, which is more extraordinary, in the same style of panegyric it is mentioned by these historians themselves. It is certainly a mortifying reflection, that these writers have not expressed themselves in another manner; and that they, who lived after the final close of this illusive prospect, and who therefore must have known, beyond a possibility of doubt, for what ends this specious appearance of liberty had been granted, had not the spirit to tell posterity, at the conclusion of this pompous recital, “ Such was the fond dream, that credulous Greece indulged! little did she think, that all this shew of favour was only the prelude to her ruin! and that when Rome appeared the kindest, it was only that she might strike the more effectually!”— But, so justly to be dreaded is the fatal influence of despotism. It checks the pen even of respectable historians

‘ This transaction, however, shews in the strongest light the consummate artifice of Rome. She meditated the subjection of Greece. But, while Antiochus was warlike and enterprising; while Macedon was not yet enslaved; and humbled Carthage still existed; the attempt had been dangerous. Greece, besides, was weak only from disunion; and, if once united at home, an effect which such an attempt would probably have produced, they might have proved again formidable. As the Romans, therefore, had with so much success employed their policy in keeping Macedon disjoined from Hannibal, Antiochus from Philip, and Greece from Macedon; so was the same policy now to be employed in disuniting the several Grecian states, not only from the great powers of Asia and Europe, but likewise from each other. And
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in no way could this be done so effectually, as by the renovation of their ancient laws and government. Each state having its own laws, each its peculiar form of government, each a distinct and independent sovereignty, they would all naturally be engaged in the same proud pretensions, the same jealousies and contests, which had animated them before; and, by affording to the Roman senate opportunities of interfering as arbiters in their differences, or as redressers of their wrongs, gradually and imperceptibly reduce Greece to that vassalage, which that artful people had in view. Besides, *liberty* was the darling object of the Grecian states; they had often been led away even by the name; and the restoration of their *liberties*, though but in appearance, gave the Romans a wonderful influence, especially over the multitude; who, provided they enjoyed their rights of suffrage, the debates of their orators, and the bustle of their public assemblies, imagined themselves blest with all that liberty has most valuable.

In explaining the plans of disguised perfidiousness, or of avowed hostility, by which the Romans were solicitous, by turns, to overset the greatness of Greece, Dr. Gass is more successful than in other places of his work. In order to exhibit in the fullest light the insidious policy of Rome, he furnishes a very ample detail of the intrigues and factions which agitated all the Grecian republics. At one period, he holds out Rome as under the affectation of an anxious concern for the immunities of some particular city of Greece, that she might kindle the fire of contention in the neighbouring states, and thus excite them to mutual hostilities. At another period, he shows her bestowing her favours upon the meanest and the most worthless of the Greeks; because, false to their country, they were obsequious instruments of her ambition. And he occasionally demonstrates, that she employed the madness of an incensed populace, which her own oppressions had provoked, as an excuse for new cruelties and outrages. The overthrow and debasement of Greece were the consequence of her machinations; and that country which was superlatively ennobled by liberty, science, and the arts, became finally a province in the empire of the Romans.

But, while the policy of the Romans was profound and efficacious, it is remarkable, that the struggle made by Greece to maintain its honour and glory, seems not to correspond with the character and greatness of its republics. This circumstance, which is curious and interesting, attracts the particular notice of our author; and he ventures to give a formal discussion of it. He specifies and enumerates the great causes of their rapid decline, and final overthrow. He conceives that Greece had a principle of weakness in the very constitution of its government. Its division into small and independent principalities

capitalities rendered it, in his opinion, incapable of that exertion of strength, which results from the conspiring counsels and the joint efforts of an embodied people. The jealousies and contests which were necessarily produced in consequence of the number and independence of its states, he views as another cause of its decay. The specific and essential diversity in the modes of government of its nations, he holds to have been also a spring of division and weakness. The tendency of the democratical form of government to turbulence and disorder, he accounts likewise to have been a powerful source of the misfortunes of this people.

‘It opened, he observes, an ample field to the factious and the turbulent; to the pretended patriot and the venal orator: it frequently rendered the public councils passionate, insolent, capricious, and unstable: it banished the ablest chiefs: it gave birth to those cruel and reproachful edicts, which we meet with even in the Athenian annals, against the Aeginetae, against the Samians, against the ten admirals: and, what is yet a stronger instance of the folly often prevalent in popular assemblies, it produced that absurd Athenian law, which diverted to the amusement of a giddy multitude those funds, which had been originally appropriated to the most important department of government, “the support of their naval strength.” That, in a political form, of which we are apt to conceive great things, and which, it must be confessed, has often wrought the noblest achievements, these mischiefs should be found, arises from the very nature of that form. The *vital principle* of democracy, as a celebrated writer justly observes, is *virtue*. And therefore, whilst invigorated by this exalting principle, democracies have reached an height of glory, which other forms of government emulate in vain. But on this very account also have democracies been more rapid in their declension than other political constitutions. Great opulence, and extent of empire, those darling objects of human ambition, whose allurements are so seldom resisted by political wisdom, have been always fatal to them; because, so prone to corruption is the human heart, that it is hardly possible this *vital principle* should preserve its vigour, beneath the baneful influence of an opulent and wide extended dominion.’

The last general cause of the weakness and humiliation of Greece, assigned by our author is the fatal prevalence of the atheistical tenets, which spread gradually from the Epicurean school, and infected every quarter of this unfortunate country.

In his concluding section, our author touches upon the irruptions of the Goths, and upon the havock which they made upon Greece; describes its growing wretchedness, till the taking of Constantinople by the Ottomans; and, finally draws a picture of the modern Greeks.

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It is in this division of his work that Dr. Galt has delineated the character of the emperor Julian, in which he differs very considerably from the learned and ingenious Mr. Gibbon. This picture, together with the other extracts we have given from our author, will enable our readers to form a judgment for themselves of his style and manner.

‘ Few princes have been more variously spoken of than Julian, few more the object of exaggerated praise and reproach: dignified by some writers with all the attributes of the hero, he is held forth by others to universal execration. From both parties a more temperate decision ought doubtless to have come, and would perhaps have approached nearer to the truth. In his private life he seems to have been deserving of praise; his manners were unstained with licentious pleasures; his meals, his sleep, were the frugal, slight refreshments of the philosopher; and his leisure hours, instead of being wasted in dissipation and frivolous amusements, were generally employed in the pursuit of knowledge, though in the road to it he was unhappily mistaken. As a *soldier*, the character he bears is high; not to be deterred by difficulty, nor discouraged by hardship; firm in the hour of battle, and always among the foremost in the path to glory. As a general, his abilities may be called in question. In his Gallic campaigns, he was supposed to have acquitted himself with honour; in the Persian war, where we have a more distinct view of him, he appears to have been injudicious, rash, presumptuous; and in the action in which he fell, he discovered himself to have been animated with a valour that bordered on insanity.

‘ But what seems chiefly to have engaged philosophic attention in the history of Julian, is his character as a religionist. He had been educated in the Christian faith from his early years; had professed himself a Christian; and had grown up to manhood in that profession. Yet no sooner were his fears from Constantius removed, than he threw off the mask, abjured the faith of his former days, avowed himself the determined enemy of the religion of Christ, and, with all the virulence of an enraged, but crafty adversary, laboured for its extirpation to the last gasp of his life. What appears still more extraordinary; an infidel with relation to the Gospel, he became the zealous believer of the whole Grecian mythology; adopted its gods, its legends, and its sacrifices. Even its divinations, one of the most dangerous illusions that ever debased the human mind, of which, in the gloom of the dark ages, heathen priestcraft had frequently made fatal use, and which in a more enlightened age had been reprobated by the wisest of the pagan world, he restored, and protected with all the credulity of the most abject and uninformed bigot; importuning the altars of every divinity with anxious inquiries, and oftentimes with his own eyes, and an unfeeling curiosity, seeking his future destiny in the panting entrails of the innocent victim. Could it be from principle, that he renounced

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Christianity?

Christianity? If it was, how could the sceptic, who found it difficult to believe what the Gospel teaches, thus relax from the absurdness of unbelief, and embrace with so easy a faith, all the absurdities of pagan fable? Or shall we say, with certain insidious advocates, that whatever might be his profession, Christianity or Paganism, the liberal-minded Julian was of both equally an unbeliever; a Christian by constraint, a Pagan from policy?

‘The various revolutions of fortune which he experienced may perhaps, when more attentively considered, throw some light on this dark part of Julian’s history.

‘He was a child, when the arm of violence deprived him of his father, and robbed him of his liberty. To the stern officers of a jealous tyrant was his education of course intrusted; and under the impressions of terror, natural in such a situation, he received the rudiments of Christianity. The truths of the Gospel, conveyed to the young disciple by instructors of this kind, instead of conciliating his affections, had all the stubborn prepossessions of dislike, of suspicion, of resentment, to contend with. These prepossessions, deeply rooted in the heart, grew up with his years, and strengthened with his strength. When he was first permitted to approach the imperial court, new and more powerful prejudices took place in his breast. He saw in Constantius the merciless assassin of his family. And Constantius was a *Christian*. The croud of eunuchs, and fawning sycophants with which the throne was surrounded, the counsellors or ministers of the tyrant’s crimes, and who in their treatment of Julian measured the respect they were to shew to him by the degree of regard paid him by Constantius, were also *Christians*. How many objections to the religion they professed must have arisen here in the susceptible mind of Julian, irritated by past wrongs, and inflamed by present contempt! And is it a matter of wonder, that he should have been led to confound a *religion*, which they disgraced, with the *principles* which seemed to actuate their conduct?

‘The votaries of paganism were still numerous; and, though humbled, were powerful. Suspicious of Constantius and his ministers, they exulted in the thought, that in Julian their party might find a friend and protector. They marked, and strengthened, the impressions he had received. They courted his confidence. The most plausible and seducing of their sophists were employed to insinuate themselves into his intimacy. Julian’s attachment to Christianity, if he had any remaining, was slight and wavering. A total rejection of all religion is a state ill suited to the human mind. Even the boldest pretender to infidelity will have his scruples, his moments of irresolution, diffidence, and anxiety. Julian felt, that a religion was wanting to him; this the heathen sophists were ready to supply. They offered him a religion, the religion said they of his forefathers, under whose propitious auspices Greece had reached the summit of human glory, and Rome had triumphed over a subjected world; a religion

gion now purified by philosophy, and set free from those absurd disguises that a pious ignorance had cast over it. A multiplicity of gods, indeed, crowded their temples, but in doing honour to these, they were in fact paying homage to the perfections of the Supreme Father of the universe, of which these emblematical personages were representations; or expressing their gratitude to those intermediate intelligences appointed by the great First Cause to minister unto man. Neither were these intelligences the airy creation of an enthusiastic fancy; their existence had been ascertained by the strongest proofs, by the oracles, the dreams, the monitory omens, which they had repeatedly addressed to faithful votaries. They had even been known to assume a visible form, and personally to instruct or protect the humble suppliant in his hour of difficulty. And the all-powerful evocations and holy rites, of which the guardian of the sacred mysteries was in possession, could summon them from their aerial or subterranean abodes, and force them to reveal the dark secrets of futurity.

• To this artful representation Julian listened with pleasure. His mind seems to have been predisposed to meet it with approbation. Homer was his favourite, and there appeared a wonderful agreement between the poet's mythology and the sophist's system. Probably, the *one* was a transcript of the *other*. What rendered these tales of deceit the more captivating to Julian was a species of flattery well adapted to his hopes. They persuaded him that the oracular voice of all the gods, and the promise of every victim, announced to him the speedy possession of the imperial throne. Julian was not ungrateful. He steadily adhered to the altars of those gods, of whose veracity he had received such a *convincing* proof; and here perhaps it is not unjust to rank him among the most superstitious of the pagan zealots.

• It is the reproach of Athens, that she had a principal share in misleading the mind of Julian. Some time before he was invested with the honours of the Cæsar, he obtained permission from Constantius to pursue his studies in that city. His passionate attachment to paganism has its date from that period; before the friend of that religion, here he became a bigot to it. Those pretended philosophers, also, who were afterwards most assiduous in fastening their bandage of illusion on this unhappy prince, were mostly from the Athenian school, in those days the great store-house of heathen superstition. In a succeeding reign we have a strong proof of the powerful dominion of superstition over that insatuated people. They petitioned the emperor Valentinian to permit the celebration of the Eleusinian mysteries; which, upon the re-establishment of Christianity, had been suppressed; and to restore to Athens a solemnity on which depended her glory and happiness. So little had the city of Socrates profited by a light, which that venerable sage would have beheld with rapture!

• From this delineation of Julian's character, however, we may be induced to pronounce less severely against him, and to behold

behold him even with compassionate indulgence, as a *deserter of the Gospel*, yet either as an *hero*, or a *philosopher*, the candid historian can afford him little praise. The oppressions of Constantius, and the manners of a servile court, may have driven him from the Christian church; but vanity, credulity, the curiosity of an ambitious mind, fixed him a pagan. How he has deserved the exalted name, which certain writers have been pleased to bestow on him, it is not for us to determine. Some perhaps will be apt to suspect, that his panegyrists would have been fewer, had he not insisted among the enemies of Christianity.

It now remains, that we offer a definitive opinion of the merits of our historian.—His judgment is greater than his genius; and his learning is more considerable than his discernment. Among the second class of historians he is entitled to a place. His research is laborious; and he has been enabled to make the proper use of his industry, by an intimate acquaintance with the Greek learning. The authorities upon which he builds are the best and the most authentic; and his subject, at least in the English language, has the charm of novelty; for the Grecian story, though rich in events, has been unaccountably neglected by British writers. In his manner our author is modest and unassuming; and though his language does not allure by its brilliancy, nor strike with its force, it is flowing and perspicuous.

Observations on our Lord's Conduct as a Divine Instructor: and on the Excellence of his Moral Character. By William Newcome, D. D. Bishop of Waterford. 4to. 18s. in Boards. Robinson.

THIS excellent work, as the author observes, is designed to assist speculative enquiry, and pious meditation: it proposes to the lover of truth and goodness, the doctrines of Christ in their native simplicity; and his character, as it arises from facts recorded by the evangelists: it states those evidences for our Lord's divine mission, to which he himself appealed; and it contains a discussion of many difficulties, relating both to the phraseology and to the subject matter of the gospel history.

In the prosecution of this design, his lordship has been preceded by many eminent writers, who have given us the History of Christ, extracted from the Evangelists. But this work is the most complete performance, in its kind, that has appeared. The author states the doctrines and precepts of our Saviour, and illustrates his conduct and character, with great perspicuity and judgment; and occasionally introduces a variety

variety of excellent criticisms on the Greek text, and other incidental circumstances.

Having given the reader a view of our Saviour's instructions, relating to God the Father, to himself, the Holy Spirit, a future state, our religious duties, &c. he adds: 'it has not been proved, that any of our Lord's moral precepts, which oblige his followers at all times, are new, as to their general subject matter; though some are manifestly so in degree; and all in the motives, by which they are enforced. Mutual love was taught by Moses, and by the heathen moralists; but the disciples of Jesus are commanded to love one another as he had loved them, in expectation of an eternal reward at the resurrection of the just: I should add, and in imitation of the divine goodness, but for that excellent precept of the law, "The Lord loveth the stranger: love ye therefore the stranger." And this coincidence of the evangelical law with the law of reason proves, that they are derived from a common origin, as the uniformity in the works of creation shews the unity of the Creator.'

Some of our Lord's precepts have been objected to as harsh, and inconsistent with the good of individuals and of society. Our author, in a variety of instances, obviates this objection; and very properly shews, that many of our Saviour's exhortations were not intended as rules of universal obligation to all Christians, but as directions to his disciples and immediate followers.

It has been alleged, that the instructions of Christ are in some respects defective. Our author observes, in general, that the omissions imputed to them are easily supplied by reason; and that the sacred writings have their due excellence and perfection, if they abound in the most important religious and moral truths; and if they incidentally teach political and social duties, furnishing the outline of these latter subjects, without filling up the parts. He proceeds to shew, that there are not those omissions in the New Testament, relative to patriotism, friendship, civil policy, gratitude, self-murder, active courage, &c. which some writers have pretended.

On the argument for Christ's divine mission from the nature of his instructions, he makes the following very just observations:

'The agreeableness of Christ's doctrines and precepts to the attributes of God, and to the reason of mankind, constitutes what is called the *internal* evidence for the reality of his divine mission: and this evidence is much corroborated by the consideration that, in the midst of a people addicted to ceremonial observances, the

pre-eminence is strongly given to a pure and spiritual worship of the Deity, and to actions of moral obligation. But as it may not exceed the powers of the human mind, especially with the assistance of the Hebrew Scriptures, to frame a rational system of religion and morality, the very superior excellence of what our Lord taught affords only a strong presumption, and not a decisive proof, that he was an ambassador of the most High God. The certainty of his heavenly mission is established by *external* evidence of the most satisfactory kind.

‘The argument for Christianity, arising from the nature and tendency of its doctrinal and perceptive parts, will appear in the strongest light to those who best understand the books which contain them; and it will always be impaired in proportion as unscriptural notions of them prevail. Misrepresentations of them obstruct the reception of the gospel among mankind in general, and especially among philosophical and thinking men. It is rightly presumed, that a religion which claims God for its author must be suitable to our just conceptions of him, and to the nature and circumstances of those for whom it is designed: that there can be no contradiction or inconsistency in God’s proceedings: and that he cannot set his seal to what would disprove any of his perfections, or give a subsequent revealed law repugnant to a prior natural law. When therefore unreasonable doctrines are imputed to Christianity, there are many who, instead of carefully examining what ground there is for such an imputation, will reject the religion in the gross, notwithstanding the strength of its external proofs when duly examined. But prepossess men in favour of Christianity as agreeable to reason in every respect, in its new discoveries as well as its republications; in other words, give them a scriptural representation of it, and you dispose them to admit the evidence of miracles and prophecies; and to argue, with rational Christians, that the subject matter of Christ’s religion can both be defended on its own proper footing, and likewise appears to be true, because it ultimately derives its origin from the God of truth.’

In conformity to the former part of this extract, it will immediately occur to every one, capable of making such reflections, that those disinterested principles, that universal benevolence, that meekness and forbearance, and that pure and sublime morality, which were taught by our Lord, could never have been expected from an ordinary Jew, a poor persecuted Galilean. The presumption therefore, in favour of his divine character, arising from the nature of his instruction, is little short of a decisive proof.

With regard to the latter part of this quotation, we entirely agree with our excellent author in rejecting those doctrines, which are evidently ‘unreasonable.’ To subject our natural
faculties

faculties to the obedience of faith, and contend for notions, which are manifestly repugnant to common sense, is a mode of proceeding, absurd in itself, unworthy of rational creatures, pernicious in its consequences, and even disclaimed by Christ himself, who, as our author has shewn at large, always appealed to the reason and understanding of his hearers.

In the second chapter, he treats of the manner in which our Saviour taught; points out the beauties which frequently occur in his discourses; and produces various instances of his drawing instruction from recent occurrences and present objects; of his knowledge of men's secret thoughts; of his wisdom in replying to insidious questions; of his turning casual events and curious enquiries into useful admonitions; of the propriety and use of his parables; and of his instructing by actions.

In the third chapter the author considers the prophecies uttered by our Saviour, and their completion: particularly that remarkable one concerning the destruction of Jerusalem, Matt. xxiv. which he compares with the account given by Josephus, and other writers of that dreadful event.—We may justly call it a *dreadful* event; for Josephus asserts, in general, that no other city underwent such sufferings. In particular, he says, that the number of captives throughout the whole war was ninety-seven thousand; and that one million one hundred thousand perished in the course of the siege. To these must be added two hundred and thirty-seven thousand four hundred and ninety, of whom express mention is made by this historian, as being destroyed in other places; besides innumerable others, not subject to calculation, who were swept away by fatigue, famine, disease, and every kind of wretchedness and violence. What reader, when he peruses this account, can forbear reflecting on that horrid imprecation of the Jews, at our Lord's condemnation, HIS BLOOD BE ON US, AND ON OUR CHILDREN, as well as on our Saviour's prediction, and his pathetic lamentation over that devoted city!

To this very striking view of our Saviour's prophecies, the author subjoins the following observations on the nature of the evidence for Christianity, arising from them.

‘He left to his apostles the splendid office of foretelling many remote events of his church; and the world soon beheld the completion of his prophecies, either entirely or in part, except that of his coming to judge mankind.

‘Some of his prophecies are remarkable for precision in minute circumstances, and for proximity of event. “The Son of Man shall be mocked and *spit on*, and the *third day* he shall rise again. *All ye shall be offended because of me this night. This*

night, before the cock crow twice, thou shalt deny me thrice. Ye shall be baptised with the Holy Spirit, *not many days hence. This generation shall not pass away, till all these things be fulfilled.*" A false prophet would have spoken in general terms, and of remote events.

Some of his prophecies relate to supernatural facts; such as his resurrection, his ascension, and the effusion of the Spirit. Predictions of this kind must be uttered under a consciousness of the divine co-operation. It is inconceivable that a sober impostor would foretel miraculous events, the failure of which would blast his character; and at other times confidently assert that his religion would be extensively received, and would continue always, even to the end of the world. It may be well argued here as with respect to Moses: who, if he had not received a divine commission, would have annexed other sanctions to the observance of his laws than fruitful seasons, temporal prosperity, and victory over enemies.

Other facts foretold by our Lord, though within the power of natural causes, were improbable in themselves: as the total destruction of Jerusalem and the temple during that generation of men; and the extensive conversion of the Gentiles to a religion which took its rise from a despised and hated people, and contradicted the prejudices and passions of mankind.

Though an impostor would not have prophesied of events just at hand, that he might avoid a speedy detection, before the worldly advantages proposed by him could arise from his imposture; yet there may be wise reasons why a true prophet chose to predict not only approaching but distant facts. Thus the evidence for his religion becomes a growing one: and it appears that the prophecies were inserted in the history before their completion. We have indeed the strongest proof from historical evidence, from internal marks, and from the character of the writers, that all our Lord's prophecies were actually uttered at the very time represented by the evangelists: but when we know that some of them were accomplished after the existence of the four gospels, and when we see them accomplishing at this day, we need no proof that the accomplishment is posterior to the time of the writer who records the prediction.

The clearness of our Lord's prophecies is another point which deserves to be insisted on. They are generally delivered to his disciples in plain historical language. Where figures occur, which happen very rarely, they are such as the easterns were accustomed to in their discourse and sacred writings. There is nothing obscure or ambiguous, like the ancient oracles; except where he purposely concealed his meaning from the Jews under figure or parable. To his disciples he spake with great plainness and perspicuity.

What our Lord said to his immediate followers may well be considered as addressed to all mankind. "Now I have told you before it come to pass, that, when it is come to pass, ye might believe."

believe." A wise man may foresee some events, relating to an individual or a nation, which depend on a formed character and a connected train of circumstances. But reason and experience shew that there are likewise events of so contingent and improbable a nature, that the foresight of them exceeds the greatest human sagacity: and that it is infinitely above the knowledge of man to point out a variety of such facts, and the circumstances of them, whether near or distant, with a certainty, which has not failed in a single instance. This belongs to God, and to those whom he inspires: and accordingly the Great Searcher of hearts and Disposer of events thus challenged the false heathen deities by his prophet Isaiah: "Shew the things which are to come hereafter, that we may know that ye are gods."

[*To be continued.*]

An Essay on the Demon or Divination of Socrates. 8vo. 1s.
Payne and Son.

WHETHER Socrates had or had not a supernatural attendant, a prophetic *demon*, [*δαίμωνιον*], by whose warnings he was frequently assisted; whether he imagined himself to be so attended, or wished only to impress that belief upon those about him; or, lastly, whether a misconstruction of his words, and an inattention to his style of conversation, have not been the sole support of these extraordinary ideas, are questions, which have been discussed by innumerable writers; some of whom have acknowledged, that they could form no decisive opinion. The notion, however, of a supernatural attendant, either an evil spirit, as some of the fathers imagined; or a good one, as others have conceived, cannot possibly be admitted by any rational or philosophical enquirer. The author of this tract, (Mr. Nares) with much greater probability maintains,

That the divinations of Socrates were perfectly analogous to those in common use at the time in which he lived; but that he from a scrupulous exactness in his expressions (and probably also with a desire to inculcate, as frequently as possible, the notion of a constantly active and superintending Providence) chose rather to refer his divination always to its primary and original cause, the gods, than to their secondary and unconscious instruments, the omens by which it was conveyed. In consequence of these ideas, he appropriated to the subject an expression which, first the malice of his enemies, and since the mistaken zeal of his friends, have wrested to his disadvantage, as if he had pretended to a communication with some attendant Demon; than which nothing could be more remote from his ideas. It appears, indeed, that he conceived the

the particular signal or omen by which he was directed to be something in a manner appropriated to himself; or at least more accurately observed and attended to by him than by others. But in this there is nothing repugnant to the common notions of prophetic warnings in his and every age, nor in the least subversive of what has been here advanced. From this representation of the matter, it will appear that there is, in the history of this extraordinary man, nothing which can countenance the vague and romantic notion of attendant tutelar Demons; nor any thing which can in the least invalidate our conceptions of his strict integrity and open disposition: a conclusion, which every lover of philosophy will doubtless embrace with pleasure, if the arguments and authorities which form the foundation of it be esteemed of sufficient strength.

This hypothesis, our author thinks, is supported by the testimony of Xenophon, who says,

‘Socrates was accused of having introduced new deities; an accusation which seems to me to have arisen chiefly from what was commonly reported as a saying of his, *that the Deity* [*Δαίμωνιον*] *gave him intimations*. But in so saying, he introduced nothing more new than all others do that believe in divination; who, when they employ auguries, and the like, to that purpose, never suppose any knowledge of what is sought to reside in the bird, or whatever else it be that furnishes the omen; but that the gods, by the agency of these, declare it. *The same was the opinion of Socrates*; but they (not expressing themselves with accuracy) affirm themselves to be advised by the birds, &c. whereas he was always careful to refer the advice to that power whence he (and they also) conceived it really to proceed; therefore he said that *the Deity* gave him the signal.’ Memorab. lib. i. cap. 1. § 2.

And again:

‘How is it, says Socrates, that I am guilty of introducing new deities, in that I say that *the voice of the Divinity* gives me notice what I shall do?—All men, as well as myself, are of opinion, that the Divinity foresees the future, and to whom he pleases signifies it: but the difference between us is this; they name the birds, the omens, &c. as the foretellers of what is to come: I call *the same thing* the Divinity (or the Deity); and I think that, in so saying, I speak more truly and more respectfully than those do who attribute to birds the power which belongs to the gods.’ Xen. Apol. Socr. § 11, &c.

Plutarch likewise, he observes, has a passage to the same purpose.

‘ I turn, says Galaxidorus, to you, Polymnis, who expresses a wonder that Socrates, a man, whose peculiar merit it was, that, by unostentatious simplicity, he accommodated philosophy to the uses of human life, should not have called this sign a sneeze or a sound, if such it were, but in a style of tragic pomp, *the Deity*. On the contrary, I rather should have wondered, if a man so perfect as Socrates in the art of speaking, and in the due application of proper terms, had said that the sneeze gave him the intimation, instead of attributing it to the Deity. As if any one should say that he was wounded *by* a dart, rather than *with* a dart, *by* the person who threw it; or that the weight of any thing is estimated *by* the scales; instead of saying that is performed *with* the scales, *by* the man who weighs with them. For a work is not properly to be ascribed to an instrument, but to him who possesses the instrument, and applies it to its proper office; and the sign, in the present question, is the instrument which that power employs from whom the intimation proceeds.’ *De Genio Socratis*, p. 582, ed. 1620.

‘ What is this, says Mr. Nares, but the very distinction insisted upon by Xenophon? that other persons, though they believed the divination to proceed from the gods, commonly mentioned the birds, &c. as the authors of it, confounding the instrument of divination, with the real agents in it: whereas Socrates was careful to maintain the dignity of the gods, even in his expressions, by ascribing the whole to them.’

Our author examines the opinion of Plato on this subject; and finds, that several of his expressions point almost exclusively to the present hypothesis. *Vid. Apol. Socr. Theages, &c.*

What might be the very omen, which Socrates considered as instrumental in the direction of his affairs, is not easily determined. Galaxidorus reports, that it was the accidental sneezing of himself or friends, on one hand, or on the other. And our author supposes it to be either this, or something similar in its nature. See *Potter’s Antiq.* ii. 17.

The opinion concerning the Demon of Socrates, which this writer has ably supported, is the most plausible that has been advanced.

If this treatise should go through a second edition, which is very probable, we would submit it to the author’s consideration, whether it would not be much better to introduce the authorities, and every other material observation, into the text, than to leave them, as they are at present, in the notes, where they only serve to divide the argument, and perplex the reader.

Deform-

Deformities of Dr. Samuel Johnson. Selected from his Works.
8vo. 1s. Stockdale.

THE pamphlet before us is apparently written by some angry Caledonian, who, warmed with the deepest resentment for some real or supposed injury, gives vent to his indignation, and treats every part of Dr. Johnson's character with the utmost asperity. The author will not allow the Doctor any virtue or merit, either as a man, or as a writer; he calls in question his sincerity, decries his principles, contemns his abilities, arraigns his sentiments, and abuses his style and manner in every work which he has produced. The whole of this performance seems to be rather the effect of personal hatred and animosity, than of sound judgment or impartial criticism, of which a very short specimen may serve to convince our readers.

Dr. Johnson, in his Tour in Scotland, had remarked, that 'there is no tree either for shelter or timber, and that a tree may be shown there as a horse in Venice*:' on which passage the writer of this pamphlet makes the following observation.

'An *English* reader may, perhaps, require to be told, that there are thousands of trees of all ages and dimensions, within a mile of Edinburgh; that there are numerous and thriving plantations in Fife; and that, as some of them overshadow part of the post-road to St. Andrews, the Rambler must have been blinder than darkness, if he did not see them. But why would any man travel at all, who is determined to believe nothing that he *bears*, and who, at the same time, cannot *see* six inches beyond his nose?'

In the same Tour Dr. Johnson had said, 'How they lived without kail, it is not easy to guess. They cultivate hardly any other plant for common tables; and, when they had not kail, they probably had nothing.'—To this our author replies, 'As the word *kail* is not to be found in his Dictionary, an English reader will be at a loss to find out what he means. His assertion is perfectly ridiculous; and here a *new* contradiction must be swallowed by the Doctor's believers; for, if oats be "a grain, which, in England, is generally given to horses, but, in Scotland, *supports* the people," in that case,

* We recommend to Dr. Johnson's perusal, an advertisement which lately appeared in the public papers, importing, that a wood, belonging to the present duke of Gordon, is to be sold, consisting of above one hundred thousand trees, many of them fit for the use of the royal navy!

it is easy to guess how they lived without *kail*. Oats are said to thrive best in cold and barren countries; and, to have mentioned this circumstance, had surely been better than to 'stuff his folios with such peevish nonsense.'

From these extracts, to which we might add many others of the same nature and tendency, it is easy to discover that the great and crying sin committed by Dr. Johnson, and which never can be forgiven by this writer, is his opinion of Scotland, which is considered by many natives of that country as an infamous libel.

We shall here subjoin another quotation from these strictures, by which it will appear that the writer must have been at a loss for matter of abuse.

'The truly illustrious author of the Rambler, says he, has exerted his venomous eloquence, *through several pages*, in order to convince us, that "never were penury of knowledge and *vulgarity* of sentiment so happily disguised," as in Pope's Essay on Man. For this purpose, the Doctor celebrates the character of one Croufaz, whose intentions "were *always* right, his opinions were solid, and his religion pure." In opposition to *this* authority, let us hear the great citizen of Geneva.

"M. de Croufaz has lately given us a refutation of the ethic epistles of Mr. Pope, which I have read; but it did not please me. I will not take upon me to say, which of these two authors is in the right; but I am persuaded, that the book of the former will never excite the reader to do any one virtuous action, whereas *our zeal for every thing great and good is awakened by that of Pope.*"

"He (Pope) nursed in his mind a foolish disesteem of Kings.' And again, "He gratified that ambitious petulance with which he affected to insult the great."

'Johnson himself is by no means remarkable for his respect to the great. In the preface to his folio Dictionary, he tells us, that it was written "without any patronage of the *great*," which is a mistake; for he had published a pamphlet, some years before, wherein he acknowledges, that Chesterfield had patronized him; and why the Doctor eat in his own words, it is hard to say; for Chesterfield continued his friend to the last; and such a man was very likely *the strongest spoke in the Doctor's wheel*. But his Lordship is now dead, and the Rambler is always and eminently *grateful*.

'A great Personage having once (it is said) asked the Doctor, why there were so many words in his Dictionary which he could not understand? *his* pensioner replied, (and nobody but a thorough courtier could have made such a reply) "*My book*

was

was not written for Kings." Perhaps this anecdote, though quite in character, may not be true; but, in Scotland, the grossness of Johnson's conversation shocked all who came near him. One elegant work he abused in its author's hearing; and no man of common decency (far less, Mr. Pope) would have said what he did of the present R——l family. Of this it were easy to bring immediate and complete evidence.'

What a ridiculous story is this about a great *personage*! Is it in the least degree probable that such a question could ever have been asked, or such a reply made? Why would the author insert a ridiculous anecdote, which he has himself acknowledged, perhaps may not be true? The insinuation in the last paragraph is, we doubt not, equally false.

Great part of this pamphlet is filled with extracts from Dr. Johnson's Dictionary, and remarks on them.

'The English dictionary, says our author, is amazingly defective—*Nervi defuncti*. It has no force of thought. It displays a mind, patient, but almost incapable of reasoning; ignorant, but oppressed by a load of frivolous ideas; proud of its own powers, but languishing in the last stage of hopeless debility.'

Notwithstanding what is here asserted, the impartial public is, we believe, with regard to Dr. Johnson's Dictionary, of a very different opinion, and concur with us in admiring it as a work of extraordinary merit; that there may be errors and imperfections in it, we are ready, with the author of this performance, to acknowledge: we shall not deny that Dr. Johnson may, like other men, have prejudices and prepossessions, that his judgment may sometimes be erroneous, and his criticisms unjust, his style and diction reprehensible: we cannot at the same time but admire his learning, candour, taste, knowledge, and extensive abilities; and may venture to foretel, that his many excellent performances in various parts of literature, with his honest zeal and assiduity in the cause of religion and virtue, will be gratefully remembered, when these *Deformities*, with every other fruitless attack on his merit and character, will be totally forgotten.

FOREIGN ARTICLES.

Storia antica del Messico cavata da' Migliori Storici Spagnuoli, e da' Manoscritti, e dalle Pitture antiche degl' Indiani. [Concluded from page 65.]

BOOK II. contains the history of the several nations by which Anahuac has been inhabited before and at the foundation of the Mexican empire. That all the southernmost inhabitants of America

rica had come from the northern parts, is generally agreed on by all the native historians of the Toltecheſe, the Cici-mecheſe, the Acolhueſe, the Mexicans, and the Tlaſcalteſe. But the times and circumſtances of theſe migrations are unknown. The moſt ancient nation, of which a few accounts have been preſerved, are the Toltecheſe. Theſe are ſaid to have emigrated from Tollan, a country to the north weſt of Mexico, about the year 596 of the Chriſtian æra. In Anahuac, the city of Tollan or Tula, built by them, is the moſt ancient of all its towns; and it was the capital of their kingdom, and the reſidence of their kings. The beginning of the Toltecheſe monarchy was probably about the year 664. Three hundred and eighty-four years after, it was deſtroyed, when of eight ſucceſſive kings, each had reigned fifty-two years; for that nation had a ſingular law, that no king was to reign above one Toltecheſe ſeculum, or 52 years. When a king died earlier, his reign was continued by the eliefs, till his 52 years were completed. Kings who outlived the appointed 52 years, were obliged to reſign. This nation had made a greater progreſs in arts and civilization than all the reſt. They manufactured gold, ſilver, precious ſtones; to them, all the neighbouring nations owed the regular diviſion of time, founded on exact aſtronomical obſervations. Every fourth year was a leap year. By comparing their chronology with our's, ſome Spaniards have diſcovered that they counted 5199 years from the creation to the birth of Jeſus Chriſt; which coincides with the Roman calendar. Whether they ſacrificed men or not, admits of doubt. The nation perished at laſt in 1052 by famine and epidemics; and the few remains emigrated into other provinces.

After theſe calamities, Anahuac remained entirely deſerted for about one hundred years, when the Cici-mecheſe arrived from another northern country, called Amaquemacam: a nation remarkable for a ſtrange mixture of barbariſm and civilization; but the diſcordant features collected by our author, may poſſibly belong to different periods. They had a king and nobles, but they ſubſiſted by hunting, and on the ſpontaneous productions of an uncultivated ſoil. Their cloaths were raw ſkins, and their dwellings wretched hovels. They worſhipped the ſun, to which they offered flowers and herbs. They intermarried with the Toltecheſe, and learned of them agriculture, and other arts. The Acolhueſe, who ſoon after likewiſe arrived in theſe regions, contributed alſo to their civilization. Their firſt king was Xolotl, who reigned towards the cloſe of the twelfth century. After him the nation was ſucceſſively governed by ten legal kings, and two uſurpers, till their kingdom was deſtroyed by the Spaniards in 1521.

The Olmecheſe, the Xicallancheſe, and the Otomites, were likewiſe ancient nations in Anahuac. The Otomites did not coaleſce into civil ſociety till the fifteenth century. Some of them ſubmitted to the kings of Acolhuacan; ſome to the protection of other nations; and many continued in a ſtate of rudeneſs, and joined the Cici-mecheſe, who had remained in the foreſt. So late as the cloſe of the laſt century, the Spaniards were ſtill employed in ſubduing theſe inhabitants of foreſts, who have hitherto preſerved their own language, in the midſt of other nations.

Of much greater note than the Tacacheſe, the Matzahueſe, and a number of other tribes, were the Nahuatlacheſe, which comprized the ſeven tribes of the Sochimilcheſe, Chalcheſe, Tepanecheſe, Colhueſe, Tlahuicheſe, the Tlaſcalteſe, and the Mexicans. Theſe deſcended

descended from the northern province of Aztlan; they all speak the same language, and arrived in Anahuac, at different periods of time, in the order in which they are here enumerated. Of those seven tribes, the Tlascalte and the Mexicans are much the most famous. The Tlascalte, it is well known, were inveterate enemies of the Mexicans, and the chief instruments of their total destruction by the Spaniards. The Tlascalte were originally subject to one chief or king; afterwards the large city of Tlascala was divided into four quarters, each of them governed by its own ruler, who reigned also over its other dependencies; so that the nation may be said to have formed four small kingdoms. With regard to the whole body of the nation, these four chiefs, with some other leading men, constituted a kind of aristocracy, in whose assemblies the more important interests and affairs were determined. The public safety of the whole empire was provided for by ditches and walls round its frontiers.

The Azteche, or Mexicans, were the last who arrived in Anahuac. They began their march from the northern parts of the gulf of California, in the year 1160. In 1216 they arrived in Zumpanco, a considerable town in the valley of Mexico; they then became slaves to the Colhuete; and it was not till 1335 that they laid the foundation of the city of Mexico: yet in 1338 a discontented part of the nation separated from the rest, and were afterwards called Tlatelache, whose government was after 118 years destroyed by the Mexicans.

Book III. contains the history of the foundation of the Mexican monarchy, and of its first kings. To the year 1352 the Mexican government was aristocratical; and at the foundation of the empire ruled by twenty chiefs. Their first king's name was Acamapitzin; his successors were Huitzilbuitl, Chimalpopoca, still exposed to many mortifications from their neighbours, especially the Tepaneche; Itzcoatl, a wise, brave, and just king. In his reign the Mexicans obtained in 1415, under the conduct of Motezuma the Great, a signal and decisive victory over the Tepaneche, to whom they had till then been tributary. This victory produced a revolution in the whole political system of these small states. Before that time, the Mexicans appear not to have been very conspicuous for warlike talents.

In Book IV. the history of Mexico is carried down to the death of the eighth Mexican king, Ahuitzotl; and the history of the other tribes is occasionally interspersed. The kingdom of Mexico now increases apace by conquests and leagues. The great king Itzcoatl, who died in 1436, was succeeded by Motezuma I. who was legally elected by the four electors, and his election confirmed by the two honorary electors the kings of Tezeuco and Tacuba. In order to provide victims for the solemn coronation of their kings, the Mexicans used to quarrel with some neighbouring nation, and slaughter their prisoners. This was now the fate of the Chalche. Motezuma I. incorporated many small states with his empire, and died in 1464. His successor Axajacatl, the father of the unfortunate Motezuma II. was also an ambitious and enterprising king. The seventh Mexican monarch, Tizoc, an elder brother to the preceding king, was assassinated in the fifth year of his reign. His brother Ahuitzotl finished what Tizoc had begun, the construction of the superb temple of the tutelary divinity of the Mexican empire. Four years were spent in hunting the unfortunate human victims, which were to be sacrificed at the inauguration of that temple

temple in 1486. Torquemada says that 72,344 men were slaughtered on this occasion; others speak of 64,060: and six millions of people are said to have assisted at this festival in Mexico. All these numbers, however, are visibly exaggerated. Ahuizotl also enlarged his empire by the addition of many new provinces; so that at the time of his death in 1502, the Mexicans were possessed of almost all that extensive empire, which was a few years after invaded by the Spaniards.

The fifth book comprises the history of the reign of Motezuma II. the ninth monarch of Mexico, down to 1519, consequently to the arrival of Cortez. By the laws of election, one of the brothers of the deceased monarch was always to be elected in his place; and in case he had left no brothers, the sons of his brothers were to be considered. This was the case here. He was crowned after he had taken a sufficient number of prisoners from among the hostile nations of the Anihese, to be sacrificed at his coronation. He removed all plebeians from the offices of his court. Six hundred vassals and nobles were to pay their court to him every morning; each of whom was obliged to reside during some months of every year at his court; and at their return to their respective provinces, they left their sons and brothers at court, as sureties for their obedience. In general, he is said to have carried royal luxury and pomp farther than any one of his predecessors. At his table he was served and attended by three or four hundred pages. He never ate twice out of the same plate; and though he changed his dress four times a day, he never wore the same suit twice. His palace had twenty gates; one hall in it was so spacious as to contain six thousand persons, &c. The execution of laws was severely enforced by him. He used to grant his audiences after his meals. He made the town of Colhuacan a general hospital for all the sick and infirm who had served the crown. Many provinces revolted, but were again subdued by him. One of the chief sources of the inveterate enmity of the Tlascallense against the Mexicans, sprung from the multitude of discontented vassals of the Mexican empire, especially Chalchese and Otomites, who, at the destruction of their states, had retired into the territory of Tlascalla, and were ever busy in sowing the seeds of dissension and war. A much more rational account this, of the causes of the destruction of Mexico, than another told by our author, viz. that in 1507, a comet appeared; on which Nezahualpilli, king of Acolhuacan, foretold the future arrival of new and unknown nations; and this prophecy was confirmed by another famous astrologer. Now, our author is apt to think that the devil, who is for ever watching the transactions among men, may, from the invention of the needle, very easily have foreseen that the thirst of gold would in time prompt the Europeans to the discovery of America; and that he may have revealed this sagacious conjecture to the Americans, his worshippers. He therefore seriously censures the conduct of the courtiers of Motezuma, in endeavouring to induce that king to slight the disagreeable news announced to him by his sister, who for that very purpose had risen from the dead, &c.

Both the truths and the fables hitherto related in our author's History of Mexico, may be met with in Torquemada and Herrera's works on the same subject. The new discoveries and illustrations of that history, which he proposes to communicate from MSS. not used by preceding writers, he must therefore have reserved for some future volume.

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FOREIGN

FOREIGN LITERARY INTELLIGENCE.

Supplement à l'Art du Serrurier, ou Essai sur les Combinaisons mécaniques, employées particulièrement pour produire l'Effet des meilleures Serrures ordinaires; par Joseph Botterman, de Tilbourg, au pays d'Overwick; traduit de l'Hollandois, &c. 67 Pages in Folio, with 6 Plates.

Intended for a supplement to the locksmith's art, published by the celebrated M. Duhamel, in the collection of the arts by the Parisian Academy of Sciences.

The present publication contains many very ingenious, simple, cheap, and useful contrivances.

Sommer Nacht, Philosophischen und Moralischen Inhalts, in Dialogen und Erzählungen; or, Summer Night's Entertainments on philosophical and moral Subjects, in Dialogues and Tales. 8vo. Erfurt. (German)

I. A dialogue between Socrates and Critias, on the fate of a venerable and infirm old man. Critias wishes that Jupiter might grant to man the judgement and sedateness of old age, with the bodily vigour of the prime of life: and Socrates shews him the absurdity of his wish, and the duty of implicit resignation to the will of Omniscience.

II. The Husband and the old Bachelor, a tale; in which a sensible country gentleman answers all the objections made by a libertine old bachelor to the state of marriage.

III. A tale displaying the pernicious consequences of loquacity; the scene lies in the palace of the grand signor.

Nachricht von den jüdischen, insgemein genannten Samaritanischen Münzen, und den davon herausgekommenen Schriften, nebst ihrer Abbildung im Kupferstich; or, an Account of the Jewish, commonly called Samaritan Coins, and of the Publications relating to them. By Dr. Eberhard David Hauber, with Cuts. Copenhagen. (German.)

This short account consists of two sections. In the first the Hebrew coins, with Samaritan inscriptions, are arranged into classes. The second section enumerates the books, in which they are either described, or engraved. The fifty-two coins here engraved on a half sheet are borrowed from the works of Arias, Villalpand, Waser, J. Morin, Pastell, R. Asarias, Hottinger, Bourteroue, Kircher, Schrader, Mañon, Fröehlich, Reland, Ott, Eisenschmid, Hardouin, Spanheim, Molinet, and Barthelemi.

Wilhelm Gottlieb Hesse Oekonomische Abhandlung vom Holzanbau, aus hinlänglichen Gründen der Naturlehre erwiesen, und durch vielfältige eigene und anderer Erfahrungen bestätigt; or, an Oeconomical Treatise of the Plantation of Wood, proved from sufficient Principles of Physic, and confirmed by his own Experience, and that of others. 8vo. Gotha. (German.)

The learned author of this treatise has distinguished himself as a naturalist, forester, and patriot. He has not only made judicious experiments himself, but also availed himself of those made by others, especially by the late excellent Mr. de Lengfeld. One of the chief merits of his performance is his explicit account of the best method for distributing the various sorts of woods on their proper soils.

MONTHLY

MONTHLY CATALOGUE.

P O E T R Y.

Albion Triumphant: or, Admiral Rodney's Victory over the French Fleet. A Poem. By J. N. Puddicombe, M. A. 4to. 1s. 6d. Robson.

THOUGH a victory, perhaps, be the most auspicious of all public events, it never fails to overwhelm us with a torrent of prose and verse, for the most part neither bad enough to excite mirth, nor good enough to merit approbation. Such are the lines now before us, which

— In even tenor creep ;

We cannot smile, indeed, but we may—sleep.

They lulled us, we must acknowledge, into a comfortable nap. Left our readers should accuse us of selfishness, we will give them a small dose of this poppy-water—Mark the order of battle :

‘ Close-crowding ships the foaming ocean hide ;
With the huge burden groans the tortur’d tide ;
Grim Mars usurps stern Neptune’s wide domains ;
Promiscuous tumult, dire distraction reigns !
Here it’s bold head Britannia’s navy rears,
There threatening Gaul’s collected strength appears :
In dreadful order, front to front they stand,
Burn for the fight, and wait the great command.

‘ And now more furious clamours wound the skies,
Loud, and more loud, the martial thunders rise :
With matchless heat the hostile fleets engage ;
What glowing pen can paint their mutual rage ?
Thus, rudely bursting from th’ Æolian cave,
With rival force the warring tempests rave :
Blast rushing fierce on blast, confusion fills
The groaning forests and the trembling hills ;
Trees heap’d on trees lie prostrate all around,
And general ruin overspreads the ground.
Scar’d with the tumults of th’ increasing fight,
The quivering Nereids take their headlong flight ;
And down with Thetis, silver-breasted fair,
To their deep cells and coral grotts repair.
Ev’n Neptune, shuddering with unusual dread,
Descending, veils in ambient waves his head.

And now, leaving you safe and sound amongst quivering Nereids, and ambient waves, we wish you a good night.

Verses on the late memorable Action, in the West Indies, April 12, 1782. Also a Monody to the Memory of the unfortunate Officers who fell in the Action. 4to. 1s. Steel.

If the effect of the last opiate has already ceased, behold, another soporific, of equal efficacy with the former !

' See where, wide marshall'd in succinct array,
 On the fresh dawning of th' uncertain day,
 The fleets of France, pursuing and pursued,
 Now roar with thunder, and now stream with blood ;
 Her fading lilies on her standards shine,
 And still her high-wrought prows securely stem the brine
 Britannia's sons their vaunting cheers disdain,
 And with loud thunders rend th' affrighted main :
 Still, to their country's fond affections true,
 Her dauntless chiefs the bloody charge renew :
 Sulphureous clouds voluminously rise,
 That half unveil, and half obscure, the skies.—
 See wild disorder's giant shape appear ;
 At once the van, the center, and the rear,
 Feel her vindictive force ; the cannons' roar
 Now loudly storms on Dominica's shore ;
 From the full scuppers frequent streams of blood
 Incessant pour and ooze into the flood.' —

The Cypress-Wreath; or Meed of Honor; an Elegio-Heroic Poem, to the Memory of the Right Honourable Captain Lord Robert Manners, &c. By Henry Lucas, A. M. 4to. 1s. Stockdale.

A very indifferent poem to the memory of a noble and much-lamented youth, lord Robert Manners, with a fulsome dedication to his brother, the duke of Rutland. The following address to Neptune, whom Mr. Lucas treats with great familiarity, may serve as a specimen of his poetical talents.

' Kind father, Neptune! thee I fain would greet,
 Could I to gratitude give language meet,
 To hail thy favors to the British fleet! }

' O still go forth! thy partial kindness show!
 Victorious lead the foremost, gallant prow!
 So shall with thee, " Britannia rule the wave,"
 Each new De Grasse, each hostile fury brave!
 With thee, unrivall'd shall she rule the main,
 And undivided empire still maintain!
 While ev'ry tar, in honest-hearted pride,
 With cheering goblets crown thy friendly tide!'

The author, a little farther on, exclaims thus,

' Need I to mention' —

certainly, Mr. Lucas, you need *not*, there was not the least occasion, unless you could do it better —

———— ' Manners, Bayne, or Blair,
 Three naval chieftains, to their country dear.'

What a pity it is that *Blair* and *dear* do not rhyme ; or rather, what a pity it is that such a subject should fall into such hands! Where are ye, O Mason, Seward, and Hayley, that you will not rescue a theme so sacred from such prophanation?

Vicar,

Viator, a Poem: or, a Journey from London to Scarborough, by the Way of York. With Notes Historical and Topographical. 4to. 2s. 6d. White.

It is a long way from London to Scarborough, and no wonder that the author's Pegasus should trip now and then.—But soft, whereabouts are we? O, at Ferry-bridge; let us hear what the traveller says of it.

‘Near Ferry-bridge, the focal pass, we join,
Where viands plenteous wait, and racy wine.
The cake enticing, courteous every look,
The pleasing hostess—and the comely cook.
All, all conspire to gild the peaceful scene,
The wave commercial, and the wide-spread green.
Apicius pamper’d, fraught with sensual care,
Cries hostess, waiter, cook—a bill of fare:
A bill is brought, and soon his straining eyes
Select the stately rump—a darling prize!
Broil me a steak, says he, with sterling voice;
Be that and oysters stew’d my dining choice.
Due pause allow’d, the guest more hungry grows,
And from his longings lips impatience flows.
Perdition seize you, sure you all forget;
Boy, curse you, Sir, my *steak* not ready yet?
Promptly Dick answer’d no! and humbly bow’d,
But very long, good Sir, your *chops* have glow’d.’

Surely, Mr. Viator, this road can never lead you to Parnassus; however, as you are travelling by the way of York, and mean to stop at the poor-house there*, we shall say no more, but wish you a good journey.

The Devil divorced; or, the Diabo-Whore. 4to. 2s. 6d. Smith.

This is one of the many infamous prostitutions of the press which, to the shame and disgrace of our police, are suffered almost every day to pollute the press. Happily for the casual inspector, the whole poem is not less dull than indecent, as will appear by the following lines, which we insert only that our readers may have no temptation to see any more of this despicable performance.

————— ‘by profession, is a man of war,
But hath not yet in fight receiv’d a scar;
And never will I’ll venture to engage,
For he’s the greatest coward of the age;

* The profits of this poem are, we understand, to be employed for the benefit of a public charity at York.

The veryest poltroon I ever knew :
 He's been t' America, you'll say,—'tis true.
 He went, but cursedly against his will,
 For th' instant that he landed, he shamm'd ill.'

Is it not astonishing that a poem with such lines as these should be published, and half a crown demanded for the purchase of it!

N-wt-n's Principia : or, Live to Love. A Poem. 4to. 1s.
 Lewis.

This is a graft from the same stock with the preceding article. The subjects and the manner of treating them are equally shameful and indecent; though the poetry be not *so* contemptible.

Elegies: with Selmane, a Tragedy. By Joseph Holden Pott. 8vo. 2s. 6d. Johnson.

This little volume consists of six short elegies, and the tragedy of Selmane.—Of the author's abilities in elegiac, we may judge from the following lines, extracted from what he calls the Farewell,

' To thee, dear maid, where'er I go,
 This guardian of my life I owe,
 With careful eye you view'd my heart,
 And bade him watch each weaker part.
 'Tis thine to save that heart from all,
 'Tis thine to fix its wayward will;
 That heart, tho' frail, can ne'er pursue
 False joys, whilst you reveal the true,
 Each hope that leads from thee away,
 Each truant thought that dares to stray,
 Each vague desire shall love recall,
 And make one bias govern all:
 'Till fancy finds each effort vain,
 And grants that he whose power could gain
 The heart, shall rule the brain.'

Who rules this young man's brain we cannot say; certainly neither Apollo nor Minerva.

Enoch, a Poem. Book I. 4to. 1s. 6d. Cadell.

The author of this piece tells us, in an advertisement prefixed, that 'a poem not uninteresting might be founded on the history of Enoch, which would afford ample scope for invention, as but a very short account of him is given by the sacred historian.' And so might the history of Jeroboam, the life of Methusalem, and a hundred other subjects from Scripture. Any thing, we know, in the hands of a great writer may afford both entertainment and instruction: but Enoch, if we may judge of the whole promised work from the first book, will never, we are afraid, produce either. The poem, so far as it extends, is a cold uninteresting narrative, introducing persons whom we never heard of, and events which seem to have no connexion with any moral design. We shall not therefore trouble our readers with any extracts.

tracts from this performance, but wait till the publication of the other four books *, which we are informed is to complete the work. When they make their appearance we shall be able to form a judgment of the whole.

The Flames of Newgate; or the New Ministry. 4to. 3s. Southern.

Full of common-place ribaldry and abuse, with a small degree of poignancy.

Anticipation. By Homer. Translated from the Greek, by Alexander Pope, Esq. 8vo. 1s. 6d. Kearsly.

The production of some puerile author, reading over Pope's Homer, and applying the lines, as he goes along, to modern characters and events; for example,

‘ On seeing the Family at Windfor.

Q--n.

Full on the queen my raptur'd eye I cast.

K--g.

Smiles dew'd with tears my heartfelt joy express.
My flutt'ring words in melting murmurs dy'd,
O gracious heav'n preserve my prince I cry'd!

Royal Children.

Plainly reveal the sanction of the skies.

Fourteen one mother bore.

L. N.

Minerva fix'd his mind on views remote,
And from the present bliss, abstracts his thought.

K. G.

To whom with grace serene the queen rejoin'd,
In all thy speech what pleasing force I find.

PRINCE of WALES.

On his blooming face

Youth smil'd celestial with each rising grace.

L. N.

The sov'reign stopp'd, and gracious thus began,
Now far'st thou Fred'rick, much enduring man.

K--G.

Fair hope revives;

For oh, belov'd of heaven! reserv'd for thee
A happier lot the smiling fates decree.'

Applications of this kind are carried through sixty-seven pages, and swelled into a volume,

Aliter non fit, Arite, liber.

* It is intended, says the advertisement, to complete the work in five books, each containing about eight hundred lines. This is a dreadful threatening for Reviewers; but we have given our promise to go through the task, and must perform it.

L. 4

What

What child could employ himself worse than in making such a collection; and who, but a child, can take any pleasure in perusing it?

N O V E L S.

George Bateman; a Novel. In Three Vols. 12mo. 9s. bound. Doddsley.

This novel, written by a lady, and probably her first attempt, is not without a considerable share of merit; some of the characters are well drawn, and several parts of the story are interesting and amusing. We cannot but at the same time remark, in this performance, a too laborious, and even servile, imitation of the two great novellists, Richardson and Fielding: that frequent exhibition of scenes in low life so distinguishable in the former, and that bias towards the serious and melancholy, so observable in the latter, are studiously copied in George Bateman, but are not always properly united. Fielding's wit and humour supported him in all his vulgar characters; Richardson's intimate knowledge of, and acquaintance with human nature, rendered his minute investigation of little incidents and circumstances interesting and pathetic. In inferior writers they have too often a different effect; to those, however, who can lose sight of these great originals, this novel, though it be rather too long, will afford entertainment.

Mount Henneth, a Novel. Two Vols. 12mo. 7s. Lowndes.

In this performance there are strokes of vivacity and wit. It is interesting, and, in many instances, tends to promote virtue. The stories it relates, however, arise not always with sufficient art; and they produce not their effect in that progressive form which corresponds with real life. The style is rather strong and animated than elegant; and we are of opinion, that the taste of the author is not equal to his power as a writer.

Blandford Races: a Novel. In two Volumes. 12mo. 6s. Bew.

There is no harm in these two volumes, which is more than can be said of half the novels that make their monthly appearance for the entertainment of masters and misses in this reading age.

D I V I N I T Y.

Thoughts upon Creation, &c. 8vo. 2s. 6d. Cadell.

This is a philosophical commentary on the Mosaic account of the creation. The author generally proceeds in the beaten track, but sometimes indulges himself in fancy and conjecture. Though we differ from him in our sentiments concerning some speculative points; as when he says, 'an innate tendency to error and mischief is entwined into the very complexion of humanity;' that Moses was supernaturally instructed in the art of alphabetic writing; that there is 'no such thing as natural religion, that is to say, a discovery of divine truth, traced out purely by the force

force of human disquisition, unassisted by celestial intercourse,² &c. Yet we have read his reflections with pleasure; and particularly his entertaining description of the sun and moon, as they appeared to him through one of the best telescopes.

St. Paul's Reason for not being ashamed of the Gospel. A Sermon preached at the Ordination of the Rev. H. Worthington, Jun. and the Rev. R. Jacomb. By A. Kippis, D. D. To which are added, the Questions proposed, by the Rev. Michael Pope, to the Gentlemen ordained; together with their Answers; and the Charge, by the Rev. Hugh Worthington, Sen. 8vo. 2s. Buckland.

There are few publications so trite and so tedious, as the sermon, the questions, the answers, and the charge, at a Presbyterian ordination. The performances now before us are, however, of the most respectable kind; full of rational piety, good sense, and liberality of sentiment.

M E D I C A L.

Memoirs of the Life and a View of the Character of the late Dr. John Fothergill. Drawn up at the Desire of the Medical Society of London. By Gilbert Thompson, M. D. 8vo. 1s. 6d. Cadell.

This is a warm account of a worthy, affectionate man, and eminent physician. It is deficient *only* in a fuller account of his different works. The life of a man of learning is to be estimated only by his writings; and his health, by the vigour and animation with which they seem to be inspired. Dr. Fothergill was, doubtless, a superior character. He was the friend of mankind; and every thing, in which he could contribute to their welfare, was his BUSINESS. Both these views might have been united in the present work, and the different pictures would have illustrated each other. The only analysis which we could give of the present tract would be a series of dates, in themselves cold, lifeless, and uninteresting, the inanimate employment of the herald and antiquary; and which, after all, would afford as inadequate a specimen of the present work, as a tyle or a brick, of a palace. Dr. Letson will probably pursue this subject, at a greater extent, in his edition of *his* works, and we shall *then* endeavour to ascertain the outlines of Dr. Fothergill's character with precision.

At the end is inserted a letter from Dr. Cuming of Dorchester to Mrs. Fothergill; and we must acknowledge, that we have hardly ever seen a letter in which piety, good sense, and the sincerest affection, were so conspicuous. The friend of forty-seven years bears his unequivocal testimony 'of the warm, uninterrupted, mutual, and disinterested friendship,' which prevailed during this extensive period. He laments him with the feeling of a man, and the fervor of a Christian. He submits implicitly to the will of heaven, yet he cannot but remember such things *were*, and were most dear to him.

The

The Valetudinarian's Companion, or, Observations on Air, Exercise, and Regimen, with the Medical Properties of the Sea and Mineral Waters of Brighthelmstone. By Loftus Wood, M. D. 8vo. 1s. 6d. Becket.

We are sorry to observe, from the conclusion of this pamphlet, that it is meant to answer the purpose of an advertisement of the author's winter and summer residence; for, from his former publications, we had some reason to respect his industry and attention, though we had no opportunity of judging of his ingenuity and abilities. The work, at present before us, consists of miscellaneous observations on the situation of Brighthelmstone, on diet, hot and cold bathing, and a mineral water near this celebrated bathing place. It is very liberally compiled from Dr. Reilhan, Dr. Baynard, Dr. Cullen, and Dr. Russel. The works are sometimes quoted, and, at other times, their language and opinions are delivered, without any acknowledgment. In swimming, he says, 'ANTILLUS desires we should first wet the head to prevent head aches.' 'Pax est bona res, says St. Austin.' We should not have expected an obscure author, of a very uncertain æra, whose fragments only are preserved by Aetius of the fifth century, to be introduced for the purpose of confirming this very common and obvious precept. We conclude that Dr. Wood has read these scraps of literature, but we have looked into Aetius, and find only the title of the first fragment, which has the most distant relation to the subject; *de insolatione & arena aggestione & aliis vaporatoriis fomentis*. Our readers will now judge if Antylus, for that is the name, can have delivered such a precept.

We believe Brighthelmstone to be very well adapted for sea-bathing, but think it an unnecessary refinement to warm the seawater, except to prepare the debilitated invalid for a cold-bath. Sea-bathing is however used too indiscriminately; and, though this work may have some effect, for it contains very useful precautions, yet they are too general to be *entirely* trusted. We have confidence enough in Dr. Wood to think that his presence will supply the deficiency; but wish that he had trusted to the real weight of his own merits, to secure that attention which he would now seize by violence. These methods may gain a short-lived popularity, but will never establish a solid rational confidence.

The mineral water is a chalybeate, probably suspended by fixed air, and joined with some sea salt; but the experiments are inaccurately detailed, and we *suspect* that the evaporation was carried on with little precaution. We could wish that Dr. Wood would evaporate the water more slowly, and endeavour to separate the different component parts of the residuum.

Farther Remarks on the useless State of the Lower Limbs, in consequence of a Curvature of the Spine. By Percival Pott, F. R. S. 8vo. 3s. in Boards. Johnson.

This is intended as a supplement to Mr. Pott's former treatise on the same subject, which he has now farther elucidated, by additional

additional observations. In the treatise alluded to, Mr. Pott from some cases that fell under his notice, presented the public with several important remarks relative to the complaint in question; but, as they had been published without much deliberation, and the novelty of the doctrine appears to affect its credibility, he was desirous of establishing the truth of his observations by more mature and satisfactory enquiry. This purpose he has, at length, completely effected, in the remarks now before us, where he evinces, from the cases of a number of patients, who have been received into Bartholomew's hospital, that the nature of the disease is entirely the same with what he formerly suggested. He is convinced, from indubitable evidence, that the complaint arises from a strumous or scrophulous indisposition, affecting the parts composing the spine, or those in its immediate vicinity; and, as the most successful method of cure, he continues to recommend, from repeated experience, a purulent discharge, derived from the neighbourhood of the spine. This important discovery, now confirmed as it is by such authority as that of Mr. Pott, can require no arguments to recommend it to the attention of all medical and chirurgical practitioners.

An Inquiry into the Nature of the Venereal Poison, and the Remedies made use of to prevent its Effects; principally with respect to Lotions, Unguents, Pomades, and Injections. Addressed particularly to young Men. By J. Clubbe, Surgeon, of Ipswich. 8vo. 2s. Longman.

The design of this Inquiry is to expose the fallacy of those nostrums which are said to cure the virulent gonorrhœa by external application. For this purpose he enters into a physiological discussion, on the nature of the venereal poison, the structure of the penis, the manner in which the poison is received, with its progress and mode of action; and he concludes from the whole, that the internal use of mercury is at all times necessary for the security of those who are infected. So far as theory can determine the question, Mr. Clubbe supports his opinion by plausible and ingenious arguments; and though we would not affirm that mercury is absolutely *necessary* in all cases, we readily agree with the author, that the use of it is highly advisable, on the principle of security.

Cases in Medicine: interspersed with Strictures, occasioned by some late Medical Transactions in the Town of Newark. By William Stevenson, M. D. 8vo. 3s. sewed. Dilly.

We lately found Dr. Stevenson at Wells, curing the gout by blisters; he is now at Newark, denouncing dreadful war against the whole tribe of apothecaries, ('tantæ animis cælestibus iræ?') while they, perhaps, if their dignity would permit, could swell their list of grievances, like the exact and accurate king of Spain, to *one hundred*. We must tell the story in plainer terms, and probably may tell it *too plainly*. Dr. Stevenson thinks the generality of medicines useless, and particularly inveighs against the bark, Now

Now this, for reasons of state, is rebellion against their sovereign power. 'By this craft they have their gain,' and therefore such innovations must be severely punished. Dr. Stevenson has been consequently censured, his business seems to have declined, & 'hinc illæ lacrymæ.' In this view Dr. Stevenson's conduct seems to have been honest, generous, and humane; he appears the victim of unmerited persecution, and to deserve the support of every friend of mankind. But we must look a little nearer, and enquire into the boasted improvements. He has accused *some of us* (monthly critics we mean) of unfairness in not giving quotations from his last pamphlet; we shall not even enquire how far *we* are blameable, but shall discharge our duty to the public, in the manner which seems most conducive to the mutual advantage of our readers and the author. He thinks all diseases may be successfully relieved by eight simple remedies, purgatives, opium, tartar emetic, mercurius dulcis, and, above all, cantharides, in the way of blisters. If Scriblerus had prosecuted his plan, and obtained a *monopoly of blistering*, we would have advised him to have consigned the patent to Dr. Stevenson. But though we by no means approve of the conduct of too many practitioners, who fill their prescriptions with useless medicines, to oblige the apothecaries, yet we think the gentlemen of Newark very properly opposed a man, who rashly despised many valuable remedies, and resolved only with his 'curta supellex,' to cure every disease; so that those which would not submit to the remedies contained in his list, were left to nature, or probably aggravated by improper treatment. It is impossible that a man of the greatest abilities and the most enlarged knowledge can, at once, contradict, with justice and propriety, the experience of ages; can, at once, oppose Freind and Sydenham, Morton, and Torti. He may *suspect* that they attributed too much to any one medicine; but it is unjustifiable rashness to neglect it, till he is possessed of observations, at least as numerous and accurate as those which may be opposed to him. It is perhaps equally criminal to neglect what is proper, as to prescribe what is not so; and a long life, employed in the most attentive examination, and the most extensive practice, will hardly justify such very positive assertions. Dr. Stevenson pretends to neither; and we shall candidly own, that we perceive few marks of his experience in the cure of diseases, and very few proofs of his medical erudition.

He owns, however, that his *little* experience has repressed much of his confidence: we are glad of these symptoms of returning health, and may find him hereafter an agreeable acquaintance, and an useful instructor. 'Affected humility is, indeed, as he observes, vanity in a mask,' and this he is not to be charged with; but this too, will be lessened by increasing knowledge. It is really true, though Dr. Stevenson is scarcely aware of it, that extreme confidence is *not* the companion of real and extensive attainments. What he now thinks of his thesis, he may probably hereafter think of this work,

‘ Dum

- *Dum relego scripsisse pudet, quia plurima cerno
Me quoque qui feci, iudice digna lini.*

We must observe, that however reprehensible Dr. Stevenson may be, we think that, according to *his* representation, his opponents have not been free from blame. It has indeed been suggested, that the representations of the other party have been very different: these are difficulties which we cannot reconcile; for, doctors are allowed to differ by prescription.

A Letter addressed to Dr. Stevenson, of Newark, occasioned by a Postscript published in the second Edition of his Medical Cases, with Remarks on four Letters, written by Philip Thicknesse, Esq. By Edward Harrison. 8vo. 1s. Brown.

This relates to a trivial quarrel, between Mr. Harrison and Mr. Thicknesse, about a copy of Dr. Stevenson's Medical Cases. It only appears important in the representation, and, in that view, has furnished Dr. Stevenson with a postscript to his second edition. Mr. Harrison was informed by his friend, who lent him Dr. Stevenson's book, that a hundred pounds *would be given* for an answer to it. This he *accidentally* mentioned to Mr. Thicknesse, who had acquired some fame by opposing the faculty; and he informed Dr. Stevenson that such an offer had been made to him. Dr. Stevenson therefore pompously considers himself as proscribed by the faculty, and assumes the merit of a second reformer, who pulls on himself, the censure of those who had heretofore shared 'the loaves and the fishes.'

Observations on the Influenza, or Epidemic Catarrh; as it appeared in Bristol and its Environs, during the Months of May and June, 1782. To which is added, a Meteorological Journal of the Weather. By A. Broughton, M. D. 8vo. 1s. Robinson.

Though perhaps no season was ever more similar in different countries, than that which produced the late epidemic, they would be greatly deceived who should expect a universal similitude of the disease. The general symptoms, so far as we have seen, or been informed, were those of a catarrhus complaint, accompanied, for the most part, with a slight degree of fever; but the appearance of the disorder varied in different persons, according to the diversity of constitution and other circumstances, stationary or accidental. The proper method of cure was, consequently, also variable. In general, mild diaphoretics afforded the most relief. In these observations, by Dr. Broughton, we are presented with a distinct account of the symptoms, both characteristic and anomalous, which attended this disorder in Bristol and its environs; and with the method of cure in the several modifications of the disease. The author's practice was judicious, and therefore, likely to be successful.

M I S C E L L A N E O U S.

The History and Antiquities of Gloucester. 8vo. 6s. in Boards. Crowder.

This volume is part of a larger work in folio, entitled, *A New History of Gloucestershire*; and is offered to the public upon the

the presumption that some persons may wish to purchase it, who would not be at the expence of the book from which it is taken. It is compiled in part from the papers of the late archdeacon Furney; part is taken from Sir Robert Atkyns's account of that city; and the remainder is the result of the editor's own enquiry.

The Britons, we are informed, called this city *Caer Gloi*, *Caer Glou*, or *Caer Gloui*, a name which the Romans, agreeably to the Latin idiom, changed into *Glevum*, or *Clevum*.

That people having stationed a colony at this place, as a convenient situation to curb the *Silures*, it thence received the appellation of *Colonia Glevum*. It is allowed to be a place of great antiquity, and is said to be one of the twenty-eight cities built by the Britons before the Roman invasion. In former times, it was reckoned a place of great importance, on account of its situation; and has, therefore, often experienced, during civil commotions, a variety of fortune. We are told, that there is no earldom in the kingdom so ancient as that of Gloucester; *Eldol*, or *Edel*, being earl of this city in 461.

Mr. Rudder, the editor, or author, of the work, after evincing the antiquity of Gloucester, proceeds to describe its present state. This, we think, he performs with a considerable degree of accuracy, and with a minuteness sufficient to gratify the curiosity of the most inquisitive. On such a subject, it would be tedious even to enumerate the various objects of remark; but those who are desirous of information, will have recourse to the work.

A political Survey of the Sacred Roman Empire; including the Titles and Dignities of the Electors, ecclesiastical and temporal Princes, Counts, Prelates, free Cities, and Knights, that compose the Germanic Body. With the military Establishment of his present Imperial Majesty Joseph II. King of Hungary, Bohemia, &c. By John Talbot Dillon, Knight of the Equestrian Order, and free Baron of the sacred Roman Empire. 8vo. 4s. in Boards. Baldwin.

This volume begins with an account of the present emperor, and the imperial family; after which we are presented with the description of the crown of Charlemagne, and the regalia of the empire. Next follows an account of the power and jurisdiction of the emperor, with the different colleges of the empire, the diet, the golden bull, and the sovereign courts of judicature. The author next takes a view of the army of the empire, the equestrian order, the ecclesiastical chapters of the empire, the religious and military order of knighthood, the succession of emperors, from Charlemagne down to his present imperial majesty, a sketch of the emperor's dominions in different parts of Europe, and the maritime commerce of his subjects.

This volume is the production of John Talbot Dillon, Knight of the Equestrian Order, and Free Baron of the Sacred Roman Empire. The whole is calculated to give a general view, in most places superficial, but in some, not inadequate, of the Germanic empire.

An Historical Rhapsody on Mr. Pope. By the Editor of the Political Conferences. The second Edition, corrected and enlarged. 8vo. 2s. Cadell.

We formerly had the pleasure to review a production written by this ingenious author; in which he displayed an acquaintance with the history of many eminent persons in the last century, as well as a clear conception and a strong representation of their respective situations and characters. In the pamphlet now before us, his manner has varied with his subject; and instead of the acute, grave, and deep investigator of political motives and actions, we meet with the light, lively and desultory biographer. On so exhausted a subject as the life and writings of Mr. Pope, few anecdotes, or critical remarks, that have any novelty, can at this time be expected; but the author of the Rhapsody has endeavoured to compensate this defect, by working up his materials in a cursory, unstudied, and unconnected form.

It may be sufficient to observe, concerning this Rhapsody, that, as Mr. Tyers has hardly omitted any circumstance, mentioned by Mr. Pope's more professed biographers, and as he has enlivened the whole with many strokes of *his own vivacity*, this production may be regarded as a copious and pleasing narrative of anecdotes and observations relative to that celebrated poet.

Loose Hints upon Education, chiefly concerning the Culture of the Heart. Second Edition, enlarged. 8vo. 5s. Murray.

We have already given * our free thoughts on this publication. The enlargements in this second edition do not tend to give us a much better opinion of it. We are sorry that Lord Kaimes should thus survive himself: and, whilst we are disgusted at the performance, lament the imbecility of human nature.

Candidates for the Society of Antigallicans. Part I. 8vo. 1s. Buckland.

The author of this performance tells us, in his advertisement prefixed to it, that he 'is in the main a stranger to the world,' which we are inclined to believe, and to wish, also, for his sake as well as our own, that he had continued so. He also informs us, that he is wholly unacquainted with any of those gentlemen who form the society of Antigallicans, and only makes use of his title as a well-meant satire against some of his countrymen. After this acknowledgement, on which we congratulate the Antigallicans as having no hand in his book, he proceeds to give us a string of trifling and vulgar stories about candidates for the society. His second letter begins thus:

'Dear Sir,

'My aim in this letter, is to give you some account of the manner, in which our new candidates proceeded to settle among

themselves,

* See Crit. Review, vol. Iii. p. 125.

themselves, who of them should attend the president of the Anti-gallicans at his house in town; or whether they should all attend together; and from whence they should set out. But here I must confess to you, I am surrounded with difficulties. For you, that know me, must know, that I have a mortal aversion to alehouses, and that I never resort to them, but when I have very particular and necessary reasons. Now all these affairs were transacted at the alehouse; and not only at one, but at several. So that I have been at a great deal of trouble and some expence, to get intelligence. Neither would I have taken that trouble upon me, if I did not do it, in a great measure, for you. For *you* my dear and valuable Friend, I would even go to the alehouse.

‘However, justice obliges me here to premise farther, that I do not mean to include all alehouses in the same predicament. There are some, (I am told, and I even know of some myself), that are as well regulated as any private houses whatever, and better than many. But we all know, that, in general, the character of a common alehouse-keeper is to promote the custom of the house at any rate; and that such a man can see his fellow creatures, young and old, ruining themselves and families, and destroying at once, both soul and body, without remorse. No one alehouse, which these persons frequented, being thought sufficient to hold all the candidates, they were forced to disperse into different ones. Besides that there were some, who, being indebted at some of the alehouses, could not shew their face there, and were, therefore, obliged to repair to others.’

If any of our readers are desirous of hearing any more news from the *alehouse*, we must refer them to the letters themselves, where their curiosity will be satiated by the relation of uninteresting adventures that never happened, characters that never existed, and conversations, which none but the writer of these letters would ever wish either to hear or to repeat.

Candidates for the Society of Antigallicans. A second Part. 8vo. 1s. 6d. Buckland.

An illustration of the generally received observation, that second parts are always worse than the first. In an advertisement prefixed to this, and addressed to the public, the author acquaints us that, ‘if an union of the ideas of sameness and difference be what constitutes beauty, here his readers will meet with some gratification.’

What kind of readers those may be, who can be gratified with such a series of letters as this, we cannot pretend to determine. For ourselves, we must frankly acknowledge, that the sentence above quoted, the meaning of which is far above our comprehension, sufficiently determines our opinion concerning the merit of the whole performance.

T H E

CRITICAL REVIEW.

For the Month of *September*, 1782.

Laelius and Hortensia; or, Thoughts on the Nature and Objects of Taste and Genius, in a Series of Letters to two Friends.
8vo. 6s. Boards. Cadell.

THIS work is said to be the production of Dr. Stedman of Edinburgh, and consists, as the title informs us, of a series of letters on different branches of the Belles Lettres: it may be an useful instructor to those who are in the circumstances of the friends of the author, and a suitable introduction to more extensive and more complicated systems. We cannot compliment the author on the elegance of the composition, or the many original views of his subject; but he has the merit of being plain and perspicuous. We sometimes meet those provincial peculiarities called Scotticisms, though they are neither numerous or important, while the easy progress of his language readily adapts his work to the younger class, and a few letters are not unworthy the attention of the more refined critics. If he usually skims on the surface of criticism, he should not be blamed, for he professes to do no more; 'I must acquaint you,' says he, 'that, in these letters, I discharge a duty similar to that of a painter, who teaches his scholars by giving them detached and faint outlines, that, by connecting these, and carrying on the piece, they may acquire the art of design and expression. If, from these loose sketches, you be led to make more accurate investigations, to

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M

state

state doubts, or to attempt illustrations, where circumstance may appear obscure, you will thus profit more than if I have undertaken an explicit, methodical, and scientific discussion of the different subjects, could I suppose myself equal to such a task. I further presume to claim the privilege of epistolary composition; which, from its nature, dispenseth with close connection, laboured periods, or high polishing.'

The letters to Lælius are more important than those which are addressed to Hortensia. To him he treats of the Faculties of the Mind, of Taste and Beauty. We would not fastidiously blame what philosophy has not yet settled with precision. They are fleeting objects not to be ascertained without frequent views, and very attentive reflection; but, if Dr. Steadman does not at once equal our wishes in exactness, he is clear and perspicuous both in his ideas and expressions. To Lælius too he addresses his observations on Wit and Humour. They cannot easily be abridged, but are just and entertaining.

* In an essay on taste, wit and humour naturally present themselves. Wit is the offspring of that faculty of the mind, which readily discovers the relations and resemblances of things; and by collating these, and framing, from their assemblages, allusions, metaphors, and figures, thus suggest new and pleasant ideas to the imagination. This is nearly the definition of wit given by Mr. Locke, who likewise observes, that the operations of the mind, with respect to wit and judgment, are opposite; since, in the former, it assembles its ideas of things, that, by seeing their congruity, new pictures may be started to the fancy; whereas, in judging, it discriminates or weighs them accurately, to discover their differences. The best kind of wit is that which, besides pleasing a reader or hearer, by presenting new and striking images, tends to elucidate the thoughts of the author or speaker.

* It is with wit as with the most delicious meats, which, by corruption, become the most detestable. A mind possessed of a refined taste will relish true wit; but false wit will be, to such a mind, irksome and disgusting. Of this kind are the pun, the quibble, the quaintness of the pointed and frequently affected antithesis, and such low conceits. When a fillip to conversation, however, is wanted, or when some proper end can be answered, something similar to this sort of wit may, at times, be introduced. A company, engaged in agreeable conversation, was interrupted by one who asked abruptly, whether there ever had been a stronger man in the world than *Hercules*? You yourself, replied another, for you have brought in *Hercules* head and shoulders. This answer was a proper rebuke to the querist, while it gave the company an opportunity of resuming the conversation. The wit here lies in the English phrase, to bring in head and shoulders, which alludes to bodily strength.

• We

* We sometimes meet with low wit in the most refined compositions of the ancients. Cicero himself hath given way to this weakness, though seldom; and never where dignity and gravity are necessary. Many of Martial's epigrams are mere quibbles, and such as any one, possessed of a moderate sense of propriety, would avoid uttering in company. It is to be regretted that Ovid was so much addicted to a sporting with words. His compositions abound with verses which every reader of taste would wish had been expunged. Daniel Heinsius, one of the best and most temperate critics, hath declared the greater part of these verses never to have come from Ovid. Where Horace, in his Art of Poetry, introduces Empedocles about to throw himself into mount Ætna, he hath been charged with a witticism of the lowest kind: and it were to be wished the passage had less the appearance of it. *Ardentem frigidus Ætnam insiluit. Frigidus* is here said, by some of the commentators, to be wittily opposed to *ardens*. This seems unworthy of Horace. We have reason, therefore, to believe that the poet meant no more by the word *frigidus*, than that Empedocles proceeded coolly and deliberately in his desperate measure.

‘ Humour, when applied to the mind, is a word peculiar to the English language, and is so nearly connected with wit, that they can scarcely admit of definitions wholly distinct. Whatever is conveyed to the mind with pleasantry, and in a facetious manner, especially if attended with elegance, and excites gay, rather than serious ideas, may be termed humour.

‘ The beauties which consist in the idiomatical parts of a language can hardly be transferred into another; for a periphrasis being, for the most part, necessary, we are in danger of conveying ideas not precisely the same with those implied in the original idiom. Neither the *gaieté de coeur*, *bel esprit*, nor *enjouement* of the French, correspond exactly to the English term *humour*, when applied to the mind; and though the French use the term *humour*, as *belle humeur*, *bonne humeur*, it is, I think, still different from this English term. The *lepor. et festivitas orationis* of Cicero is more expressive of the English term *humour*. The president de Thou, or perhaps some other author, seems to have been of this opinion, when, in order to avoid barbarisms, and in Latinizing his proper names, he turned the *Duc de Joyeuse* into *Lepidus*.

‘ There is perhaps no better criterion of wit and humour than their effects on a mind of a refined taste, which will be conscious of their effects producing pleasure and animation. Ridicule and raillery are closely connected with humour; hence the comic drama cannot well be supported without it. In this the comedy of the ancients differed from that of the moderns. Much good sense, many substantial moral maxims, and these happily expressed, distinguish the comedies of Terence; but they contain little or no humour. Many English comedies, which would have passed well on the ancient theatres, have been considered by

the moderns as lifeless, and have been wholly neglected, from a defect of humour.

‘ Mathematical researches, metaphysical discussions, and abstract investigations of whatever kind, are wholly opposite to wit and humour. But there are few other compositions which do not admit humour, either occasionally and delicately introduced, or running through the whole. Humour hath even appeared in sermons, of which Latimer’s are a proof. About a century afterwards, that is, in the time of Charles II. it became fashionable to introduce humour into sermons. And Stern, under the fictitious and whimsical name of Yorick, hath thought proper to introduce it a-new in sermons. This is, however, inconsistent with the dignity of the pulpit. The period in which Latimer lived is a sufficient apology for his humour, which would not pass in the present age, though it was well received two centuries ago. So the wit and humour of Plautus met with much applause in that author’s time, though it did not suit the more refined taste of the Augustan age, as we learn from Horace, whose authority, in a case of this kind, is to be held preferable to that of Cicero and Macrobius.

‘ And yet our fires with joy could Plautus hear,
Gay were his jests, his numbers charm’d their ear.
Let me not say too lavishly they prais’d,
But sure their judgment was full cheaply pleas’d. FRANCIS.

‘ Some have expressed their surprise that Cicero and Horace, being both avowedly possessed of a penetrating judgment, and of a refined taste, should differ so widely in their sentiments, that the one should applaud, and the other condemn, the same author. But it is an easy matter to account for this difference. Cicero, when a youth, had been entertained with the plays of Plautus, and had then joined in the general applause of that author; and we seldom fail to retain, till the latter period of life, a liking to what had pleased us when young. Besides, from the time of Cicero’s youth, till that in which Horace may be supposed able to judge of the merit of authors, refinement in language and in composition had made great advances in Rome; so that Horace, we may believe, could but ill tolerate what pleased Cicero when a youth. This philosopher was forty-two years of age when Horace was born; and Horace twenty-two years of age when Cicero was put to death.

‘ Even satire may be conducted with humour; but a satirist possessed of a taste sufficiently delicate and refined for this kind of composition, is hardly to be found. We cannot judge better of the difference between the humorous satire and the acrimonious, and of the superiority of the former, than by comparing the satires of Horace with those of Juvenal. Nor is there any character more expressive of Horace as an author of humour, than that contained in the three well known verses of *Perſua*.

‘ Unlike

‘ Unlike in method with conceal’d design,
Did crafty Horace his low numbers join :
And with a sly insinuating grace,
Laugh’d at his friend, and look’d him in the face ;
Would raise a blush, where secret vice he found,
And tickle while he gently prob’d the wound.
With seeming innocence the croud beguil’d ;
But made the desperate passes when he smil’d. DRYDEN.

It may be observed here, that, as the more refined humour is lost on minds of little or no taste ; so what is deemed humour by these, is frequently irksome to minds of greater refinement. The ill-timed exclamations, not uncommon at our theatrical shews, make one proof of the truth of this observation. But this impropriety is not peculiar to the British theatres. It will be found to prevail, in all ages, and in every city, become rich, populous, and licentious, where the greater part of those who frequent the theatres are deficient both in taste and in education. Horace, in his Art of Poetry, complains, that the Atellanæ and satiric pieces, which were similar to our farces, met with more applause than they merited ; and his contemporary Phædrus, in his fable of the buffoon and the pig, satirizes the false taste even of the Augustan age. We frequently meet with complaints of the like nature among the French authors ; particularly at a period when a refined taste for theatrical representations ought to have prevailed more generally ; that is, in the days of Peter Corneille, Moliere, and Racine. Yea, what is very remarkable, Moliere was unable to force upon the public the best comedy he ever wrote, that is, the Misanthrope, without the assistance of a farce, the merit of which, when compared with that of the other, is insignificant.

‘ But, notwithstanding all that hath been said and written relating to wit, humour, and ridicule, such is their nature, that we often find them so interwoven in the same passage, as to be inseparable ; and any one of the three may be supposed, at times, to include the other two. To bring this to trial, let one, in reading Butler’s Hudibras, a volume which, from beginning to end, abounds with all the three, endeavour, in the course of reading, to mark the limits between the wit, humour, and ridicule, in this composition. The same observation may be applied to Rabelais.’

The author then advances to Epic poetry, the sublimity and moral of the epos ; in a general view, after the example of Rapsin, he compares Homer and Virgil, and appreciates, with apparent justice, though with no very nice precision, their respective merits. Lyric and Pastoral Poetry at some length ; Painting, its effect on the passions, and the causes of its decline, next share his attention. He then proceeds to History, Architecture, Genius, and the various sects of the ancient philo-

losophers, with whom he appears very conversant, and holds no mean rank with the classical scholars of the present age. The progress of Philosophy is traced from Epicurus, Zeno, and Socrates, to Des Cartes, Leibnitz, and Newton; and then some minute observations on Language; a pretty extensive criticism on Voltaire's History of Lewis the XIVth; and some observations on the fabulous times which preceded the Olympiads, concludes his instructions to the youthful Lælius.

To Hortensia, his Letters are on the more elegant parts of literature, and the less active pursuits. On Gardening; on Natural and Acquired Manners; on Elegy; on Tragedy and Comedy, and the immortal Spirit of the Drama, Shakespeare, and Theatrical Action. The observations on the elegant art of Painting, and its comparison with Pastoral Poetry, are addressed also to her. The study of the higher parts of Nature, and some conjectures relating to the Moon. Thoughts on Music, a recommendation of the study of Biography, and a proper Style of Composition to females, are all the property of Hortensia. To her also, with peculiar propriety, are directed the Observations on Taste, and on the harmony which religion and social worship produce in a state.

These are the subjects of which the present works consist; and it will be at once obvious, that we cannot pursue our author, with exactness, through such miscellaneous materials; we shall, however, consider with some attention his thoughts on Pastoral Poetry; because, as he informs us, he has delivered them 'more explicitly,' and because his ideas 'differ in some respects from those of the authors who have already treated of this branch.'

The age and the country of pastoral poetry have divided the attention of the critics, and its origin has never been ascertained, even by a plausible conjecture. 'It appears from the writings of Moses, that the pastoral life was then followed in the Upper Egypt, in Idumea, the inland parts of the Phœnician territories, and the neighbouring countries. What renders it more probable that the Greeks had the idea of the golden age from these countries, and in those mythic times, is, that we hear more of the Syrian gods than of any other deities in the Arcadian plains, particularly Apollo, Mercury, Pan, Diana, and Venus, a goddess of the Cyprians, who, if not subject to the Phœnicians, had a close intercourse with them.' But it is by no means of consequence to dwell on this subject. Pastoral poetry, in its strictest sense, has always appeared to us a very artificial mode of composition; we are captivated by the serenity, calmness, and security which are spread

spread around us, but which no circumstances can at present realize. This mode of life, may, perhaps, exist still in the kingdom of Thibet, in the neighbourhood in which it originally appeared; but no one will, probably, be so much enamoured of bleating flocks, and shady bowers, as to seek them under the influence of the Delai Lama, even if his kingdom be really governed with that candor, benevolence, and moderation, which have been the subject of some modern declamations. A strong proof of our opinion is, the many disputes which have been maintained concerning the nature and objects of pastoral poetry. If they are to be the mere contentions of shepherds, as the name imports, concerning the most melodious pipe, or the most beautiful mistress, we shall exclude many pleasing poems from this class, and must allow, which may be easily done, that if they are *not* pastorals, they are something *better*. Our author, however, extends the view, and seems from these and some other letters, to consider every poem which, from its construction is distinguished from the other classes, to be a pastoral, provided the scenery be rural, and an elegant simplicity prevail through the whole. This will not be very favourably received by those enthusiastic admirers of nature, who wish to view her undisguised, in every form which from carelessness or necessity she may put on; who would pick oysters with Sanazzarius, would romp with the hoydens of Gay, or whine with the rustics of Phillips. It is, however, on these accounts, that we have sometimes wished that this kind of poetry had never existed; for we are perpetually disgusted, either by a courtly refinement which never could have existence, or by the grossest rusticity which too often occurs in real life. We would willingly therefore agree with Dr. Stedman in enlarging our definition of pastorals, and 'let the youths sing chiefly of their loves; those of the middle period may be supposed to have a more intimate acquaintance with nature, and, therefore, may use figures, allusions, and language somewhat more refined; and the aged may, among others, adopt religious subjects, which, with the antients, consisted of mythological and allegorical fable, of which Virgil hath given a specimen in his Silenus.'

On this foundation he gravely endeavours to defend our more elegant pastoral poets, from the attack in the Guardian, which was written in the most deceitful irony, by Mr. Pope himself. He is not, however, the only one whom this paper has deceived, and the satire is so very carefully concealed, that the author and his intentions, almost required a commentary to reveal them. He justly observes, that those who propose rules for pastoral poetry, should distinguish between the manners of its era, the golden

age, and the present, but little benefits results from the distinction; for, in the first period we form a poem, which is in itself merely ideal, and of which we cannot determine the propriety, but by observing the resemblance between it and its copy; and in the second, we must, if we wish to please, constantly contradict that experience which we propose to follow.

With these views he properly defends Virgil for not using antiquated phrases in his pastorals, to imitate the Doric of Theocritus; but was not aware that he fought without an antagonist, and triumphed without a victory. It is not indeed, ungrammatical language, or even provincial barbarity, which can give the idea of rural simplicity; though we have known some critics, or those at least who pretended to the title, who have regretted that the ballad in the Somersetshire dialect, which Pope quotes in the *Guardian*, has not been preserved, though the fragments were evidently formed for the purpose of exposing, in the fullest colours, the admirers of uncultivated unadorned nature. It is, on the other hand, that elegant simplicity where every thing harsh and dissonant is removed, and every art that cannot be observed is employed, which alone distinguishes what deserves the name of a pastoral, and the attention of the discerning critic. Our author has given us an excellent example of the same idea, expressed in the proper language of the different kinds of poetry. Thus a sacrifice is expressed with great simplicity in the first eclogue:

Illi aram
Saepe tener nostris ab ovilibus imbuet agnus.

‘ In the admired opening to the third *Georgic*, a sacrifice is mentioned with more dignity, and in language too elevated for any kind of pastoral.

‘ Ipsae caput tonsae follis ornatus olivae
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, caecosque videre juvencos.

‘ The third example, from the fourth *Aeneid*, is bold, pompous, descriptive, and in every respect suited to epic composition.

‘ Principio delubra adeunt, pacemque per aras
Exquirunt: Mactant lectos de more bidentis
Legiferae Cereri, Phoeboque, Patrique, Lyaeo:
Junoni ante omnis, cui vincla jugalia curae.
Ipsa tenens dextra pateram pulcherrima Dido,
Candentis vaccae media inter cornua fundit.
Aut ante ora dium pinguis spatatur ad aras,
Instauratque diem donis; pecudumque reclusa
Pectoribus inhians spirantia consulit exta.’

The

The author concludes this subject with observing, that the language of modern pastoral, like the poems of Phillips and Gay, may be the Doric of our modern shepherds; that is, mean, proverbial, and hardly grammatical; if, however, higher subjects, the *os magna sonaturum*, should tempt his fancy, he may sing in more elevated strains, without the charge of impropriety. Pope, has not kept up to this distinction, for though the dramatical part of the 'Spring,' be of the lowest kind, the opening is an imitation of Virgil's beautiful address to Varus, in one of the highest and finest of his pastorals. The distinction is, however, just and proper; and we would wish only to direct the attention of our pastoral poets to the second species. Let them drop the pride of composition, for even victory will not deserve her laurels. It is easy to be as silly as Phillips, and as rustic as Gay; but it is an arduous task to equal the majestic simplicity of the Pollio, or the elegant sublimity of the Messiah.

As an appendix to the observations on pastoral poetry, our author considers and defends the account of Donatus in Virgil's Life. Cicero when he had heard the 6th Eclogue, exclaimed,—*'Magna spes altera Romæ.'* This has been styled an anacronism, because *even the first* was founded on an event which happened after Cicero's death. But he, from various circumstances, thinks, that though the arrangement of the Eclogues, was, undoubtedly, Virgil's own, as appears by the last verses of the 4th Georgic, and some passages of cotemporary authors, yet that the 6th was first composed. It is, indeed, improbable, that Virgil, who was twenty-eight years of age when Cicero died, should have never attempted that kind of composition, in which he so eminently excelled; and, as the internal evidence of the 6th Eclogue seems to show it to be the first of his compositions, the anecdote is not *'impossible.'* The Varus mentioned in the 6th Eclogue, Dr. Stedman thinks, is the person who had the command of the provinces beyond the Po. The Varus mentioned in the 9th Eclogue was the epic poet.

It is somewhat remarkable, that the oldest pastoral writer, in his account of the marriage of Menelaus and Helen, has inserted many passages similar to Solomon's Song. This similarity has been differently explained; but our author observes, and the observation seems to be peculiarly his own, that Theocritus, 'as history informs us, was at Alexandria with some other men of genius and literature, in the reign of Ptolomy Philadelphus; that the version of the Mosaic law, and of the other Jewish compilations, was then in the hands of the translators in that city; that every man of taste, of letters, and

of curiosity, would be led to look into these translations, as they were carried on; and lastly, that Theocritus would naturally incline to examine such parts of them as related chiefly to his own compositions. These conjectures are the more likely, that the pastoral in praise of Ptolomy Philadelphus is immediately followed by one which hath been observed to have a remarkable affinity to the Hebrew pastoral; and further, if this poet took his hints from Solomon's poem, he could not have chosen a subject better suited to his purpose than the nuptials of Menelaus and Helen.

We would willingly pursue this pleasing author through some other speculations, if we did not think that we had already afforded sufficient ground for our readers, to form their *own* opinions of the merit of the work. We have already remarked the *classical* taste of our essayist, and shall give a short specimen where his elegance in this respect is conspicuous; though neither his general taste, nor his definition of it be always unexceptionable.

‘ Though the great painters, especially those who were happy in composition, intended their works rather for the learned than for the ignorant, it is frequently difficult to discover what part of history their pieces are meant to represent. Something that might serve as a key to passages of history, otherwise equivocal, would be of use even to those who are well acquainted both with the antient and modern historians and poets. A dying Epaminondas cannot well be distinguished from many heroes of antiquity who shared a similar fate. His last saying, therefore, would be sufficient to one who knows his story, *Satis vixi, quoniam invictus morior*. Passages of this kind have, like mottoes, a poignant significance, and might be subjoined, though the subject of the painting should be sufficiently obvious. *Aeneas*, with his father on his shoulders, his son at his side, and the city in flames behind them, must be known at first sight by all who have looked into the *Aeneid*. But we would not examine the painting with less pleasure, were we to find there *nec me labor iste gravabit*. Milo, caught in the oak, is an excellent subject to exhibit the muscles in full exertion. If I be not mistaken, there is somewhere a fine painting, copied from the statue of Milo at Versailles, the work of Puget, one of the best modern sculptors. The following passage from Juvenal would suit it well,

‘ ————— Viribus ille
Confusus perit, admirandisque lacertis.’

Haste has betrayed our author into one little inaccuracy, which we were surprised at, and we mention it now, not to detract from his merit, for Homer sometimes nods, but to recommend a revival of it in a future edition. ‘ Chordâ qui
sem,

semper oberrat eadem, is a passage of Horace, of which he has evidently mistaken the meaning. — ‘ This conduct in authors,’ he says, ‘ is a-kin to Horace’s musician, who, in place of diversifying his airs, thrums constantly on one or two chords.’ The meaning certainly is, and the context confirms it, ‘ who always mistakes in the same passage,’ if we may be allowed to adopt a term in modern music. Dr. Stedman’s credit will, however, suffer very little diminution from this very trifling mistake.

Treatise on Experience in Physic. [Concluded, from p. 46.]

IT is uncommon to find a German who can read, with ease, the English authors, and more so to see him enjoy those works of genius and humour, which are the peculiar pride of this eccentric nation. Dr. Zimmerman quotes *Tristram Shandy* and *Hudibras* with much delight. He had been informed that *Creech* hanged himself, because he had not succeeded in his translation of Horace; and expresses his surprize, that, if a failure of success can produce so melancholy a catastrophe, it is not very frequent with the German poets. The knowledge of this respectable author is very extensive; few medical facts and anecdotes have escaped his attention, and he applies them with judgment and readiness. The other parts of human knowledge are often familiar to him, and he is seldom stopped by impediments, which, at first view, appear considerable. His next book is on genius, and its progress towards experience. He considers it as an extreme perfection of *all* the faculties of the mind. The great component parts of genius are imagination and judgment; and the varieties of it, fitted for different employments, arise from the different proportions of these parts. The Genius of a king, a general, or a physician will be similar, and will require as much judgment as imagination. In war, government, and physic there are, he says, no incontestable rules; no fixed plan can be adopted in every case, but the mind may be said to ‘ approach rather than to embrace truth.’ It is this genius which constitutes the difference between physicians, which *almost* supercedes erudition, or at least supplies, with a moderate share of it, what a mass of learning is unequal to.

‘ Voracious Learning often overfed

‘ Digests not into *sens* its motly meal.’

YOUNG.

In the next chapter we are taught how to proceed on Analogy and Induction, paths still obscure, and the first scarcely more than a visible darkness. We cannot abridge it; in each he strongly inculcates caution, and points out the superior powers

powers of genius. In induction we are advised to proceed only from facts to ideas, and, from thence, we may advance to causes, which is the subject of the third chapter, where we are first guarded against errors, and secondly instructed in the manner of investigating the causes of diseases. Every one easily believes what he wishes to be true, so that we must guard against that inclination which will naturally mislead our understanding. This cause of error is still more fatal in those complex views, where the cause of the disease is involved in much obscurity. It is often difficult to select, from the mass of extraordinary appearances, those leading symptoms which are primary and essential; and by whose assistance you may arrive at the cause. With the vulgar it is still more difficult; and, when it is unattainable by a brilliant genius, assisted by extensive erudition, it will be assumed by an ignorant pretender, and supported by a credulous old woman. To those at all acquainted with the human mind, it is not difficult to say, which party will be victorious. The world is afraid of genius, and looks with a congenial affection on qualities like its own. To be grave, plodding, and stupid, is a very certain road to wealth and reputation. A physician of genius must therefore be firm and confident; he is exposed to much difficulty, his views are misconstrued, and his conduct frequently misrepresented. Those who are alone able to judge of his merit, will be unable or unwilling to interpose; and modest excellence is often the prey of assuming ignorance. These are our author's views on this subject, and he proceeds to the manner of investigating causes. They are often numerous and complicated; their influence is uncertain, and their operation is invisible. To read a pathological writer on this subject, we seem to be threatened with various and inevitable deaths, from every blast of wind or change of temperature; and, in this way, Sauvages has calculated that from seven causes, 4699 diseases may follow. These views are, however, fallacious. 'What prodigious armies we had in Flanders!' said my honest and benevolent uncle Toby,—and it is a mode of argument that would silence the philosopher, and, for a moment, astonish the mathematician. The last effect would, however, be but momentary; he would soon seize his pen and calculate the ratio of the production to the decrease. It is very true, we were ourselves ready to mount,—but we spare thee at present, gentle reader! and will return. It is well known that these causes seldom operate in a manner so permanent as to produce a disease, and that, often, the concurrence of many of them is requisite. It is not easy, therefore, to give rules a priori for investigating the causes of diseases. The most useful observations are collected in the following passage.

The

‘ The analysis of the causes will, therefore, be an operation of some length, at the bed-side of the patient, whether his disorder be simple or compound. Every thing depends here on the art of questioning judiciously, and of this art every man is not possessed. I have often heard the most ridiculous questions put by old and uninformed practitioners, and have been hurt by the applause with which they were received. Rousseau has very properly remarked, that we ought to be well acquainted with things, before we can be able to inform ourselves of what we do not know. The Indians say, ‘ The learned man is instructed, and inquires; but the ignorant man knows not what he is to inquire after.

‘ An inquisitive and ingenious physician, carefully examines all the circumstances which can lead to a knowledge of the true cause of a disease. He examines, not only the natural state of the air, but likewise its accidental qualities; he aims at ascertaining, how, and in what, this air, the preceding seasons, the constitution of the present season, the exercise, regimen, sleep, excretions, or other external causes, can have altered the health of the patient. From these he proceeds to the sick body itself, by examining the state of its functions, and, especially, of its secretions, and inquiring, what was the state of these, previous to the attack; that he may be the better able to estimate the changes they have undergone from the disease. The temperament of the patient will likewise claim his particular attention. A knowledge of this, will very often afford a greater resource, in determining both the remote and proximate causes of a disease, than any other means. We easily judge of the state of a patient, when we are previously aware of the diseases to which he has the greatest predisposition.’

Dr. Zimmerman then treats of the remote causes of diseases. These are air, aliment, drink, rest and motion, sleep and watching, excretions and retentions, passions, too great application of the mind, externals, and the state of the body, comprehending temperament and idiosyncrasy. The whole concludes with the ‘ antidote to the bane,’ or some reflexions on the power of habit, which guards against the effects of the most noxious powers. It is not easy to analyze these chapters, for they consist of a great variety of separate facts, not indeed *all* equally interesting or *perhaps* authentic. They are, however, often important, and always entertaining. We shall transcribe what he says of the drink which makes so large a share of the diet of the civilized part of mankind.

‘ Tea is known to be the leaves of a shrub cultivated in China and Japan, the only countries in which it is indigenous. The Chinese distinguish many kinds of tea from the diversity of the colour, odour, taste, and figure of the leaves. Some of these distinctions are altogether arbitrary. The Chinese dealers sometimes distribute the leaves of other plants for the genuine tea. The varieties of the latter are by no means numerous; all these species

species are now known to be the produce of the same shrub, gathered at different seasons and prepared somewhat differently.

‘ The two principal kinds of tea are the green and the bohea. Green tea is presented in China to visitors, the bohea is in more general use throughout the empire. Cunningham distinguishes the tea that is brought to England, into fine green tea, common green tea, and bohea tea. The best bohea is affirmed to be the buds of the tea plant gathered in March and dried in the sun. The green teas are culled in May and June and dried over a furnace. The greater part of the tea that is brought into Europe comes from Canton. The dearest, and at the same time the best tea I have ever tasted, is that which is brought by the Russian caravans which go every two or three years to Peking. This together with all the other commerce of the caravans belongs to the empress, and this tea passes into other hands only in the way of presents.

‘ Tea is adulterated by a variety of additional substances, but especially the bohea tea, which is often mixed with an infusion of Japan earth, and afterwards dried.

‘ People of the lower class, in China, boil the cheaper and inferior sort of tea in large quantities in a kettle for common drink. Persons of a higher rank drink the finer kind of tea, prepared in the same manner as in Europe, but use no sugar with it. The Tartars are the only people in China who mix milk with it. The Japanese first powder the tea, and then mixing it with water, stir it as we do chocolate till it froths, and then drink it without sugar.

‘ The Asiatics in general, but above all the Chinese, extol the medicinal virtues of tea. I have seen some Chinese prescriptions for nervous weakness, head ach, tenesmus, hemorrhoids, cardialgia, and a variety of other diseases, and of all of them tea was the principal ingredient. But it is well known how extremely partial the Chinese are to every thing that originates in their own country; and enthusiasts always see things in a false light.

‘ There are many writers, however, and those worthy of credit, who agree that the excessive use of tea occasions a variety of nervous disorders in China, and likewise diabetes, consumption, and death. The Ling Ei directs tea to be taken in small quantities, and never fasting. The author of the book Tchang-Seng, or the Art of preserving Health, says, “ I confess that tea is not agreeable to me, and that my stomach revolts at it every time I am obliged to drink it; perhaps the weakness of my constitution when young may be the cause of this antipathy.” This avowal proves how erroneously those Europeans have argued, who have attempted to say why tea is so salutary to Asiatics and so prejudicial to the inhabitants of our continent. Marvellous accounts have likewise been related of the good effects of tea in Europe. I every day hear it extolled as doing wonders, by persons who suffer extremely from its use. Two Dutch physicians, Craanen and Bontikoe, who in the last century wrote in favor of tea and perhaps

perhaps of the Dutch East-India company, asserted that the blood was in the highest state of perfection, when in the most perfect fluidity, and that with such blood there could be no disposition to disease. Dr. Bontikoe maintained that tea ought to be drank to the quantity of one or even two hundred cups a day, as a preservative from every disease, and pretended that this might be done without the least injury to the stomach.

‘ This notion was soon generally adopted, and tea was drank without moderation, with a view to thin the blood, or rather to increase the dividends of the company. Boerhaave very happily opposed the progress of this opinion and put a stop to the ravages it occasioned.

‘ We are told that tea acts as a diuretic, increases the insensible perspiration, cures head ach, drowsiness, and palpitation of the heart, renders the body active and elevates the spirits. Others are of opinion that it strengthens the stomach and intestines, and is good against indigestion and diarrhoea. There are some persons who consider strong green tea as an emetic, and yet extol its use in hypochondriacal and hysterical affection.

‘ It cannot be denied, says Baron Haller, but that tea occasions for some time a certain gaiety and liveliness. This is the reason why I recommend a moderate use of tea to healthy people. I likewise recommend it to people who are obliged to expose themselves to cold, especially travellers : and I find it very useful when drank after exposure to cold, damp air, as it soon removes the weight and lassitude which are the effects of a common cold. In what then, may we ask, consists the real advantage of tea in these cases ? Boerhaave tells us it is in the warm water.

‘ But a physician must be a Sangrado to suppose that warm water will be of use to every stomach. Hippocrates long ago told us, that too great a use of warm water softens the flesh, weakens the nerves, renders men stupid, and occasions hæmorrhages, syncope, and death. Tea will therefore be in many respects hurtful from the manner in which we take it ; whether we attribute the virtues of this beverage to the tea itself or to the fermentation of the sugar, which I do not believe by the bye, or to the warm water. I will not insist here on the assertion of the celebrated Linnæus, that all the plants which resemble the tea shrub are venomous ; because I know many ladies in Switzerland, who drink only warm water with sugar and cream, and who feel the same effects from this beverage that others do from tea. Linnæus is of opinion that we have to fear only from the use of new tea. This rule however is applicable only in China and Japan, where recent tea occasions a degree of intoxication. This is the reason why the laws of these people have determined how long the tea is to be kept before it is drank.

‘ There is something exceedingly penetrating in the nature of tea, and perhaps at the same time attenuating. It is well known that after frequent blood letting nothing gives a cadaverous complexion

plexion so soon as tea. We had a gentleman in Switzerland, who in every respect knew how to assume the tone of majesty. He was told one day that nothing elevated the dignity of a king so much as when every thing around him had a pale look. This intimation was sufficient for him. He directed all his servants to be blooded once a month, and obliged each of them to swallow fifty dishes of tea every day.

‘ The ill effects of tea, in cases of hysterical and hypochondriacal affection, are indisputable. When I studied at Gottingen, I used to drink tea in the night with a view to prevent drowsiness, and it had this effect so completely, that at the end of the two years I pursued this method both my sleep and my strength had forsaken me, and my head was as weak as my stomach. I have seen many persons of my acquaintance affected in the same manner, and from the same cause. I have since that time had occasion to observe in Switzerland, that in many of my patients tea had the effect of rendering the pulse slow and weak; and that an improper use of it very often excites flatulency and hypochondriacal affection, tremor, palpitation of the heart, vertigo, vapors, fluor albus, and sometimes deep melancholy. Dr. Freind knew a woman who had an incontinence of urine, and afterwards a suppression of the menses, brought on by tea.

‘ Many hypochondriacal people imagine they have a coldness at the stomach, and they attempt to remedy this by different methods. Some of them are careful to wear something warm upon their stomachs, others eat every thing hot. Soup they say is hurtful unless they eat it very hot. They drink their tea in the same manner. I know one of these people at Zurich, who is almost constantly with his tea pot in his hand, and he does this with a view to warm his stomach. This patient is exceedingly flatulent and subject to colic. I do not pretend to say to these people, as some of their physicians do, that they have really cold stomachs, but I call this pretended coldness an extreme degree of relaxation, and I attribute it in a great measure to tea.

‘ Our Swiss ladies would no sooner give up their tea at stated hours, than they would their card tables. This is the reason why the fluor albus is as common in this country as it is in Flanders and Holland. I sometimes succeed, though slowly, in the cure of this disease, by employing every thing that is contrary to the effects of warm water, such as bark, chalybeates and tonics in general. I have often seen this disorder in girls of ten years old. Cheyne tells us that in these times it attacks the most amiable persons of the fair sex, and is a very common cause of sterility. All the women, who are incommoded in this manner, do not indeed drink immoderately of tea, but I believe we may venture to ascribe it to this in the greater number of cases; it seeming to be indisputable, that the present general use of tea cooperates with other remote causes in the production of many diseases.’

The

The chapter on the effects of too great application is very curious. The physician of many celebrated geniuses must certainly be able to speak with confidence on the diseases to which genius is only subject. The more minute anecdotes will please those who wish to know the bulk, size, or appearance of a celebrated author. 'Voltaire,' he says, 'has a triangular face, which is truly the symbol of perfection. Wieland's legs are like a pair of flutes. When Rousseau is not speaking, he leans his head upon his breast, which is a melancholy and contemplative attitude.' We wish also to transcribe a case which we fear often happens, in a less degree, from too great application; to show the easy transition from the boasted height of human perfection, to a state almost inferior to the lowest animal. Poor Swift! it was thy misfortune, that thy life did not end with thy reason.

'This Swift divine, who might be said to unite an entire world within himself, had no other passion but the love of study. His constitution was exceedingly robust, and his health unimpaired till within a year before his death. His body was well formed, his face was of a dark complexion and thin, he eat much, and chiefly food of difficult digestion. In the article of drink he was very temperate. A year before his death he began to feel slight defluxions, to which however he did not seem to pay any attention. About six weeks before his death he began to complain of real illness; he had a little irregular fever, violent head ach, sometimes on one side of his head only, sometimes in every part of it, but which commonly went off in a few hours. He likewise complained of hypochondriacal tensions of the thorax and abdomen, and had no inclination to eat: he had disturbed sleep, and his mind seemed to be sometimes a little absent.

'The physician who was called in, was of opinion that the complaint was seated in the intestines, and recommended an infusion of carduus benedictus, but this not succeeding, he had recourse to some gentle purgatives. The patient thought himself better, and undertook to preside at the public examination of his scholars. The whole assembly remarked that this wonderful man, who had always spoken with so much elegance and precision, became prolix, and even slighty in what he said, though he still continued to speak excellent Latin. He was therefore persuaded to desist, and go home, as being too ill for business. The moment he got into bed he grew worse. He complained of intense head ach, and was seldom in his proper senses. He spoke but little, and this, contrary to his usual custom, was in Latin. He had a feeble, sickly, yellow countenance, and got but little sleep. In these circumstances, his brother was of opinion that the seat of the disease was in the head, and that the physician had mistaken the case. Dr. Ith was therefore called in, a man of great penetration, who had been employed as physician to the Prussian army, by a prince who does not measure a man's abili-

ties by his beard. This gentleman discovered the seat of the disease. He prescribed strong purges, but without effect; and likewise very stimulating clysters, which were equally inefficacious: at length a cathartic was given, of strength sufficient to purge six ordinary men, and this had a wonderful effect. The disorder diminished considerably. The patient recovered his reason and his senses. Still however, his mind indicated a considerable degree of weakness in the medullary substance.

‘ From that time he took only a dish of chocolate every day, and drank a little of the Weissebourg waters, but was not able as yet to get out of bed. They began now to have hopes of his recovery, but he soon relapsed again into stupidity. Some good woman recommended to him the Halle essence, and this completely disordered his senses again. Dr. Ith again advised the use of strong purges, and these had a good effect: he was almost wholly restored to his reason again; his appetite returned, and his evacuations were natural and easy. But soon after this he became wholly deprived of sensibility, and all his functions were confused, and at length at an end. He died in his 52d year, after having been an entire week, without affording any one mark of a reasonable being.

‘ Dr. Ith opened the body of this man, who had been so uncommon an instance of the extent and depth of the human understanding. He found the cranium very thin, and the brain, with its posterior part, of a most unusual bulk. The vessels of the dura mater, and especially of the falx, were much distended. Between the dura and pia mater, and between the latter and the tunica arachnoides, Dr. Ith found about two ounces of water; seven or eight ounces in the lateral ventricles; an ounce and a half in the third, and as much in the fourth ventricle. Thus the cause and nature of the disease were plainly demonstrated. It was this accumulation of water that converted the most exquisite genius into an animal, in the true sense of the word.

‘ All these observations prove to us the danger that may arise from too great application of the mind, especially in persons of a retired and inactive life; how simple it is for men to destroy themselves for the sake of immortality; and how much better it is with respect to health to be destined by Providence to fell timber in the forest, than to have too much taste for letters. Rousseau praises the invention of him, who on the banks of the Ooronoko, pressed the heads of new born-children between two boards with a view to flatten and lengthen them, and thus preserve them from genius. If nature, says Rousseau, intended us for health, meditation is contrary to nature; and a man who is absorbed in his reflections is therefore a degenerated animal.’

We shall make no apology for the length of this article. The work of a man whom nations have celebrated, and universities, in vain, invited—claimed our attention, independent of its intrinsic excellence. We have not always bowed with

deference to his opinions; though it is but justice to observe that we have found very much much to praise, and little, very little, to blame. The labour of our analysis has been much increased by the subjects not being always sufficiently discriminated, or distinctly detailed. That, however, will be but a slight impediment to the reader, who will derive great advantages from a very attentive perusal of the whole work.

The notes of the translator are in general judicious, and relate chiefly to the modern discoveries, which Dr. Zimmerman could not have known. There is one material oversight, which he will excuse us for remarking: the Russians do not bathe in water heated to 160°. Water of 110° will be intolerable to the feet, and we have reason to think that the *hardest* hands cannot bear water heated to 120°. The Russian baths are of vapour, and the Russians do not, *now*, roll in the snow after the bath. The experiment is only tried, at present, as a show; and the effects are sometimes disagreeable.

Observations on the superior Efficacy of the Red Peruvian Bark, in the Cure of Agues and other Fevers. By William Saunders, M. D. 8vo. 2s. Johnson.

ON the appearance of this pamphlet we were at some pains to endeavour to trace the sensible qualities of the bark, as they had been described by different authors. Dr. Saunders imagines, that what is styled the red bark is taken from the trunk of the *old* tree, while the smaller pieces or the quill bark is the produce either of the young trees or of the branches. In the earlier periods of its use, it was indeed probable that the former should have been employed, but when the demand increased, the latter was often substituted. It is also suggested, that the Spaniards have politically recommended the smaller bark to foreign merchants, and have retained the larger for themselves; for this obvious reason, that the old trees rarely survive the operation of barking, while the young ones frequently recover, and produce again their valuable covering; so that if the world were acquainted with the excellence of the larger kind, the trees would not supply the demand, or they would be obliged to share the more precious sorts with the other parts of Europe.

Our author thinks that it was the red bark which was used by Sydenham and Morton, from the strong encomiums they bestow on it, and from the description of their contemporaries, who have written on the *materia medica*. Dale describes bark to be 'on the outside rough, whitish, within smooth, and of iron or rather an *achry* color.' It was more easy to have

looked into the authors themselves. We cannot find however that Sydenham has left us any description of the bark which he preferred. Morton expressly tells us, that *genuine bark* resembles *cinnamon in color*, and that the *blackish* appearance which it sometimes has, is not *natural*. The genuine bark, he says, is 'brittle, not viscid and glutinous,' and the bad sort thick and woody. We must now give his *own* words. 'Corticem enim *male electum*, sensu facile deprehendemus, num scilicet sit CRASSUS & LIGNEUS, quippe TENUIS ille qui a ramulis raditur, est maxime vegetus, quia succo recenti saturatus.' Vide Exercitationes, pag. 171 & 172. A pretty careful search in the voluminous Hoffman has afforded nothing striking on this subject. He recommends bark 'purum solidum & bene sapidum.' Boerhaave and his commentator, Van Swieten, seem to trust to the credit of the merchant and druggist. The writers on the materia medica have very generally followed Dale in the description. They usually mention *both* the red and the common sorts, and many of them expressly say, that the former is the bark of the trunk of the tree. They agree also in recommending the brittle bark, which is the peculiar property of the sort which is now the object of our attention. The colour, which is often distinguished, seems in their views to afford no foundation for a preference; but we need not be prolix on this subject, as the whole is judiciously abridged by Dr. Lewis in his Dispensatory. We ought, in justice, to observe, that *they* only are the judges of Dr. Lewis's merit, who have perused the laboured and tedious descriptions of the authors from whom he has compiled his excellent abridgement.

Our labours are not however wholly useless. If the quality of the bark had degenerated, and we had used a different remedy from that employed by Sydenham and Morton, we should with pleasure have returned to it, now chance has again restored it. But, if *that had been the case*, we should have found, in subsequent authors, the different appearance of the remedy distinctly mentioned, and its diminished virtue lamented. We must probably therefore look farther for the cause of the complaints of practitioners, and endeavour to investigate, in the diseases themselves, the reasons of the inefficacy of this boasted remedy. Intermittents still rage with a sway almost uncontrouled by our formerly boasted specific.

The present work informs us of a kind of bark taken in a Spanish vessel by the Hussar frigate. It resembles the red bark of therapeutical authors, and is certainly more efficacious than that which we usually employ. We have, for this purpose, the testimony of Dr. Saunders and the united applause of many eminent practitioners; but as chance has afforded us
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this resource, it will be expedient, in a matter of such importance, to procure a more certain supply. We recollect, in the Philosophical Transactions for 1778, an account of a bark very similar to the Peruvian bark. It is in fact a species of the same genus. The *Cincona Caribbæa* L. Sp. Pl. p. 244, and in all the trials which have been made, its virtues were found to resemble those of the real bark. Independent, therefore, of the political consideration of employing the production of our own colonies, we may depend on having the bark from those parts of the trees which possess its virtue in the greatest perfection; and, what is probably of more consequence, we can have it properly and carefully dried. The Spaniards, we are told, are particularly attentive to this process, in the bark which is intended for their own consumption; but that which is sent to foreign markets is imperfectly dried and carelessly packed.

The public is particularly obliged to Dr. Saunders for his attention to this subject. We shall transcribe his account of the sensible qualities of this bark, and add, that half the usual dose of common bark is probably sufficient, and that, while the resin is in larger quantity, it contains also a greater proportion of mucilage; so that both the infusion and decoction of this kind of bark is stronger and more efficacious than that which we have usually employed.

‘The red bark is in much larger and thicker pieces than the common Peruvian bark. It evidently consists of three distinct layers. The external thin, rugged, and frequently covered with a mossy substance, and of a reddish brown colour. The middle, thicker, more compact, and of a darker colour. In this appears chiefly to reside its resinous part, being extremely brittle, and evidently containing a larger quantity of inflammable matter than any other kind of bark.

‘The innermost has a more woody and fibrous appearance, of a brighter red than the former.

‘The intire piece breaks in that brittle manner described by writers on the *materia medica*, as a proof of the superior excellence of the bark.

‘In reducing it to powder, the middle layer, which seems to contain the greatest proportion of resin, will not give way to the pestle so easily as the other layers; this should be particularly attended to when it is used in fine powder. Its flavour is chiefly discoverable either in powder or solution, is evidently more aromatic, and has a greater degree of bitterness than the common bark.’

Melampus, a Poem, in Four Books : with Notes by the late Glosſter Ridley, D.D. 4to. 10s. 6d. ſewed. Dodſley.

THIS performance is allegorical, and written partly in imitation of Spenser's ſtyle, and entirely ſo of his manner ; for we have druids, philoſophers, heathen gods, angels, and fairies, ſtrangely jumbled together throughout. Prefixed to this poem is another, not mentioned in the title-page, called *Psyche*, which we are told ' was published before, and now reprinted, becauſe the ſecond part (*Melampus*) muſt have ſeemed abrupt and diſmembered without the firſt.'

The author in his Introduction informs us, that ' the firſt part, begun in idleneſs without any ſcheme or plan, happened in the turning of the wheel to come out a kind of Heathen Paradise Loſt, that, with the general plan mentioned in the laſt ſtanza, determined the ſubject of this to be the Heathen Paradise Regained ; in which I have endeavoured to ſhew what lights and hopes the world enjoyed in this point before the Great Reſtorer was born. A view that will open to the ſource of the pagan ſuperſtitious and idolatries ; and in ſome meaſure clear the confuſion with which at preſent they ſeem perplexed ; and at the ſame time prove a conſiderable confirmation of the truths of Chriſtianity.'

We cannot entirely coincide with theſe opinions. The ſource of Pagan ſuperſtitious ſtill appears to us concealed in ſhades and darkneſs. The doctor's taper, and other mythological lights, lately held out to ſcatter the gloom, and direct our ſteps, have by no means answered that purpoſe. They miſlead us, like nocturnal vapours, which, after having afforded a dim unſteady light for a ſhort time, elude our ſearch, vaniſh from our ſight, and leave us more bewildered than before, ' in confuſion worſe confounded.' Neither can we find in theſe poems any conſiderable confirmation of the truths of Chriſtianity, though there are many good religious ſtanzas ſcattered through them. We are ſorry, indeed, to ſay that, in this Heathen Paradise Regained, there are many alluſions bordering on profaneſs, which we are convinced the pious and learned author was very far from intending. *Psyche* (the human ſoul) is placed in the ' happy garden of Adoniſ' (Eden), permitted to enjoy all its pleaſures, to gather all its fruits and flowers, the roſe only excepted ;

' For prickles ſharp do arm the dang'rous roſiere !'

Anteros, however (the heathen Satan), not being able to overleap the mound which encloſed this garden, gains admittance
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in the shape of a serpent, by means of a river that flowed through it; his appearance on the water is poetically described in the following lines.

‘ He sails along in many a wanton spire;
Now floats at length, now proudly rears his crest:
His sparkling eyes and scales, instinct with fire,
With splendour as he moves, the waves ere keft:
And the waves gleam beneath his flaming breast.
As through the battle set in full array,
When the sun walks in radiant brightness dress’d;
His beams that on the burnish’d helmets play,
The burnish’d helms reflect, and spread unusual day.’

Soon after he wheedles poor Psyche in much the same manner as Milton’s Satan did Eve, and succeeds accordingly. Venus, enraged at her disobedience, condemns her to death; but Cupid, who is represented as ‘loving and beloved by Psyche,’

‘ Begg’d her to doff the keenness of her look,
Which Nature feeling to her centre shook.
“ Then how should Psyche bear it? Spare the maid;
’Tis plain that Anteros his spight has wroke:
Shall vengeance due to him, on her be laid?
Oh! let me run, and reach th’ ambrosial balms,” he said.’

He proceeds to intreat her that ‘he may bear the exemplary vengeance.’—‘In me let guilt adopted find a victim.’ Venus thus answers his repeated solicitations;

“ To thy intreaties Psyche’s life I give,”
(Replied the indulgent mother to her son :)
“ But yet deform’d, and minish’d let her live;
’Till thou shalt grant a better change foredone:
Nor shall that change, but thro’ death gates be won.
This meed be thine, ore her and hers to reign!
Already Nature puts her horrors on:
Away!—I to my bow’r of bliss again!
Thou to thy task of love, and voluntary pain.”

Such an allegory as this appears to us very objectionable, and is carried much farther than we choose to follow it. To represent Venus and Cupid as emblems of the Almighty and our Saviour, to shadow forth the divine wrath against the offences of our primitive parents, and the intercession and death of our Redeemer in allusion to the transactions of fictitious deities; and such deities! approaches too nearly, however well intentioned, to the ludicrous and profane. The poem concludes with Psyche’s being turned into a worm, or in the author’s words.

‘ Doom’d in a caterpillar’s shape to *lout*.’

We are now come to Melampus, or, the Religious Groves: Melampus was a celebrated soothsayer and physician, who lived in the age of Prætus, king of Argos, before the Trojan war, and about 1380 years before Christ. We are informed in the second stanza of this poem, that Psyche,

‘ With appetite corrupt inclines to earth
And wedded elf compos’d of slimy mud,
And different parts deriv’d from beastlihood.
From them the Elfin race and fairy stenes;
A numerous offspring, like their fire ill-thew’d;
And (as the mother’s discomposed brains
Deform’d the child) besprent with Psyche’s noyous stains.

‘ This seems but a beastly sort of connection, and we cannot think it a very happy thought. Spenser gives a different account of their origin.

‘ But Guyon all this while his booke did read,
Ne yet has ended; for it was a great
And ample volume, that doth far exceed
My leasure so long leaves here to repeat:
It told, how first Prometheus did create
A man, of many parts from beasts deryv’d
And then stole fire from heaven, to animate
His work, for which he was by Jove depryv’d
Of life him selfe, and hart-strings of an Ægle ryv’d.
That man so made he call’d Elfe.’

But we have no reason, indeed, to suppose that Spenser’s and the Doctor’s elves are of the same family. One of the most degenerate of this race is Elfenor, the votary of Eros and Anteros. The latter pursues him with as much malice and art, as he before displayed in seducing Psyche, but not with the same success; for Melampus, who is styled a Grecian druid, having impressed moral and religious maxims on his mind, he proves more than a match for his enemy. At last, after a variety of adventures, Mercury is sent to him. His approach is oddly enough described in the following lines.

‘ And, gliding through the trees on easy wings,
A form celestial skims before their eyes:
In the strong gale his fluttering mantle sings,
And wheeling round the court he forms his lessening rings.’

Now substitute *pigeon* for *form celestial*, and *pinion* for *mantle* (though we do not thoroughly approve of the word *sings*), and it would be a very picturesque description of the flight of one of these birds, when about to settle on a dove-cot. But, notwithstanding this, and some Christian-like expressions which he makes use of in his subsequent speech, we find him to be the original heathen Mercury in full plumage.

‘ Wings

‘ Wings fledg’d his feet, and wings embrac’d his head :
His fingers lightly held a feather’d wand.’

He informs Elfenor, that ‘ his merits and transgressions had been hung on high in equal scales ; that ‘ the heavenly spirits were grieved, and fiends shouted at the comparison ;’ but that Filial Love, the same allegorical personage as Cupid in the first poem, whom he likewise calls ‘ Celestial Love’s eternal Son,’ interposed in his favour, represented his late penitence, and conquest over the wiles of Anteros, and by that means procured his acquittal. He farther tells him, that he was commanded to deprive him of life, and afterwards conduct him,

‘ array’d in glory bright
Up to yon realms of day among the sons of light.’

Elfenor then makes a long prophetic speech about Melampus’ descendants reigning in Argos—of their being expelled from thence, and establishing druidism and true religion in Britain—about a general corruption—christianity—the reformation—subsequent abuses, &c. with a clearness and precision not to be equalled in the Sybilline oracles. He at length dies, and the poem concludes. We ought, however, to mention, that the druid Melampus, as a reward for his piety, is married to a daughter of Prætus, king of Argos, whom he met with at the Eleusinian mysteries (in the second canto), dressed, as well as her sisters, in a very peculiar manner.

‘ ————— each wore an heifer’s skin,
Whose long tails sweeping from their helmets wave.’

We shall make no remarks on this extraordinary line. Melampus, however, found her a prostitute, or in her own words, ‘ a sinner of uncommon size,’ and converted her to a good—what shall we say, Christian or Pagan ? The doctrines and tenets of each religion are so intermingled throughout, that we know not how to decide.

Yet, notwithstanding some absurdities which we have hinted at, and many others which we will not trespass on our reader’s patience to point out, we cannot but in justice acknowledge, that there is a great deal of erudition in the notes, sometimes, indeed, whimsically enough applied, which will afford both amusement and instruction ; and in the poem itself many sublime passages. The conclusion of Elfenor’s speech, with which we shall close our observations upon it, strikes us in this light.

“ O blind to every good ! to evil prone !
O thoughtless, creeping reptiles of a day !
Heaven wakes to vengeance. Hark, the nations groan !
Kings and their armies flee in dread dismay.

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The thunders roar, the forked lightnings play;
 In horrid shower the burning sulphurs fall,
 The oceans hiss, the mountains melt away;
 Fierce fires and flames enwrap the blazing ball,
 And desolation draws her dreadful sweep o'er all.
 "Happy, thrice happy those distinguish'd few,
 Who, listening early to religion's lore,
 From earthly objects their affections drew!
 Their eyes and wishes fixt on yonder shore,
 Where want, and pain, and death shall be no more.
 Incessant glories beam upon my sight!
 On new-sprung wings my spirit pants to soar,
 And reach the regions of celestial light.
 Adieu! earth's bubble breaks, and sinks in endless night."

A Vindication of the Appendix to the Poems, called Rowley's, in Reply to the Answers of the Dean of Exeter, Jacob Bryant, Esq. and a Third Anonymous Writer; with some further Observations upon those Poems, and an Examination of the Evidence which has been produced in Support of their Authenticity. By Thomas Tyrwhitt. 8vo. 3s. sewed. Payne and Son.

WE at last seem to approach to a conclusion of this celebrated controversy; for, if the several disputants had not exhausted their quivers, if the world were still disposed both to purchase and to read, yet this very decisive tract seems capable of convincing the sceptic, and silencing the infidel. Mr. Tyrwhitt, who first conducted the publication of Rowley's Poems, declined the decision of the question, though we were for some time induced to think, that he was *willing to believe* them a genuine production of the fifteenth century. If, however, he ever cherished this delusive opinion, his judgment soon corrected his credulity; and, in the Appendix afterwards published, he advanced several arguments to prove, that the poems *'were not written by any ancient author, but entirely by THOMAS CHATTERTON.'* It is this Appendix which has been pointedly attacked both by the Dean and Mr. Bryant; as well as by the anonymous author of the Remarks published by Bathurst; and of the arguments there advanced the present work is chiefly a vindication.

We have now before us a very advantageous specimen of Mr. Tyrwhitt's candor and abilities. It is not easy to read a severe attack without feeling the asperity, or to vindicate our opinion without some warmth; but whatever our author may have felt, his language only expresses a decent firmness, or a candid recantation; and the other arguments, which are often pointed and decisive, are distinguished by the gentleness
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of the manner, and the good humour of the expression. We have received much pleasure from this author's argument, and some improvement from his civility; but, if we had been anticipated in the use of those weapons with which we could carry on the literary warfare, Mr. Tyrwhitt has been more severely injured in the same way. We read with much pleasure a confirmation of our own opinions, and a repetition of many of our own arguments; for we are by no means so tenacious of our sentiments, as to regret seeing them employed with advantage by other hands. They, by that means, require a stability and respect which our more fugitive sheets cannot bestow. If Mr. Tyrwhitt has not quoted *our* journal, we find that he has been equally silent, where his opinions correspond with those of other critics; and though we can allow much to coincidence of sentiment, we cannot persuade ourselves that the similarity is, in every passage, *accidental*.

Mr. Tyrwhitt first endeavours to vindicate the arguments drawn from the language in the Appendix, and to examine the force of the suppositions which have been introduced, to evade every argument of that kind. The second part consists of observations on other particulars of the *internal* evidence, as, 'Phrases, Figures, Versification, &c.' Thirdly, the *external* evidence is examined: and fourthly, some reasons are adduced, for believing that the poems were *all written by THOMAS CHATTERTON*.'

Before our author proceeds to vindicate the particular words, or their inflections, he takes some notice of those suppositions, which are calculated to weaken all attacks on the language. Mr. Bryant has contended, that those poems are written in the Somersetshire dialect; and Mr. Tyrwhitt takes notice of the very strange evidence which is brought to support it, viz. Gawin Douglas. He is, however, mistaken in his idea of a provincial dialect, when he states it 'not to consist so much in the use of peculiar words, as in the peculiar pronunciation of common words.' In reality, there are in the most noted dialects, particularly in the Lancashire, Yorkshire, and Devonshire dialects, a great variety of peculiar words, which would render the expressions of the inhabitants, who have conversed only with each other, almost unintelligible, independent even of the pronunciation, and the peculiar rhythmus or measure, in which the sentences are pronounced. It were easy from the vocabularies to select many of these words, but as the argument is by no means affected by it, we shall at present only observe, that it seems an object of attention to preserve these dialects, as the expressions are often nervous and forcible; as they convey an idea of many parti-

particular customs, and preserve the most undisputed specimens of the old English; but they are falling into decay, and like the old Cornish, will, in a few years, be entirely forgotten.

The Dean has positively denied that any argument can be admitted with regard either to the use, signification, or inflection of words; yet, as Mr. Tyrwhitt observes, in similar circumstances, he has himself employed a similar argument. But this is not the first time we have had occasion to remark the Dean's *forgetfulness*. The third evasion is that of Mr. Bryant, who thinks that Rowley's poems may have been *modernised*. To this we have given repeated answers; but we must now attend to our author, who alleges with great justice and propriety, that the pretended care of the munificent patron of Rowley, who, by his extraordinary attention, seemed to wish that he were consigned to perpetual oblivion, had prevented any hand from effecting the change but that of Chatterton. It is improbable that Chatterton had done it, from the profusion of old words which occur in these poems, and which he might have more easily altered than explained.

The words which the supporters of Rowley had attacked are then vindicated; and the vindication chiefly rests on the very vague and distant resemblance of the Dean's, and particularly Mr. Bryant's etymologies, which are derived from every language, but that from which the expressions would probably have been deduced, and from Chatterton's meaning, being, in every respect, suitable to the context. The words which Mr. Tyrwhitt had asserted were *not used by any ancient writer*, are separately considered; the objections are, in general, answered satisfactorily, except those which have been made to '*abredynge*.' This word is candidly allowed to have before occurred, in the same sense. Of those used in a *different* sense from what had been in that age allowed, he gives up '*ascaunce*;' the rest he defends with much knowledge and address. The unusual inflections furnished Mr. Tyrwhitt with some powerful arguments, and his opponents abilities have been strenuously exerted to defeat his observations: a single word may be eluded by ingenuity; it may have been obscured in a fancied original—mistaken by an unlettered transcriber—or, if the argument require it, an unprincipled charity-boy, overlooked by a careless printer, or corrector. If, however, a word repeatedly occurs, and is as often erroneous, it proves at least that this guise of antiquity is artificial, the dress of the moment, which, though in general dextrously put on, permits, in some unguarded part, the real person to appear. We shall give a specimen of this kind respecting the word '*ban*,' as it excited the commentator's

tator's attention in the attack, and our author's in the vindication.

“ We are now come to what I have called “ the capital blunder, which runs through all these poems, and would alone be sufficient to destroy their credit ; that is, the termination of verbs in the singular number in *n*.” My three learned antagonists seem fully sensible of the decisive weight of this objection, and have therefore applied themselves to the combat of it with more than ordinary zeal and obstinacy. I had set down, or referred to, twenty-six instances, in which *ban* is used in the poems for the present, or past, time singular of the verb *have* ; with this observation, that *ban*, being an abbreviation of *haver*, is never used by any ancient writer except in the present time plural, and the infinitive mode.

“ In opposition to this, Anonymus has produced twelve passages from different authors ; but (what must seem very strange) not one of them is in the least to his purpose, except an old time of nobody knows whom, in which there is this phrase ; *Ich ban bitten this wax*. Leaving him therefore in possession of this for the present, I shall briefly go through his other instances. “ Wicliff says, we believe as Christ and his apostolus *ban* taught us—the pope and the cardynals by false laws that they *ban* made.” These examples, says Anonymus, are contrary to the rule. Not at all : for in both *ban* is the present time plural. “ Verstegan says, *ban* was anciently used for *have* ; and to this day they say in some parts of England, *ban* you any ? for, *have* you any ?” This too is agreeable to the rule ; for, I suppose, nobody but Anonymus will dispute, that *you* and *ye*, however applied to a single person, are pronouns plural. In the first of the following instances from Chaucer—“ She wende never *ban* come.”—*ban* is the infinitive mode. In the three next—“ Ye *ban* herde”—“ Ye *ban* taken—and *ban* denied”—it is the present time plural, as before in the instance from Verstegan. “ On the very same page, says Anonymus, *ban* is used for *had* : Our Lorde God of heven ne wolde, neyther *ban* wrought hem.” But he is mistaken. *Had* is there the infinitive mode. The construction is Our Lord, &c. *would not neither have made them*. In his remaining three instances—“ The birds that *ban* left”—“ Whyte they *ban* suffered”—“ Justyne and his brother *ban* take”—*ban* is the present time plural, agreeable to the rule. And so much for Anonymus.

“ Mr. Bryant allows, that *ban* or *bane* in the singular number is contrary to the common usage of the times ; and he allows, that it occurs sometimes in that manner in the poems. This he would impute, as usual, to the fault of the transcriber, or to a provincial way of speaking ; but at last he comes to the point, and says, that “ after all, there is authority for the usage of this word in the singular, by which the reading in Rowley may be countenanced.” He then produces five examples. Three are from

from an ancient book called the *Pilgrimage of the Soule*, printed by Caxton, with his customary incorrectness. The first—*He that hane suffered*—I find upon inspection to be misquoted for—*He that hane suffered*. This therefore is not to his purpose. To the two others I answer, once for all, that *u* and *n* are so frequently confounded at the press, that I consider all appeals to printed books, of which no Mss. exist, as nugatory, and calculated rather to perplex than to decide the question. If our object is truth, why should we depart from those works of Chaucer, Gower, Occleve, and Lydgate, of which the readings may be established from authentic Mss. to collect perhaps the mistakes of ignorant copyists, or the blunders of negligent printers? It would also surely much conduce to the shortening of these discussions, if, besides confining our citations to witnesses of the best credit, we were careful to cite them for nothing, but what they have really said, and is apposite to the point in dispute. In Mr. Bryant's fourth example from *Pierce Plowman*, p. 81 l. 24. what he cites as *hane*, is *have* in my copy; and in his fifth example from Occleve, as quoted by Mr. Warton, vol. ii. p. 43.

“Of which I wont was *ban* counsel and rede,”

ban is the infinitive mode, and is used quite regularly. To Mr. Bryant's assertion, that “in Robert of Gloucester and Robert Brunne, the terms *ban* and *bane* occur for *bad* and *have*,” I can say nothing, till the passages are produced. I cannot find in either of the Glossaries, that *ban*, or *bane*, is ever interpreted *bad*. It is indeed interpreted *have* in both; but that proves nothing; for *ban*, when used regularly in the present time plural or the infinitive mode, is properly interpreted *have*. Mr. Bryant should have shewn, that *ban* is used, by either of these writers, in the present and past times singular, as it is in the Poems.

The Dean of Exeter has been very sparing of instances in support of *ban* used singularly. He has produced, I think, only three; two from the Prologue to Chaucer's Testament of Love, and a third from the Testament itself at large, without referring to page or leaf. This last he might reasonably suppose, we should in any case rather admit than attempt to verify; but indeed I except, for the reasons already assigned, to all instances which are taken from the Testament of Love, or any other books, of which printed copies only are extant. His final argument to this point is, that “in fact *ban* is used in these poems as a contraction of the past tense *bad*, and not of the present tense *hauen*,” as if that mended the matter, or as if my objection had not originally been, that it was used for the present, or past, time singular. The latter use of it would be, if possible, less justifiable than the former. It certainly is not the least countenanced by the quotation from Chaucer's R. R. 71.

Mr.

Mr. Tyrwhitt then examines the other parts of the external evidence, and his observations on the verification of the pretended Rowley, deserve our attention. We were contented to leave the comparisons, adduced by Mr. Bryant, on the footing which we stated in our last Review, for we were convinced that it was exact. It attains, however, an additional credit, and by the detection of Mr. Bryant's unfairness in quotation; or rather, as our author supposes, his want of taste in the decision. We shall transcribe the whole passage.

* The comparisons, by which Mr. Bryant has attempted to prove the precariousness of our judgements on this subject, are most of them, in my opinion, inapplicable to his purpose. The first instance (p. 427 from Virgil's *Gnat*, by Spenser, proves only, that some lines may be less harmonious than others in the same poem. The first line indeed of the stanza, as quoted by Mr. Bryant,

“ There be two stout sons of *Æacus*,”—

is evidently defective in its metre; but the syllable wanting may be supplied from the editions;

“ There be *the* two stout sons of *Æacus*,”—

and when that is done (and some other little inaccuracies in the quotation corrected), I see no ground for supposing, from the language or verification of the stanza, that it was not the work of the same writer who composed the other samples; much less, that there was a century and an half (of years, or even of hours,) between them.

‘ In the second instance (p. 429), Mr. Bryant has contrasted (as he calls it) some verses of Spenser with some others of sir John Cheke, written in 1553, and of sir Henry Lea in 1591, with a view of shewing, that both those compositions, from their smoothness, rhythm, and language, should be deemed of a posterior age to that of Spenser. And I must confess, that, if our judgments were necessary to be formed upon the specimens produced by Mr. Bryant, there would be some ground for agreeing with him in his conclusion. But from what work of Spenser does the reader imagine that Mr. Bryant has selected the specimen, from which we are to determine the character and age of the poet? Not from the poem just cited of Virgil's *Gnat*; or from the *Faery Queene*; or from any other of the numerous compositions which he has left us in the regular heroic metre; but from the second of his *Pastorals*, in which, besides the studied affectation of obsolete language which runs through all the *Pastorals*, he has designedly made the metre rough and halting, by curtailing each verse, in one part or other, of a syllable. By this mode of contrast, not only sir John Cheke, but Chaucer himself, might be made to appear a smoother and more improved versifier than Spenser.

‘ The

'The contrast, which Mr. Bryant has formed between the two Scottish poets, Blind Harry and Bp. Douglas (p. 433), is liable to similar and equal objections. Allowing Blind Harry to have been the older writer, "it is evident," (says the learned editor of *Ancient Scottish Poems*, p. 272) "that his work, however antiquated it may now appear, has been much altered and amended." Such a work must surely be a very exceptionable authority for language. But in respect of versification, the contrast is still more improper. The verses of Blind Harry, which, though mean and hobbling enough, are in the regular heroic metre, are compared, not with the bishop's translation of the *Æneis*, which is also in the regular heroic metre, but with his Prologue to the eighth book, which is a sort of Ballad, written in stanzas of thirteen lines each; of which the nine first are in an irregular, imperfect rhythm, most resembling that of Pierce Plowman, with the addition of rime. Mr. Bryant has cited the nine first lines only of one of these stanzas; but to give a clearer idea of the nature of the composition which he has chosen to contrast with Blind Harry's heroic verses, I shall take leave to add here the four concluding lines of the stanza, repeating the two last of the lines cited by Mr. Bryant, for the sake of rendering the example more perspicuous.

"Sche wyl not wyrk thocht sche want, bot waistis hir tyme
In thigging, as it thryft war, and uthir vane thewis,
And slepis quhen sche suld spyn,
With na wyl the world to wyn,
This cuntre is ful of Caynes kyn,
And fye schire schrewis."

'The only proper instance for comparison, which Mr. Bryant has produced, consists of about forty lines, extracted from certain hymns in the *Pilgrimage of the Soule*, printed by Caxton in 1483, which, Mr. Bryant tells us (p. 438), "are written in the same kind of stanza as the *Elinoure* and *Juga* of Rowley, and the *Excellente Ballade of Charite*;" and I have no sort of objection to let the whole controversy be determined by the similitude, or dissimilitude, which those forty lines shall be judged to have to the same number of lines taken from any part of those two poems. I must observe however, that, when Mr. Bryant states these stanza to be of the same kind, he forgets that the supposed Rowley closes his with an Alexandrine verse; a most material peculiarity, of which I know no example earlier than Spenser. The same peculiarity may therefore be reasonably urged as a very suspicious circumstance in the stanza of ten lines, in which the tragedy of *Ælla* and several other poems are written; and moreover, that such a stanza (as has been remarked in *Curfory Observations*, &c. p. 15) was probably first used by Prior. He has told us himself, that he formed it by adding one verse to the stanza of Spenser (*Pref. to Ode on the Success of her Majesty's Arms* in 1706). Mr. Bryant's notion, that this stanza of ten lines was called *Rythme Royal* by Gascoigne,

is founded upon a misprint in Mr. Watton's *History of English Poetry* (vol. ii. p. 165; note.) Gascoigne says expressly, that "in Rythme Royal seven verses make a staffe." The dean of Exeter has quoted Gascoigne truly; and yet (most unaccountably) would rank stanzas of eight, nine, and ten verses under the title of Rythme Royal (Prelim. Diss. p. 31.) In the stanza of ten lines from a ballad attributed to Chaucer (Ed. Urr. p. 538), the rimes (as the dean has observed) are differently disposed from those in the *Ælla*; and there is no Alexandrine verse.

It has been already objected (as I understand from the dean of Exeter, p. 381) to the metre of the *Songe to Ælla*, "that the Pindaric, or (to speak more properly) irregular measure, was unknown, or at least not revived, in Rowley's time;" and I do not see that he has attempted to controvert the fact. This therefore may be considered as another of those metrical inventions, which were buried with the author in his iron chest, and consequently lost to posterity, till they were re-invented in a much later age. The last of these, of which I shall take any notice, and certainly not the least, is Blank-verse, of which we have two or three short specimens in the *Tragedy of Ælla*; though it has hitherto been a received notion, that blank-verse was first invented in Italy in the beginning of the XVIth century, and first practised in England by the earl of Surrey.

If the dean of Exeter was aware of this objection, he has attempted, not unably, to draw off the reader's attention from it, by the following note on the first of these passages, *Æ. v. 552*. "This is one of the very few irregular stanzas which occur in these poems; one line is wanting, and the whole stanza deficient in rime. That beginning at line 57 is also deficient in both respects." I shall take the liberty to set down at length both these stanzas, as the dean calls them. The first begins at *v. 552*.

Messenger. Blynne your contekions, ehiefs; for as I stode
Uponne mie watche, I spiede an armie commynge,
Notte lyche ann handfulle of a fremded foe,
Botte blacke withe armoure, movynge ugsomlie,
Lyke a blacke fulle cloude, thatte dothe goe alonge
To droppe yn hayle, and hele the thonder storme.

Magnus. Ar there meynthe of them?

Mess. Thycke as the ante-flyes ynnne a sommer's none,
Seeming as tho' theie styngge as persant too.'

The second, beginning at *v. 571*.

Second Mess. As from mie towre I kende the commynge foe,
I spied the crossed shielde and bloddie swerde,
The furious *Ælla's* banner; wythynne kenne
The armie ys. Disorder throughe oure hoaste
Is fleyngge, borne onne wynges of *Ælla's* name;
Styr, styr, mie lordes!

If these were intended for stanzas in mine, they must be allowed to be very irregular and deficient indeed! but, instead of imputing such gross negligence, or incapacity, to the author of *Edith*, I am surprised that the dean did not rather urge these two passages, as proofs, that his poet was not only the inventor of tragedy among us, but also of the metre in which tragedy should be written, though, for some reason or other, he has thought proper to write the greatest part of his own in stanzas.

The contradictions to history are numerous, but none are so striking as those which relate to Canynge; Rowley must have been informed of the truth, and he would not have dared to misrepresent it. The Dean has proved that Canynge was not the *sole* founder of Redclift church; and the Chronicles show, that his brother, who was lord-mayor of London, was not called *Jahn* but *Thomas*. These, indeed, are trifles, but they are such trifles as could not have occurred in the real works of Rowley. In that mass of mystery and confusion, the *Dethe* of Sir Charles Bawdin, there are many inaccuracies which are entirely unsuitable to the work of a contemporary author. Thomas Canynge was mayor of Bristol at the time when sir Charles was executed, and one of his judges (see the Record in Mr. Tyrwhitt's Introductory Account, p. xix.); yet there is not the least allusion, in the poem, to this extraordinary circumstance; and, though the order of the procession has excited the Dean's admiration, yet the canons of St. Augustine, and the monks of St. James, are confounded under the name of *Freers*; and the former are represented in a dress unsuitable to the occasion, and unusual to their order. This confusion could not proceed from the pen of a monk, who well understood the distinction between the several societies; and it is improbable, that *he* would have changed their usual black dresses to 'ruffet weeds;' who well knew the attachment with which each order continued the robes of their founder. Mr. Tyrwhitt has also remarked, that sir Charles Bawdin had, in reality, four children, though two are only mentioned in the poem: but we need not dwell on this circumstance; every reader will by this time think with us, that the whole story proceeded only from the fruitful imagination of Chatterton. The story of Canynge's fine may certainly have been learned from his epitaph in Redclift church: the occasion of it is unknown; that it proceeded from Canynge's having refused to marry a relation of the Wydeville's is highly improbable, and though supported, as Mr. Bryant pompously remarks, by AUTHENTIC RECORDS, is only found in that disputed relic, the *Memoirs* of William Canynge. Mr. Bryant has, indeed, cited Mr. Tyrwhitt's account, in the introduction to the Poems, but

but unfortunately the *marriage* is not *once* mentioned in it ; nor is there any evidence that Edward was at Bristol in that year. Mr. Bryant observes, that it is mentioned but in *one* historian, though *that one* he has not quoted, and Mr. Tyrrwhitt has been unable to find him. We must go on, in our author's own words.

‘ For the present however let us suppose, upon the single evidence of the *Memoirs*, that king Edward was at Bristol in September, 1467 ; that he formed the strange scheme of making the fortune of one of his wife's cousins, by marrying her to master Canynge ; and that master Canynge had no way of avoiding the match but by stealing into orders. The account goes on to say, that “ on the Fryday following he was prepared ; and ordained the nexte day (i. e. Saturday), the day of St. Matthew ; and on Sunday sung his first mass :” but this is a flat contradiction of the register, which says, that Canynge received his first orders on the nineteenth of September, 1467 ; for the day of St. Matthew, as every one knows, is the twentieth of that month ; and moreover, in the year 1467 the day of St. Matthew fell not on a Saturday, but on a Sunday : another historical fact, with which the account in the *Memoirs* is totally inconsistent. Mr. Bryant indeed has hit upon a curious method of reconciling these contradictions, by supposing, that the day of St. Matthew, in the *Memoirs*, means the Vigil, or, as he calls it, the Fast of St. Matthew. i. e. in common acceptation, the day before the day of St. Matthew. If he has discovered any arguments by which he has been able to make this supposition probable to himself, I admire his ingenuity ; if he can make it probable to others, I shall certainly never venture again to dispute with so powerful a master of the arts of persuasion.

‘ But even if we should allow, that the day of St. Matthew may be construed to mean the day before the day of St. Matthew, yet still the account in the *Memoirs* would be irreconcilable to the register. For the *Memoirs* say, that “ Canynge on Sunday sung his first mass ;” an expression which can only be properly used of a priest : but the register proves, that in September, 1467, he was only ordained acolythe, and did not receive the higher orders till the March and April following. It should be remarked further, that, as Canynge at that time was only ordained acolythe, however astonished the king might be, there was no reason why he should give up his project of the marriage, as the order of acolythe, or any of the orders inferior to that of subdeacon, did not lay the person ordained under any incapacity of contracting matrimony. Canynge therefore, by such a step, would only have provoked the king, without providing himself with any security against his power.

The external evidence has already employed so much of our attention, that our readers will not, perhaps, regret our

omitting again to take notice of the chest with fix keys, the boy's copy-books, or Mrs. Chatterton's thread-papers. Mr. Tyrwhitt has not materially elucidated this subject. The Latin deed which Mr. Bryant has quoted, and which contains an account of this famous repository, the annual visitation, &c. Mr. Tyrwhitt has probably seen, and asserts that it does not contain a single word about poems; and his whole section on this subject only supports our former assertion, that no poems have been ever seen from this chest, or any ever heard of, but those which Chatterton produced.

In the fourth part, Mr. Tyrwhitt endeavours to prove, that the poems were *entirely written by Chatterton*; and his evidence is frequently material. We have before regretted, that we were not of the number of the elect, to whom the precious originals had been shewn; and predicted, that as the most promising specimen had been probably exhibited in public, the others would more decisively detect the imposition. We shall state the several facts. The originals produced were four in number; the first and longest is lost, but by what means, we are not informed. It was, however, the metrical contest of Lydgate and Rowley, on the footing of *old friends*, though the *monk of Bury* was at least fifty years older than Rowley. It has, indeed, been pretended, that the Lydgate here mentioned may have been a different person; but all the researches in Journals, Itineraries, and Glossaries, have not yet been able to detect *another Lydgate* to whom these circumstances are applicable. There is, therefore, no further occasion to pursue the subject; the facts are alone decisive. The next fragment contains the epitaph on Robert Canynge, who is there represented as the great grandfather of William Canynge. The Dean has informed us, that this is contradicted by the pedigree of the Canynges of Foxcote, in Warwickshire, who are descended from the person just mentioned; and the only support it possesses is, *a note of Rowley's in the possession of Mr. Barret*. The third fragment contains the thirty-six first verses of The Story of William Canynge, and unfortunately mentions St. Wareburgus, whom the Dean himself calls *truly apocryphal*. In fact, in the very numerous family of saints, it has been found impossible to point out one of the same name. These are circumstances which could not have escaped Rowley; they clearly point out a hasty modern compiler, who had not the least suspicion of the ordeal which his works would be compelled to undergo. The more particular appearances of the parchment cannot easily be abridged; we shall beg leave to give them in Mr. Tyrwhitt's own words.

I can-

* I cannot part with those curious fragments, without observing, that they are very ill calculated to impress us with the ideas of their having been deposited, among other valuable curiosities, by a wealthy merchant in Redcliff church. One should rather suspect them of having been scrawled by a beggar upon scraps of parchment picked off a dunghill. The Dean of Exeter (p. 429) says, "that the hand in which the fragment of the *Storie of William Canynge* is written, is somewhat different from the Account of Canynge's Feast;" and I add, that the hand in which the Epitaph on Robert Canynge is written, differs entirely, as I remember, from both. To get rid of this difficulty, the Dean asks, "Why might they not have been transcribed by different amanuenses?" To which the answer is obvious, that neither Canynge nor Rowley could possibly have hired three such execrable scribblers to write for them. I should rather advise the Dean to maintain, that the Account of Canynge's Feast was, as it purports to be, written by Canynge himself, being subscribed with his name. The two others, being in different hands, could not both have been written by Rowley; but one of them might. Which it is, Mr. Bryant will be able to determine best, who, it seems (p. 570), knows where to find "several manuscripts still extant, which were written by Rowley himself, and are subscribed with his name in his own hand-writing". The third perhaps might as probably be attributed to Sir Thybbot Gorges, who, being a man of quality, we may suppose, did not pique himself much upon calligraphy.

† I must make another observation. In the case of the fragment containing the song to *Ælla*, which is written in continued lines like prose, we have been told, "that such a manner of writing is a strong proof of authenticity," it "having been usual of old, in order to save expence, by crowding as much as could be brought together within a small compass." But in each of these three fragments one side of the parchment is blank, without any writing upon it. How are we to account for this total neglect of the old œconomy? If the former method of writing was a proof of authenticity, this waste of precious parchment must be considered as a proof of spuriousness. But there is a still more material observation to be made upon the fragment, which contains the beginning of the *Storie of William Canynge*. It is particularly described by the Dean of Exeter, p. 428, who tells us, "that the four or five first lines in it are the conclusion of Rowley's List of skilled Painters and Carvellers." This fragment therefore must be supposed to have made part of the book containing Rowley's List of skilled Painters and Carvellers, of which several copies from Chatterton's transcript are extant. But if this fragment made part of a book, it is difficult to conceive how one side came to be left without any writing upon it. If the written side be (*folium rectum*) the upper side of the leaf, we should naturally expect to see the continuation of the poem on the other; if it be (*folium versum*) the under side of the leaf, we should as naturally expect

to see on the other side the preceding part of the List of *skilled Painters and Carvellers*. It seems incumbent upon the advocates for the genuineness of the parchments to clear up these matters.'

Mr. Tyrwhitt next considers the *inducements* which he had for such a forgery, and his abilities to execute it. The *first* is an endless task; it must be a Chatterton only, who can judge of the circumstances which could have induced a Chatterton; who can *feel* the splendid delusive colouring of such a prospect; who could be tempted to risk the means of life, and life itself, for the gaudy triumph of a summer's day, for the glory of a moment. We have already given *our* opinion on this subject. Mr. Tyrwhitt thinks that his first essays were 'for his own private amusement; the suggestions of an active irregular mind, eking out the scanty supplies of knowledge which came within its reach, by invention;' that, what was at first amusement, soon became a business, from his seeing a possibility of deriving *emolument* and *consideration* from it; and that the first imperfect essays required a continuation of more perfect productions, to support the fraud, of which they had laid the foundation.

—His abilities we have already examined; Mr. Tyrwhitt thinks, with us, that they may have been equal to every thing which has been produced under the name of Rowley. The objections he distinctly considers, under the several heads of want of *genius*, *acquired knowledge*, and *time*. It is not easy to follow our very exact and intelligent author in this tract: he has added, however, to the stock of Chatterton's probable resources, *Bristollia*, or *Memoirs of the City of Bristol*, where much of the information which Mr. Bryant has collected respecting Brithrick, and some other names, may be found. We think, however, that we need not seek farther than Camden: the earlier editions of this work are very common. With respect to the time required for these compositions, Mr. Tyrwhitt tells us that, if he had written twelve verses in a day, the whole of Rowley might have been produced within one year; but we know that Statius composed his *Epithalamium*, consisting of two hundred and seventy-two verses, within forty-eight hours; and Chatterton's ode on happiness, consisting, we believe, of one hundred and forty verses, is said by Mr. Croft to have been written in less than half the time. Much time is therefore left for his archæological labours; and Mr. Barret has informed our author, that there was in Chatterton's possession a *SECOND GLOSSARY*, containing the *MODERN ENGLISH OPPOSED TO THE OLD WORDS*. It is not easy to find any use to which this dictionary could be applied, but the scattering an artificial antiquity on modern poems. We are not able to find
language

Language to reprehend the disingenuity with which this circumstance has been hitherto concealed by the public supporters of Rowley's claims. It is highly improbable that Mr. Barrett should have mentioned the fact only to Mr. Tyrwhitt.

In confirmation of the same opinion, that the poems were entirely written by Thomas Chatterton, our author resumes his vindication of the appendix, and shews, that the poet has copied the errors of the common lexicographers. He had supposed that Skinner was his oracle in old English, but he now allows, with more probability, that honour to Kersey. It is not worth a dispute whether Kersey or his copyist Bailey, were his instructors; but it is certain that some other authority than Speght sometimes guided him, since the explanation of 'Dygne,' is inconsistent with that of Speght, and very like Bailey's. Kersey may have been easily procured by Chatterton, but we have not been fortunate enough to obtain a copy of it, and it is very immaterial to determine this question with accuracy; for it is enough for our purpose, that he has copied the errors of those Glossarists, whom he could have easily consulted.

As, in the former instance, we selected a passage, which, from its frequent occurrence must have peculiar weight; we shall now follow the same plan in transcribing his observations with respect to the prefix.

“ From two of these words, Aborne and Acrool, which differed a little from their originals, I took occasion to remark, that “ it was usual with Chatterton to prefix *a* to words of all sorts, without any regard to custom or propriety;” and I referred to the following instances in the Alphabetical Gloss. *Abounne, Abrewe, Acome, Adyne, Agrame, Agress, &c.* Of these instances the Dean has attempted to justify only one, viz *Agrame*, or *Agrement*, which, he says, occurs in the Plowman's Tale of Chaucer, v. 2283.

Then wol the officers be *agrame*.

But I wonder he did not see, that *agrame* is a participle, and therefore gives no countenance to the use of *Agrame*, as a noun, in the poems. To take an obvious example; *Agrieved* is a regular word; but no one, I believe, ever met with such a compound noun as *Agrief*.

The Dean goes on to justify his author, generally, in prefixing *a* to words of all sorts, from the practice of Chaucer, and the observations relating to this prefix, both in Urry's and my Glossary. But he forgets that his author is not charged simply with prefixing *a* to words of all sorts, but with prefixing it without any regard to custom or propriety. No one ever doubted that words of all sorts, beginning with *a*, are to be found in all authors. The question is, whether this initial *a* is usually added arbitrarily,

rily, without any authority from custom, or any change in the signification of the word.

As the Dean has done me the honour to refer to my observation on this subject, I shall take the liberty to repeat it here from the Glossary to C. T. vol. v. p. 2. "A in composition, in words of Saxon original, is an abbreviation of *af*, or *of*; of *at*; of *on*, or *in*; and often only a corruption of the prepositive particle *ge* or *y*. In words of French original, it is generally to be deduced from the Latin *ab*, *ad*, and sometimes *ex*." I cannot see how this observation can be applied to justify such an arbitrary use of the initial *a*, as appears in the words above quoted from the poem. That they are all unauthorised by custom is confessed; and it is as plain, that the additional *a* has no operation whatever but that of lengthening them. The Dean himself takes notice, that these words "are sometimes used by our poet without the prefix, as *bonne, come, d-rne, dygne, left, &c.*" and he might have added, in exactly the same signification.

Mr. Tyrwhitt next endeavours to defend some of Chatterton's misrepresentations; but we are unable to follow him.—We shall, however, for the entertainment of our readers, select his remarks on one of the words.

I will only add here one of those words, in the explanation of which Chatterton is supposed to have failed, because "the Glossaries, in which alone they existed, were not in his hands, nor was it within his ability to understand them if they had been before him." [Milles, p. 514.] In the *Metamorphosis*, v. 9.

Whose eyne dyd seerie sheene, like blue-hayred *deff*

That dreerie hange upon Dover's emblanched clefs.

"The *blue-hayred deff* (says the Dean of Exeter in his note) are explained by Chatterton as meteors or vapours; they rather mean spectres or fairies, which might be supposed to inhabit these cliffs. *Deffe netyll*, in the P. Parv. is explained *Archangelus*. *Deffe* therefore may signify spirit." From this conclusion the Dean proceeds to draw several ingenious corollaries, which may be read in his book. I shall only briefly examine the conclusion it itself. *Deffe netyll* is explained *Archangelus*; therefore *deffe* may signify spirit. I shall not dispute the connexion of *Archangel*, *Angel*, *Spirit*, *Spectre*, and *Fairie*; though, according to the position of the words, one might perhaps more probably infer, that *deffe* signified *arch*, and *netyll*, *angel*; but the truth is, that *Deffe netyll*, in the Prompt. Parv. means neither more nor less than *Dead nettle* (a weed more commonly called *Dead nettle*), of which the technical name is *Archangel*. How unfortunate was poor Chatterton, that the Glossaries, in which alone such curious learning is to be found, were not in his hands, and that he was not even able to understand them, if they had been before him! For lack of erudition, he was frequently obliged to have recourse to his own invention, of which, in the present instance, he has certainly availed himself as successfully as the Dean

Dean has of his Prompt. Parv. for though I believe meteors, or vapours to be not a less fanciful interpretation of *deffs* than spectres or fairies, its total want of foundation cannot so easily be demonstrated.

The last argument of any weight, which has been urged against Chatterton's claim is, that the poems contain many things which Chatterton could not have known. Many of these circumstances are found to have occurred in authors known to have been in his hands. In a sermon pretended to have been written by Rowley, there is a quotation from Gregory Nazianzen; the Greek quotation, it is contended, could not have proceeded from the pen of Chatterton. Mr. Tyrwhitt, however, has given a fac simile of Chatterton's copy from the original, and contends very justly, that he must have copied the Greek *exactly*, as he was very ignorant of the force of the several characters: but unfortunately the Greek letters are modern; and if they were not the production of Chatterton, they certainly could not belong to Rowley. The Latin quotations, in the story of John Lamington, are to be found in Cato's *Distichs* and *Sentences* of Publius Syrus. These are usually bound together, and are a common school-book. It is not to the credit of the Dean's attention, for we *ought not* to suspect his scholarship, to remark, that, 'from the *correctness* of the *Latin* they must have been written by a better scholar than Chatterton,' while in the several passages, '*recte vivas*' is written for '*recte vivas*', and '*verborum mala*' for '*verba malorum*.'

The historical allusions, which Chatterton could not have known, in the opinion of Mr. Bryant, have been before considered. Mr. Tyrwhitt agrees with us in thinking many of them empty words, or the sportings of a lively imagination. In others, common truths are mixed with very probable falsehoods. The few facts really historical, which coincide with history, are then noticed. The first is the burning of Redcliff Church. We concluded that this was obtained from some of the papers in the church; we thought so, from the probability of this accident being mentioned in those papers, and by his having the manuscripts, or copies from them, when he mentioned the circumstance to his friend Smith. But this is not the only resource; for Mr. Tyrwhitt informs us that, 'in 1746 was published at Bristol a print of St. Mary Redcliff's Church, with an account of its foundation, &c. by one John Halfpenny: in which was recounted the ruin of the Steeple in 1446, by a tempest and fire.' With respect to the foundation of the Temple Church on piles, it is still apocryphal; when the story, in Mr. Bryant's language, was '*verified*.'

sed,' no one saw the piles; and it is still to be determined, whether the history is handed down by tradition, or is an additional proof, to give it the softest name, of the sportings of his imagination. Of the Saxon earles, which Mr. Bryant pretends to have authenticated from *Domesday*, he has not produced any evidence, for one. 'It happens, says our author, rather unluckily for the credit of our poetical historian, that in this Hereward, a really historical character, we find a perpetual contradiction to history. He is represented as born at Sarum, though he was in all probability a native of Croyland; he is repeatedly called an earl, though he certainly never was one; he is introduced at the battle of Hastings, though he was undoubtedly at that time not in England; and he is said to have been killed there, H. r. 409. though he is known, to have survived that battle many years.'

We shall conclude our account of Mr. Tyrwhitt's very exact and conclusive performance, with his observations respecting the tournament.

'But the Dean's most formidable argument is drawn from the poem of the Tournament; 'the ceremonial of which (he says, p. 305) is so well adapted to the customs of that age, that it could not have been so accurately described by any subsequent writer, who was not perfectly instructed in the ancient formulary: Chatterton therefore could not have been the author.' That Chatterton was not perfectly instructed in the ancient formulary of tournaments, I can readily allow; but how has the Dean established the other part of his premisses, "that the ceremonial in the poem is well adapted to the customs of that age?" Whether he means the age of Bourton, or that of the supposed Rowley, it seems to me, that the first and leading idea of the whole poem, the introduction of an alderman of Bristol tilting with knights, must have been not only ridiculous but offensive in any age, while the true ceremonial of tilts and tournaments was observed. But, waiving for the present that fundamental objection, I go on to remark shortly, that the Herald, throughout the whole poem, takes much more upon him than his office, which was merely ministerial, could warrant.—The form of challenge between Bourton and Neville; (ver. 87)

'I clayne the passage.' 'I contake thie waie;' is quite unapplicable to a tilting-match, in which the two combatants ran in parallel lines, with a low partition of wood or cloth between them, and their object was, not to stop the passage of each other, but, in passing, to break their respective lances with a good grace.—The sequel of this, when Bourton replies, ver. 88,

'Then there's mie *gauntlette* on mie *gaberdine*,' is equally incongruous. The Dean indeed has observed, that 'the throwing down the gauntlet was the usual form of challenge;'

ſenſe;" and ſo it was to a duel; but where can he ſhow an inſtance of its having been practiſed at a tilting-match?—The arrangement propoſed by De Bergham, ver. 105, ſeq. and the orders of the Herald, ver. 121, ſeq. are, I am perſuaded, quite fanciful, and unsupported by any ancient cuſtom; though the Dean has been pleaſed to aſſert, "that the latter are ſo much in character, that they could not have been dictated by any perſon who was ignorant of the ceremonial, or a ſtranger to the rules of tournament." I wiſh he had told us where we may find that ceremonial and thoſe rules.—I will only take notice of one more impropriety, which is, that Bourton, the conqueror in the tilts, is declared King; *Kynge of Tourney-tilte*, ver. 155. That title, in ſome countries, was given to the preſidents, or judges, of the tournament, but never, as far as I am informed, to the victorious combatant.—When theſe things have been duly conſidered, the reader will determine, whether the poem of the Tournament is conſtructed according to a formulary of really ancient uſages, which lay out of the reach of Chatterton, or whether it diſplays that mixture of ignorance and invention which marks him, in a peculiar manner, for the author.



We ſhall probably have no occaſion to reſume the ſubject; learning and ſcience, wit and humour, have been alternately employed in defending or deſtroying Rowley's claim. We have, indeed, regretted their miſapplication; for, though, in every view, it might add ſomewhat to the hiſtory of the human mind, and teach us, either not to limit our ideas of excellence to the productions of our own era, or to judge that impoſſible, which we ourſelves could not perform, yet the end obtained cannot bear any reaſonable proportion to the time and labour employed. What is really true of the admirable Crichton; what is properly authenticated, with reſpect to Philip Barretier, is enough to humble the pride of thoſe drudges in literature, who labour to accompliſh what genius intuitively attains. The poliſh of learning, the acquisition of a taſte, which ariſes from comparing and ſelecting modes and arrangements of expreſſion, though it may very clearly and decidedly point out an author, can add very little to our knowledge of the progreſs of our attainments. This *muſt* be modern, as certainly as the ornaments of the capital *muſt* ſucceed the invention and erection of the column; and whatever may have been the origin of theſe diſputed relics, the form and appearance is neceſſarily that of the tranſcriber. After this laborious and extenſive review, it may be expected that we ſhould with pleaſure reſign the pen, and leave the whole to the clouds of duſt and cobwebs, which have enveloped many antiquarian diſcuſſions. As we have been flattered, however, with having conducted our view of the diſpute

pute with some candour and attention, we would wish, at parting, to recapitulate, in a very few words, the *present state* of the *controversy*; to point out what has really been done; and, if any thing farther is intended, what is expected by the candid and dispassionate. If we have ever inadvertently assumed the guise of a disputant, we shall now put it off; and, having acknowledged our errors, shall endeavour to act entirely in our own sphere.

It is remarkable, at the first view, that poetry should ever be preserved with those grants and immunities, which relate to the temporal state of the church. It is more so, that a patron should consign his own praises to oblivion, with the same jealous care that a miser would hoard his money, or an antiquary his medals. This striking difficulty is increased by another circumstance. At all the annual visitations, not the least rumour seems to have escaped, respecting the consignment of poetry; the attorney, who reviewed the parchments for a particular purpose, seems never to have suspected it; Chatterton's father, himself a poet, who had carried away many of the MSS. has never left us the least hint about it; Morgan and Perrot, who are said to have examined them, are equally silent. This difficulty, this stumbling-block, even in the threshold, should have been more fully attended to; it affords the strongest presumption, that there never was any poetry in this famous repository. From the hands of Chatterton only have we received it. He was undoubtedly a boy of genius and spirit; of consummate pride, and uncontrollable passions. His evidence is positive and consistent; when detected in one seeming error, he does not abandon the pursuit; his genius rises with the difficulties opposed to it. 'It is in adversity that he *shines*; when he is pressed, his elasticity is inexpressible.' But his evidence, when compared with other circumstances, is suspicious; he *confessed* that the first Battle of Hastings was *his own*. He is *known* to have endeavoured to give parchment a fictitious appearance of antiquity; and of near four thousand lines, which he has given as Rowley's, he never produced originals for more than a hundred and twenty-four. These originals are dirty scraps, in an obscure scrawling hand, with an *affected* penury of parchment, in an age when parchment was not dear; when hand-writing was highly cultivated by the religious orders, though they are attributed to a monk, whose patron was one of the most opulent merchants of a city which had a very large share of the commerce of that rude age. This is still a striking contradiction, which the supporters have scarcely defended.

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The doubts which the *internal evidence* have suggested, though supported with more ingenuity, are not less important. After all that has been said, we must still allege, that the *meaning* of the words, *which is supported by the context*, does *not* agree with their ancient signification, but with the erroneous interpretations of modern glossarists. Their arrangement and inflections are more decidedly modern; and the luxuriant language and poetical spirit are equally inconsistent with the profession of a *monk*, and a person of the pretended era. Though we have been deprived of Chatterton's Septuagint, he has been detected in his *more exact* historical allusions; he has been detected in the streams, from which he has taken full draughts of poetry, and sometimes we have been enabled to show the very *book* from whence he has been taught. The very pointed and exact imitations which have been adduced, cannot be eluded by ingenuity, cannot be opposed by argument; and, yet, all these circumstances must be obviated, before the more dispassionate judges can be convinced. This is nearly the present situation of the controversy and the combatants.—After this short view, we cannot be blamed for alledging that, in our opinion, the CAUSE OF ROWLEY IS HOPELESS!

We respect the character and learning of the Dean of Exeter; we admire Mr. Bryant's ingenuity and abilities. They have both failed, in estimating their cause too highly, and assuming the position which they intended to investigate. On this plan they have not applied to those authors where the information might have been probably procured, but to those only which could support Rowley's claim. They have entered the lists, not as modest enquirers, but as determined combatants; and have pursued their enquiry, not as cautious investigators, but as confident defenders. Their merits are however in many respects indisputable, and we may be allowed to conclude,

————— si Pergama dextris
Defendi possent, etiam *his* defensa fuissent.

Observations on our Lord's Conduct as a Divine Instructor: and on the Excellence of his Moral Character. [Concluded from page 137.]

WHEN we consider the character of our Saviour, as it is exhibited by the Evangelists, we find something in it wonderfully great and exalted; something infinitely superior to that of an ordinary Jew, or the contrivance of the most artful

ful impostor. Every thing appears to have been admirably calculated to answer the great scheme of Providence, and to bear the stamp and signature of consummate wisdom.

No station, no character, no mode of instruction would have been so proper, as that very station, character, and mode of instruction, which the author of our religion preferred.

If he had appeared among the Jews with all the power and grandeur they expected; if he had accommodated himself to their designs, taken advantage of their prepossessions, affected popularity, and commenced a powerful prince, and a triumphant hero; if he had published his laws by an indispensable decree, and enforced his authority by the sword, men would have exclaimed against his ambition, and branded his religion, as the effect of arbitrary power, the dictates of a tyrannical usurper; they would have had reason to complain, that his example was not calculated for the generality of mankind; that it was only to be imitated by kings, or tyrants.

If he had chosen a middle station, enjoyed an affluent or an easy fortune; if he had instituted his religion under the protection of a peaceful government or popular approbation; if he had descended with age and honour to his grave, men would have complained, that he had enjoyed the sweets of prosperity, and his followers suffered the bitterest adversity; that he had met with ease and honour, they with disgrace and persecution; that, in short, he had gratified his own desires; but had imposed upon his disciples a life of self-denial, patience, and resignation.

To prevent these dishonourable insinuations, our divine lawgiver appeared in a state of the lowest debasement. He knew, that sounding titles, great riches, and splendid retinues, were but accidental distinctions, no certain characteristics of real worth; and therefore he chose to shew the world an example of true magnanimity, and a generous contempt of worldly pride and ostentation.

The whole course of his life undeniably proves, that his soul was elevated above the pursuit of riches and popular applause; and when it was expected that he would declare himself to be the Messiah, and assume a regal authority, he shewed his divinity by his moderation; he renounced all pretensions to the dominions of the world, and erected a kingdom of righteousness, or as he emphatically styles it, 'the kingdom of heaven.'

To give a sanction to the lowest station, to comfort the sons and daughters of affliction, and exemplify that patience and humility which he taught, he passed through a scene of poverty and

and self-denial, and went before his pious martyrs through a bloody path to glory.

If his gospel had been adorned with all the arts of human eloquence, if it had contained a system of elaborate disquisitions and metaphysical reasoning, it might have been studied and admired by men of learning and leisure, but to the greater part of mankind it would have been entirely useless; it would have been calculated for philosophers rather than the illiterate; we should have lost the most evident proofs of its divinity; its amazing progress would have been ascribed to the captivating charms of oratory, and not to the over-ruling power of divine Providence.

In the present case all those objections are avoided. And what is more extraordinary, his moral precepts have stood the test of seventeen hundred years; and no human genius has ever yet improved the Christian system, or suggested any one article more conducive to the glory of God, or the benefit of mankind. Whatever falls short of evangelical purity is erroneous or defective; whatever goes beyond it is visionary and romantic.

These and the like reflections naturally suggested themselves, on contemplating the conduct and character of Christ, and the matter and manner of his instructions, as they are represented by the evangelical writers, and this excellent author.—But this is, in some measure, a digression, and we proceed to the work before us.

His Lordship, having reviewed the matter and the manner of our Saviour's instructions, and the proofs which he gave of his divine mission, by uttering a variety of prophecies, that were exactly fulfilled, in the next place considers his miracles.

To this inquiry he subjoins the following remarks, with others equally pertinent and judicious.

‘Miracles were never wrought, but by the immediate agency of God; or by a superior being, whom he appointed for the special purpose of supernaturally interfering in this lower world. . . There have been surprising effects among men, not immediately or mediately produced by the Deity, which have carried the appearance of miracles; but these are resolvable into natural causes, and have been deemed supernatural through mistake or delusion.

‘The most probable account of the duration of miracles after our Lord's time is, that, as the apostles alone had the high privilege of conferring spiritual gifts, among which was the power of working miracles, these gradually ceased, as that generation became

became extinct, to which the apostles had communicated this power.

‘ Miracles are as capable of being supported by proper testimony, as any other actions of which men are eye-witnesses. To say, that we will not believe them, because we have not seen them ourselves, is making our own personal experience the test of all possible facts : it is saying, that, because there is an ordinary and established course of nature, this cannot be set aside by the omnipotent Being who first arranged it, though for moral and religious purposes, the greatest and the most worthy of his benevolent interposition, which can be conceived.

‘ The conduct of Jesus, respecting his reserve about his Messiahship, and the occasional concealment of his miracles, is so far from affording any just ground of objection, that it appears amiable, wise, and necessary ; that it furnished an example of prudence and humility to his immediate followers, in the exercise of his miraculous powers, and was remarkably opposite to the ostentatious manner of an impostor.’

The second part of this work contains observations on the excellence of our Lord's moral character, his piety, benevolence, compassion, justice, temperance, meekness, humility, fortitude, veracity, natural affection, and friendships ; his conduct towards those in authority, and towards his country, his patience, and other virtues.

As we cannot extend this article by many large quotations, and yet wish to give our readers a proper notion of that exalted character, which this writer has delineated, we present them with the following recapitulation.

‘ When our Lord is considered as a teacher, we find him delivering the justest and most sublime truths with respect to the divine nature, the duties of mankind, and a future state of existence, agreeable in every particular to reason, and to the wisest maxims of the wisest philosophers ; without any mixture of that alloy which so often debased their most perfect productions ; and excellently adapted to mankind in general, by suggesting circumstances and particular images on the most awful and interesting subjects.

‘ We find him filling, and, as it were, overpowering our minds with the grandest ideas of his own nature ; representing himself as appointed by his Father to be our instructor, our redeemer, our judge, and our king ; and shewing that he lived and died for the most benevolent and important purposes conceivable.

‘ He does not labour to support the greatest and most magnificent of all characters ; but it is perfectly easy and natural to him. He makes no display of the high and heavenly truths which he utters ; but speaks of them with a graceful and wonderful simplicity and majesty. Supernatural truths are as familiar to his mind, as the common affairs of life to other men.

‘ He

‘ He takes human nature as it came from the hands of its Creator; and does not, like the Stoics, attempt to fashion it anew, except as far as man had corrupted it. He revives the moral law, carries it to perfection, and enforces it by peculiar and animating motives: but he enjoins nothing new besides praying in his name, and observing two simple and significant positive laws, which serve to promote the practice of the moral law. All his precepts, when rightly explained, are reasonable in themselves and useful in their tendency: and their compass is very great, considering that he was an occasional teacher, and not a systematical one.

‘ If from the matter of his instructions we pass on to the manner in which they were delivered, we find our Lord usually speaking as an authoritative teacher; though sometimes justly limiting his precepts, and sometimes assigning the reasons of them. He presupposes the law of reason, and addresses men as rational creatures. From the greatness of his mind, and the greatness of his subjects, he is often sublime; and the beauties interspersed throughout his discourses are equally natural and striking. He is remarkable for an easy and graceful manner of introducing the best lessons from incidental objects and occasions. The human heart is naked and open to him; and he addresses the thoughts of men, as others do the emotions of the countenance or their bodily actions. Difficult situations, and sudden questions of the most artful and ensnaring kind, serve only to display his superior wisdom, and to confound and astonish all his adversaries. Instead of shewing his boundless knowledge on every occasion, he checks and restrains it, and prefers utility to the glare of ostentation. He teaches directly and obliquely, plainly and covertly, as wisdom points out occasions. He knows the inmost character, every prejudice and every feeling, of his hearers; and accordingly uses parables to conceal or to enforce his lessons: and he powerfully impresses them by the significant language of actions. He gives proofs of his mission from above, by his knowledge of the heart, by a chain of prophecies, and by a variety of mighty works.

‘ He sets an example of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy. His humility is signal, amidst a splendour of qualities more than human. His fortitude is eminent and exemplary, in enduring the most formidable external evils and the sharpest actual sufferings: his patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shews obedience and affection to his earthly parents. He approves, loves, and attaches himself to amiable qualities in the human race. He respects authority religious and civil; and he evidences his regard for his country by promoting its most essential good in a painful ministry dedicated

to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies.

‘Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is peculiar contrast in it between an awful greatness of dignity and majesty, and the most conciliating loveliness tenderness and softness. He now converses with prophets lawgivers and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, the Giver of life to whomsoever he pleaseth, the Son of God who shall sit on his glorious throne to judge the world. At other times we find him embracing young children, not lifting up his voice in the streets, not breaking the bruised reed nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice and removed every mistake of a moral and religious kind, by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God “who inhabiteth light inaccessible.”

‘Such a character must have been a real one. There is something so extraordinary, so perfect, and so godlike in it, that it could not have been thus supported throughout by the utmost stretch of human art, much less by men confessedly unlearned and obscure.’

The author subjoins some observations on the testimony, which has been borne to our Saviour's character by his enemies, and on the manner in which the evangelists delineate his character; concluding with proofs, in his conduct, that he was not an impostor.

Sharpe, Lardner, and others, have furnished us with a great number of Jewish and heathen testimonies, which illustrate and confirm the gospel history; but they have omitted the testimony of enemies, as it stands in the sacred records themselves, probably because it supposes their authenticity. Our author very properly takes up the argument on this ground, as it serves to shew in what a variety of lights the truth of our religion

religion may be placed, and is a circumstance which furnishes after-ages with strong reasons for conviction.

With respect to the manner in which the evangelists delineate our Lord's character, he observes, that the sacred historians widely differ from writers who frame a fictitious character.

Nothing, he says, can be more simple and artless than the manner, in which this consummate character is drawn. It arises from facts, and often from slight incidents; and in many places, it is so finely interwoven with the plainest narrative, that it can only be traced by a curious and attentive eye.

The evangelists most impartially relate whatever seems to diminish our Lord's character in the estimation of prejudice and worldly-minded men. His mighty works are no where magnified. Important circumstances in parallel histories are often suggested by a single evangelist. There is no rhetorical gradation in the account of his miracles. The evangelists are remarkably free from encomium on the subject of their history. They do not extol in words our Lord's virtues and wisdom, but compel their readers to feel that he was virtuous and wise, by a detail of his actions and instructions. His character is also delivered without any parallel between his unclouded perfection and the virtues of other holy men, which were shaded by great defects, or by aggravated crimes. There is no contrast between his meekness, uprightness, and other virtues, and the rage, injustice, and other vices of their enemies. The evangelists also remarkably abstain from censure on the conduct of his enemies. They honestly relate many circumstances, which actually disparage their own characters, or which prejudice unthinking men against them or their cause. The author adds: 'It is particularly observable of the evangelists, and indeed of the inspired writers in general, that no one of them speaks of the insufficiency of his own abilities, notwithstanding the greatness of the subject, which he undertakes. In the genuine books of Scripture there is no such language as the following: 'If I have done well, as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto †.' The authors of the sacred books shew a consciousness, that they were writing under the all-sufficient influence of the Spirit.

Infidels and sceptics are prejudiced against the history of our Saviour. But if they would condescend to read this excellent

† 2 Maccab. xv. 38.

work, they would find, that his life is a most instructive, a most interesting, and a most important subject; they would find that his doctrines and precepts are more just, more pure, more sublime, than any instructions which were ever delivered to mankind by the greatest philosophers of Greece and Rome; that his conduct was more endearing, and his philanthropy more extensive, than either the conduct or the philanthropy of the most illustrious patriots of those nations; and, lastly, that the boasted composure of Socrates, in his last moments, is not worthy to be compared to the serenity, the meekness, the benignity of Jesus Christ, before he expired in torments. To have invented such a character, and all those incidental circumstances, with which it is illustrated, would have been a miracle in literature, superior to any one that the world has ever produced.

The History of Scotland. By Dr. Stuart. [Concluded, from p. 36.]

AMIDST the important events which employ the attention of Dr. Stuart, in the interesting reign of queen Mary, he displays particular industry and penetration, in respect of the trial which this princess underwent in England, upon the charge against her by the earl of Murray, of having murdered the king her husband. The public papers, relative to this trial, were never accurately collected, until Mr. Goodal engaged in that undertaking. But though the materials he has rescued from obscurity, be copious and often decisive, the later historians of Mary, from a pre-conceived aversion to his opinions, from their adherence to a hypothesis too generally, but unjustly assumed, or from the irksomeness of attending to dry and antiquated records, have not bestowed sufficient labour, either for understanding, or rendering them subservient to the illustration of historical events. Accordingly, their details of this memorable trial are general, partial, and inexplicit. But Dr. Stuart, intent upon his subject, and zealous to correct the errors, as well as to supply the defects, of former writers, appears to have read and studied, with an anxious curiosity, all the papers and public records that could throw any light upon a series of transactions, which were to evince either the sanguinary temper and unprincipled vengeance of Elizabeth, or the heinous guilt of the Queen of Scots. He has, with this view, related the particulars of the trial, in a manner not less distinguished for judicious arrangement, than for perspicuity and precision; and it is the result of his investigation, that the Scottish princess was innocent of the charge exhibited against her.

A warm

A warm dispute has been maintained, concerning the authenticity of the letters supposed to have been written by queen Mary to the earl of Bothwel; and this forms another subject of enquiry, in the work now before us. In respect of those celebrated letters, our author acknowledges his obligations to the acute remarks of Mr. Goodal and Mr. Tytler, who have particularly exerted themselves to explain this intricate subject; but while he gives his sanction to the justness of their observations, he pursues the enquiry upon a different plan, and chiefly employs arguments drawn from historical evidence, which he considers as more certain, satisfactory, and decisive, than those founded upon criticism and hypothetical reasoning, however ingeniously and plausibly supported. He proceeds to shew the extreme improbability of the discovery of the casket, with the letters to Bothwel. He observes, in the course of his remarks, that the twentieth day of June, 1567, was the time which the earl of Murray and his faction had fixed as the date of this discovery. But Dr. Stuart, from established and incontestible facts, proves that the letters, supposed to have been found in the casket, did not exist, until after this period. He also demonstrates, from historical evidence, that the letters appeared in terms essentially different; a circumstance which could not have happened, if those productions had been genuine. He even ascertains the precise period when they were forged, and points out the views with which they were fabricated.

This ingenious writer advances an assertion, which, if well founded, at least extenuates the criminality of an incident, that has hitherto been considered, even by the advocates for Mary, as the greatest reproach upon her character.* He contends, that, in reality, this princess never entertained any love for Bothwel; and that her seduction, at Dunbar, by that nobleman, was effected by means of *amatorious potions*. This is a fact of the greatest importance towards establishing her innocence; and the arguments adduced in its support seem to carry with them as great a degree of certainty as the nature of the case can admit.

We cannot avoid remarking, that, in this work, the minority of James VI. is treated with a minuteness which we have not observed in any former historian. The character of the young prince himself is distinguished in its rise; while the duplicity of his ministers, and their dependence upon Elizabeth, are described with impartiality and precision.

* See vol. i. p. 393, 394.

As Dr. Stuart has been particularly circumstantial in unfolding the particulars of Mary's trial for the murder of lord Darnley, it has been no less his care to relate anxiously her trial as a party in the conspiracy of Babington ; where, as in the former case, there was a field for research, as well as for ingenuity. It has been remarked by Mr. Hume, that, in the narrative of this transaction some particulars were wanting, without which it could not be elucidated. These particulars are, in a great measure, supplied by Dr. Stuart, whose attention to public papers has been indefatigable ; and the conspiracy of Babington now displays a consistency, which bears the strongest resemblance of truth.

The author has very properly exhibited, in his text, several letters, at full length, from the Queen of Scots ; and these he has modernized with that delicacy which was suitable, with regard to the compositions of a princess, whose writings were admired in her own age, and who had the peculiar address of infusing into them her own personal sensibilities and character. The letter of Mary, to the duke of Guise, when she was convinced of the cruel intentions of Elizabeth and her ministers, is delicate and magnanimous : her long letter of reproach to Elizabeth, is sublime and affecting ; and that which was written to the same personage, upon her condemnation, abounds with tender and magnificent sentiments.

As farther specimens of the ability of the author, we shall submit to our readers his portraits of the earl of Morton, and George Buchanan.

The earl of Morton, the last of the Scottish Regents, was low in stature, had an engaging countenance, and possessed a form and habit vigorous and active. His natural capacity and endowments were uncommon ; and his experience in the world and in business was most ample. He had known the greatest changes of fortune ; the evils of poverty and exile, the advantages of immense wealth and exorbitant power, the blandishments of flattery, and the wretchedness of the most abject humiliation. He engaged himself in the pursuits of ambition with a pertinacity and ardour that could neither be repressed nor fatigued ; and he advanced in them with no fear of shame, and no desire of glory. He was rather insolent than haughty, rather cunning than wise, and more artificial than politic. In a period when every statesman was a soldier, he had talents for war as well as peace ; but his courage was more undaunted in the cabinet than in the field. He was subtle, intriguing, and treacherous. He was stained with rebellion and murder ; and from the incurable malignity of his nature, he was inclined to wanton in mischief, and to take a delight in the enormities of wickedness. He was close, cruel, covetous, and vindictive. He gratified without scruple the mad-
ness

ness of his passions, and the whimsies of his caprice. His rapacity was heightened and deformed by insults. He was forward to encounter every species of execration and odium. The contempt of integrity, which marked and polluted his public conduct, was also characteristic of his private life; and in both he disdained alike the censure and disapprobation of his compatriots. But while the vices of the man were not so pernicious as the crimes of the politician, they were accompanied with cultivation and lustre. His mode of living, though voluptuous, was tasteful. His palaces and gardens were splendid beyond the fashion of his age. His luxury had the charm of refinement; and while an ardent propensity carried him to the sex, his amours were delicate and elegant. He relieved the agitations, and the cares of ambition, with the smiles of beauty, and the solacements of love. But while his passion for pleasure appears with some advantage amidst the deformities of his character, it was little suited to the complexion of his times. The austerity and gloom which the preachers had excited in the body of the people, and which stood in the place of religion, were hostile to gallantry in the greatest degree. His sensualities, though the most venial of all his errors, roused up against him the most general, and the most indignant resentment. Odious with private corruptions, and execrable with public crimes, he exhausted the patience of an age accustomed to the most enormous profligacy. The jealousy of his enemies, and the justice of his nation called him to expiate, upon the scaffold, the murder of his sovereign; and he ascended it without the consolation of one virtue. He had yet reconciled himself to heaven from partialities that are natural to man; and he relied with an assured hope upon entering into a happy immortality in another existence. His bursts of repentance and remorse were humiliating and instructive; and terminated with propriety the tenor of a life, which had never experienced the satisfaction and the transports of patriotism and probity.

This year, so afflicting to Mary, was the last in the life of Buchanan; and his ability, his virtues, and his demerits are too conspicuous to be passed without notice. Afflicted with the stone, and pressed down by the infirmities of old age, he felt the approaches of his dissolution, and prepared for it like a philosopher. He resigned his employments, and tired of the living waited with resignation for the moment that was to number him with the dead. At Edinburgh in the seventy-seventh year of his existence on the twenty-eighth day of September a little past five o'clock in the morning his spirit took its flight. The envy that attends on eminence, and the bitterness that fill the heart of an enemy, are commonly extinguished when their object is removed. But Buchanan was pursued with reproaches while in his grave. Many writers have described him as a monster of impiety, as habitually besotted with wine, and as deluded with women. It is impossible to give any credit to the vileness of calumny; and it were equally vain to yield without reserve to the heated admiration of panegyrists.

Sir James Melvil, whose political sentiments were different from his, has done him the justice to declare, that he died a sincere member of the reformed church. In passing from the errors of popery, he discovered not, indeed, the flaming zeal of a convert; and his moderation was the effect of his wisdom. A superstitious grimace was no part of his character; and to a person of his uncommon endowments it would be an error to impute the most scrupulous adherence to every tenet in any popular faith. His life was liberal like his opinions. From the uncertain condition of his fortune, or from his attachment to study, he kept himself free from the restraint of marriage; but if a judgment may be formed from the vivacity of his temper and the wantonness of his verses, he was no enemy to beauty and to love, and must have known the tumults and the languors of voluptuousness. Violent in his nature, he embraced his friend with ardour, and indulged in the play of the social affections. Proud of mental superiority he was prone to treat with contempt men of high rank, whose chief or only recommendation was their birth or their riches. Against his enemies he was animated with an atrocity of revenge. A malignant keenness glanced in his eye; and the persecutions of priests and the oppressions of misfortune served to augment the natural fretfulness of his disposition, and gave an edge to his spleen. His conversation was gay, ingenious, and satirical. When he was possessed of wealth there were no bounds to his prodigality; when in want, he submitted to little arts to procure the means of expence; and being careless of the future he made no provision for the season of dotage and helplessness. His money and his life terminated in the same moment. He was rather low in stature; of his dress he was negligent; and his external appearance bore no marks of the cultivation of his taste. Yet in the slavish occupations of a pedagogue in which he passed the better part of his days, he had contracted no pedantic impertinence. No meanness of situation could destroy the greatness of his mind. He passed with propriety from the school to the cabinet, and felt him alike a scholar and a courtier. In poetry he was deemed unrivalled by his contemporaries. He is more nervous, more various, more elegant than the Italian poets. He has imitated those of Rome with greater grace and purity. His Psalms, in which he has employed so many kinds of verse, display admirably the extent and universality of his mind, the quickness and abundance of his fancy, and the power and acuteness of his judgment. In history he has contended with Livy and Sallust. The chequered scenes of his life had given him a wide experience of the world, and he was naturally of a thoughtful disposition. He treats accordingly the transactions of men with great prudence and discernment. In the precision and exactness of his narration he is not equally successful. Minute facts too often escape his attention; and important ones do not always receive from him that niceness of examination; and that fulness of detail which they merit.

merit. Of ornament he is more studious than of truth ; and the fables which disgrace the earlier portions of his history, are not more disgusting than the partiality with which he records the events of his own times. A love of liberty, and a respect for the best interests of mankind pervade and illustrate his work ; but his admiration of tyrannicide, and his contempt of royalty, betray a propensity to licentiousness and faction. His learning is admirable ; his penetration better than his learning. The vigour of his mind, the interest of his manner, the dignity of his narration, the deepness of his remark, the purity of his diction, are all conspicuous. But while his genius and ability adorned the times in which he lived, and must draw to him the admiration of the most distant posterity, it is not to be forgotten, that his political conduct was disgraceful in the greatest degree, and must excite its regrets, and provoke its indignation. His zeal for the earl of Murray overturned altogether his allegiance as a subject, and his integrity as a man. His activity against Mary in the conferences in England was in a strain of the most shameless corruption ; and the virulence with which he endeavoured to defame her by his writings was most audacious and criminal. They involve the complicated charge of ingratitude, rebellion, and perjury. That he repented of his political transactions, and of his malignity to Mary has indeed been affirmed with great probability ; but no decisive vouchers of his sorrow have been recorded ; and in the short Memoir he left of himself, he has avoided all mention of it. A dark cloud was gathering around him, when an opportune death afforded him a peaceful retreat from the anxieties and the cares of a world, with which his infirmities and his age had disgusted him.

In the course of the history, Dr. Stuart affords several examples of his descriptive powers. Of this there occurs an instance where Mary is represented mourning the death of Darnley, in the castle of Edinburgh.

‘ Before the last offices were performed to her husband, Mary, from a principle of delicacy, as well as to comply with an established custom, leaving her palace, went to the Castle of Edinburgh to indulge in grief. She shut herself up in her apartment : It was hung with black ; the light of the sun was excluded from it ; and a taper burning faintly added to its gloom. Here melting with lonely anguish she was penetrated with all the sentiments that became her condition, and mourned his fate and her own misfortunes. The instability of human grandeur affected her ; and while she meditated its painful enjoyments and its oppressive miseries, she looked for comfort beyond the present scene, and regarded the royal crown and the sceptre, as the playthings of a giddy pride, and a childish ambition.’

Another instance is the scene at Carberry-hill, where Mary dismisses Bothwell, and enters into a treaty with her nobles.

‘ It

'It was equally perilous to the Queen to fight or to fly. The expedient the most prudent for her was to capitulate. She desired to confer with Kircaldy of Grange, who remonstrated to her against the guilt and the wickedness of Bothwel, and counselled her to abandon him. She expressed her willingness to dismiss him upon the condition that the lords would acknowledge their allegiance, and continue in it. Kircaldy passed to the nobles, and received their authority to assure her that they would honour, serve, and obey her as their princess and sovereign.'

Other subjects, remarkable for strength of delineation, are exhibited by the author, in his descriptions of Mary's embarking for Scotland, her first interview with Darnley, the assassination of Rizzio, the massacre of Paris, Mary's resignation of her crown at Lochleven, and her execution at Fotheringhay Castle.

Considering this history in respect of its internal and more essential merit, it exhibits the transactions of the reign of Mary in a strong and peculiar light; and there appears through the whole, such a concatenation and consistency, supported by respectable authorities, as ought to secure to the historian a degree of credit, infinitely beyond what is due to the representations of any hypothetical writer; though it must be admitted, that some of his positions are liable to strong objections. The work is written in that manly strain of sentiment, which usually distinguished those productions that flow from the spirited exertion of an author's own literary powers. But the style, though hardly ever below historical elevation, does not always command our applause. Dr. Stuart seems to have reserved his principal efforts for such passages of the narrative as are of the greatest importance towards establishing the most essential facts; and in those, it must be acknowledged, his genius shines forth with remarkable splendor. To these remarks we have only to add, that, from an exuberance of sentiment, he sometimes indulges in reflexions, which lead him beyond the limits that separate the province of history from the field of speculation.

Letters on Thelyphthora: with an Occasional Prologue and Epilogue. 8vo. 3s. Doddsley.

THIS publication consists of twenty-eight letters, from the author of *Thelyphthora* to several of his friends and correspondents, concerning that remarkable performance.

We shall present our readers with a few extracts, by which they will be enabled to form a proper notion of the author's design, and the sentiments he entertains of such as do not adopt his opinion.

His work, it seems, has been attacked by several writers:

'The

‘ The author, therefore, requests the reader not to look on the following sheets as an intended formal reply to the nonsense and ribaldry, which have appeared against Thelyphthora. He hopes never to misemploy his time to such a purpose.’

His opponents are people not worth his notice :

‘ I have been pestered with letters, some from those I do know, some from those I do not know, some from those, whom I hope I never shall know, and some from people, who seem to have but a very slight acquaintance with themselves.’

Some of them, we are told, are brewers of poison :

‘ This sort of authors apply abuse, as some brewers are said to do the poisonous berry called *coccus indicus*, when they would give a colour of strength to their beer, and in order to save malt and hops.’

Others are porcupines :

‘ If what is said of the fretful porcupine be true, that he sets up his quills in anger, and darts them at those, who approach him, I should imagine, that this animal had furnished my correspondents, if not with instruments to write with, yet with the temper they write in.’

Others are geese :

‘ From the absurdity and folly of most of these performances I should almost think, that the goose, when bereft of its quills, communicates something of its genius and understanding to such writers.’

Others are grasshoppers :

‘ I shall conclude this letter with the fable of Boccacini’s Traveller, who was so pestered with the noise of grasshoppers in his ears, that he alighted from his horse in great wrath to kill them all. This, says our author, was troubling himself to no manner of purpose : had he pursued his journey without taking notice of them, the troublesome insects would have died of themselves in a very few weeks, and he would have suffered nothing from them.’

Others are the most contemptible vermin :

‘ I look upon such satirists to be of the flea kind, full of venom, but without power of doing any hurt that is essential ; and the pamphlets which you send me, as of no higher consequence, either to me or my book, than so many flea-bites. I may add, that as dirtiness is said to breed fleas, so low, narrow, ignorant, mean, prejudiced, and illiberal minds, breed this kind of criticisms.’

So much for the adversaries of Thelyphthora. Let us now see what opinion we are to form of the author and his performance.

Is

In the midst of all this despicable group, composed of the meanest and most vexatious animals, wretches that nobody knows, porcupines, geese, grasshoppers, and fleas, the pious and heroic author of Thelyphthora sits in his elbow chair, with the utmost complacency and satisfaction.

‘ They have not, says he, been able once to put me out of humour, either with myself, or my book. When the wind sits in the south-west, it is apt to whistle through the key-hole of my study, and this is worse to me than all they have said.’

Few writers are masters of so much philosophical composure. But our author, we are told, is clothed with celestial armour.

‘ While armed with the breast-plate of divine truth, I am invulnerable; and their weapons strike, where, I most charitably and earnestly hope, the assailants do not mean they should.’

He that despises Thelyphthora, despises ‘ God’s book.’ ‘ I have, he says, made His mind and will, in his own most sacred, inviolable, and perfect laws, the basis of every proposition, as well as of every argument which supports it. . . . I build my opinions, not on the sand of human authority, but on the rock of divine revelation.’

Upon this principle he gives his antagonist this friendly caution :

‘ Take care, sir, moderate your zeal—you are treading on holy ground, look to your steps—open your eyes—see where you are going—you are at the edge of a dangerous precipice—you are heated—be cool—reflect.’

He repeatedly charges his opponents with ignorance in not understanding his book. It may, therefore, be said, that he should have written in a plainer manner, and not laid himself open to misconstruction. And if he finds, that any one has censured his doctrine, in consequence of his mistakes, he should condescend, in the spirit of meekness and charity, to set him right, and as he expresses himself, endeavour ‘ to remove the veil from ignorance;’ and, in such a momentous affair, ‘ to cause the scales to fall from the eyes of prejudice.’

But—no such condescension is to be expected. He that presumes to oppose his opinion deserves no reply. For, says our author, with all the authority of a prophet : ‘ I have nothing to say to such a Rabshakeh—The king’s commandment was, saying, Answer him not.’

Answer

Answer to Dr. Priestley's Letters to a Philosophical Unbeliever.
8vo. 2s. No Publisher's Name.

Additional Letters to a Philosophical Unbeliever, in Answer to Mr. William Hammon. By Joseph Priestley, LL.D. F.R.S.
8vo. 1s. 6d. Johnson.

THE former of these publications consists of two parts, and Prefatory Address to Dr. Priestley, subscribed William Hammon, and the Answer, which is said to have been written by a friend. These pieces are perfectly similar in style and sentiment; we shall therefore consider them as the production of the same pen.

This writer boldly proclaims himself an atheist. 'I do declare,' says he, 'upon my honour that I am one. Be it therefore for the future remembered, that in London, in the kingdom of England, in the year of our Lord 1781, a man has publicly declared himself an atheist.'—*Rara temporum felicitas, ubi sentire quæ velis, & quæ sentias dicere licet!*

This atheist does not assert, that there are no marks of design in the visible universe. He allows, 'that atoms cannot be arranged in a manner expressive of the most exquisite design, without competent intelligence having existed somewhere.'

He farther says: 'the vis naturæ, the perpetual industry, intelligence, and provision of nature, must be apparent to all who see, feel, or think. I mean to distinguish this active, intelligent, and designing principle, inherent as much in matter, as the properties of gravity; or any elastic attractive, or repulsive power, from any extraneous foreign force and design, in an invisible agent, supreme, though hidden lord, and master over all effects and appearances, that present themselves to us in the course of nature. The last supposition makes the universe, and all other organized matter, a machine, made or contrived by the arbitrary will of another being, which other being is called God; and my theory makes a God of this universe, or admits no other God or designing principle than matter itself, and its various organizations.'

Such is the system of this writer, which he supports with as much appearance of reason, as the absurdity of his hypothesis will admit.

Dr. Priestley, in answer to this Unbeliever, shews, in the first place, that the visible universe is not, and cannot be, that uncaused being, which Mr. Hammon supposes; and secondly, that the seat of that intelligence, which is acknowledged to be in the universe, cannot be in the visible universe itself,

itself, but must reside in, and belong to, some being distinct from it.

In the course of this inquiry he takes notice of what Mr. Hammon has observed with respect to the moral attributes of the Deity, the moral influence of religion, and other subjects of a miscellaneous nature.

As we cannot pretend to follow these writers step by step in their disquisitions, we shall take only a short extract from the least metaphysical part of the controversy.

‘ You allow, says Dr. Priestley, that there is in nature a principle of *production*, as well as of *destruction*; so that “ whenever the globe shall come to that temperament, which is fit for the life of any lost species of animals, whatever energy in nature produced it originally, if ever it had a beginning, will most probably be sufficient to produce it again. Is not,” you say, “ the reparation of vegetable life in the spring, equally wonderful now as its first production? yet this is a plain effect of the influence of the sun, whose absence would occasion death, by a perpetual winter? So far is this question from containing, in my opinion, a formidable difficulty to the Epicurean system, that I cannot help judging the continual mutability of things, as an irrefragable proof of this eternal energy of nature.”

‘ To me the conclusion which you think so very probable, appears to be drawn directly contrary to all the known rules of philosophising. Supposing as you do, the cause of destruction to any species of animals, to be a change of temperature in the climate, still the reproduction of those animals, when the country should have recovered its former temperature, would be as proper a *miracle* as any thing to which a believer in revelation gives that name (and would, therefore, prove the existence of a power distinct from any thing in the visible universe, and superior to it) because we see nothing similar to this in any similar circumstances of things at present. Take a vessel of water, with fishes and insects in it. You may freeze that water, and consequently destroy all the animals that it contains. But though you may thaw that water again, you might wait long enough before you would find any more such fishes or insects in it, provided you excluded the spawn, or eggs, of others.

‘ If there be any such thing as the reproduction of any lost animal, as of that large one, the bones of which you speak of, and there be no such thing as a being distinct from the visible universe, it must be produced by what now exists, and is visible to us; but how this should be done by any *law* or *power of nature*, with which we are acquainted (and beyond this

this we are not authorized to form any judgment at all) though, within your creed, is beyond my conception. As the animal you speak of was an inhabitant of the *earth*, I should imagine that you would think some power residing in, and belonging to, the earth itself might be sufficient for this purpose, without calling in the aid of the sun, moon, or stars. But how the earth, with all the animals and men upon it, are to go to work, in order to reproduce this animal, I have no knowledge. I know that I should be able to contribute very little towards it. *The energy of nature, before which, you say, all difficulty vanishes*, is a fine expression; but when we come to realize our ideas, and to conceive in what manner this energy of nature is to be exerted, we are just as much at a loss how to connect it with the things to be produced by it, as if no such energy existed.

‘ You say that “ the reparation of vegetable life in the spring, is equally as wonderful now as at its first production,” and that this “ is the plain effect of the influence of the sun.” I am really surprised that you can, even for a moment, suppose these two cases to be at all similar. We can only judge of *powers* by *observation* and *experience*. Now, whenever did you see any plant produced when the seed was properly destroyed? In this case, what can the *sun* do to produce it. If the sun has this power, why is it not sometimes exerted, so that we should see plants spring up by means of *heat* only, without their proper seeds? That there is a being distinct from the visible universe, possessed of the power of controuling its laws; is not a random supposition, like this of yours, but is sufficiently proved by fact, as the history of revelation shews.’

The argument, which the doctor hints at in the conclusion of this extract, is the evidence of *miracles*, which, he says, if they be undeniable, clearly prove the existence of a being, distinct from what is visible in nature; and a being, who can controul the laws of it; and this can be no other than the author of nature.—He adds: ‘ The miracles recorded in the Old and New Testament are naturally adapted to give the fullest satisfaction concerning the being of a God, as well as the truth of revelation; and therefore, in order to disprove the being of a God, a person must likewise disprove the evidences of the Jewish and of the Christian Revelations, which I think he will find it difficult to do, consistently with his retaining faith in any history whatever.’

Upon reading these letters we have been a little surprised at the uncommon deference, which these two opponents pay to each other. Dr. Priestley treats this writer with greater respect than he has treated some of his former adversaries, whom

whom he has accused of *not understanding* his argument. He has even taken pains to find him ; but without success. Mr. Hammon dates his letter from Oxford-street, No. 418. There the doctor could not hear of any such person. He then inquired for him at Liverpool, as he was directed by a second letter ; but the phantom still withdrew itself from the philosopher's investigation. From whence we may conclude, that the atheist has not the courage, as he pretends, to discover his retreat ; and that the name of William Hammon is nothing more than a *prudent disguise*.

An Inquiry into the Manners, Taste, and Amusements, of the two last Centuries in England. By John Andrews, LL.D. Small 8vo. 2s. 6d. Debrett.

THIS Inquiry, which, had it been well and accurately performed, might have afforded both entertainment and instruction, is carelessly written, superficial, and imperfect. The author does not seem sufficiently acquainted with the history of past times, to give a just account of the manners, virtues, vices, and follies, of the different periods, or to trace philosophically and judiciously their various causes. He inverts the order of time ; and, instead of taking a regular view of our national customs and reigning manners, from early times down to the present, travels backwards, takes up the modes of George the First, skips to the reigns of the Stuarts, and sets us down at last with the great Elizabeth. There is nothing new, striking, or sagacious, in any of his observations on the several periods, or any thing amusing to attract our attention : the following remark is so opposite to truth and every day's experience, that we wonder how a writer could hazard the publication of it.

‘ It is no small happiness, says Dr. Andrews, that, amidst the absurd, servile, and detrimental imitation of foreign modes and manners, that execrable one, of infidelity in the marriage state, has not yet been imported into England in any very extensive degree ; and that, luckily for the public, the guilty, however exalted, are singled out as objects of shame and contempt.

‘ Whether the good sense for which this nation is remarkable, or whether the nature of our government has hitherto proved most effectual in preventing it, is hard to tell. They both undoubtedly have opposed it ; but probably more the latter cause ; as it is observable, that this avowed reciprocal indifference in the married parties, is a vice that has seldom been known to flourish in a republican state.’

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It appears to us unaccountable, that the author should, after this observation, lament the consequences of that licentious wanton spirit of voluptuousness and dissipation which has of late, from presiding over our pleasures, assumed an influence over our manners.

‘ It remains, says he, to be sincerely lamented, that any man should be so utterly abandoned in his morals, so strangely limited in his conceptions, or curst with such a levity of heart, as to treat the greatest enormity produced by this unhappy spirit, rather as a matter of gaiety and jocoseness, than as an object demanding the most serious reflections.

‘ In this they may possibly think themselves supported by the shameful and guilty connivance, one might almost say toleration, it too openly meets with in some countries abroad.

‘ But the smallest degree of consideration must quickly convince them, that depravity and infatuation alone can give countenance to what, in the scale of sound reasoning, is evidently a scandal to human nature.

‘ We are taught by daily experience, that however the dissolute and profligate may endeavour to soften it, by the fashionable appellation of gallantry, infidelity in the married state is pregnant with such infinite mischief to society, that it cannot meet with too much abhorrence and reprobation.

‘ No species of wickedness strikes more directly at the root of human happiness. Exclusive of its necessary and immediate effect, the destruction of domestic tranquillity, and the introduction of anarchy and confusion into families, it is the usual source of the most irreconcilable and most fatal enmities, and naturally produces the most dreadful catastrophes in private life. Whenever the spirit of gallantry gets footing, and grows habitual in any country, it breeds diffidence and suspicion between individuals, and is unquestionably the greatest obstruction to friendship, from the fear and jealousy we are liable to entertain of those who have constant opportunities to abuse the privileges annexed to it. It banishes all delicacy of sentiment, and utterly extinguishes that respect for the fair-sex, which is founded on the opinion of their honour and virtue; of which, when the violation ceases to be disreputable among the men, it seldom remains an object of consequence among the women. In short, by extirpating the most effectual motive for reciprocal attachment, it annihilates the essential felicity of love; and by extending our desires and passions, and the hope of gratifying them indiscriminately to all, it eradicates the noblest refinements that

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dignify

dignify the human system, and throws all the established ideas of civilized nature, into their primitive chaos and confusion.'

These strictures on our present degeneracy are nervous and spirited; as is the following exhortation to the fair-sex, which we shall, therefore, particularly recommend to our female readers, and hope they will profit by the advice:

' Let our fair countrywomen still retain the reputation they have long and justly deserved, that of being supremely beautiful, and equally modest. It is the most inestimable prize they can covet: let them not lose the loveliness and dignity of their sex, in those freedoms that are inseparable from so repeated a frequentation of the pastimes of late so much in vogue. These are no proper soil for the cultivation of true modesty, which, like the sensitive plant, shrinks at the least touch of familiarity.

' Let us leave to the Italians, let us leave to the French, the talents of seduction: let us still glory in artlessness and simplicity in our transactions with womankind, while they plume themselves on their dexterity in assailing and corrupting innocence, and in all the various intricacies of iniquitous intercourse: let the women of Italy rejoice in that scandalous liberty, they so stedfastly maintain, of giving their hand to one man, and their heart to another: let the women of France exult in that privilege, they so amply exert, of changing perpetually the objects of their criminal attachments, and glory, as it were, in the open display of their libertinism: let the men in those countries, slavishly abandoned to this debasing system of sensuality, lose themselves in a round of wantonness and debauchery; and become callous to those feelings of the heart and mind, that relate to any subject wherein pleasure has not the principal preponderance: let their attention be taken up with a fondness for, and an admiration of those imaginary refinements, which, while they prove a source of fruitless inglorious entertainment, never fail to debilitate the nobler faculties, and to create a forgetfulness of the more important functions, that ought to employ an individual who wishes and pretends to be ranked above the vulgar.

' But may never this contagion reach our country! Let us recollect the figure we lately made in the eye of the universe: let us ponder on the means by which this figure was, and is to be supported: let us frequently revolve in our thoughts, that a people who mean to distinguish themselves from all others by the excellence of their constitution, by their prosperity at home, and their glory abroad, must also resolve to distinguish them,

themselves no less by the virtues and qualifications through which those trophies are obtained.'

Translated Specimens of Welsh Poetry in English Verse. By John Walters, B. A. 8vo. 1s. 6d. Doddsley.

AN honest Cambro-Briton, from a laudable zeal for the honour of his native country, and its ancient bards, has here presented us with a translation of some old Welsh poetry. The few wild notes, which are new set, give us a favourable idea both of the original writer, and the modern translator, who seems to have done ample justice to his illustrious predecessors. In the following elegy there is a spirit and pathos, which every reader who has a taste for nature and simplicity, cannot but admire.

* *N E S T, the Daughter of Howel: an Elegy. By Einion, the Son of Gwalchmai. Written about the Year 1240.*

' The spring returns, the hills are green,
The forest blooms, the sea serene
Ebbs with hollow-sounding tide,
But when will Einion's grief subside?
Chaunt the birds to cheer the plain,
But Einion breathes a mournful strain.
Falling like my feeble lay
The wind now gently dies away.
By Teivi's deep romantic stream
Sorrowing with slow steps I came.
The praise of dying Nest I sung,
Her name still trembles on my tongue.
With joyless heart and tearful eye
To tune her sacred dirge I try.
Like fair Elivri's was her fame,
And thousands have ador'd her name.
In silence now the matchless maid
Low in her last abode is laid,
Who sprung from royal ancestry;
Keen as the hawk's her dazzling eye.
In filken robe bright Cadvan's maid
On blue Disfunni's banks array'd,
Short time, but lov'd and virtuous, liv'd,
Nor hath my heart her loss surviv'd;

* *Nest*, in the language of the Manks, signifies *brightness*, or the *moon*, or *Diana*.

My heart, - that hear'd her hard's complain,
 And died within me at the strain.
 Tyrant Death, thou ruthless foe,
 At last thy fatal power I know.
 Ah! generous Nest, of soul benign,
 How different is my fate from thine!
 I left to struggle with my woes,
 Thou peaceful in thy last repose!
 Weary of life, and robb'd of rest,
 I store long sorrow in my breast.
 Thy lov'd remembrance ne'er shall part
 From weeping Binion's faithful heart.
 Still to my view the veil of death
 Is present, and the form beneath,
 Those features of unrival'd hue,
 Bright as heav'n's ambrosial dew
 New-fal'n on Aran's sky-topt brow,
 Or wild Eryri's cliffs of snow.

By martyrs, and the virgin's claim,
 By holy Dewi's fainted name,
 By angels of the good and fair,
 Trembling I lift my humble prayer,
 Which to the throne of Heav'n will fly
 Auspicious, and to thee, Most High,
 That the dear maid, undoom'd to pain,
 Near thy right hand a seat may gain.
 Thou ne'er wilt banish beauteous Nest
 From the bright mansions of the blest.'

We hope that these Specimens will meet with the encouragement which they deserve; and that the translator, who has performed his task with elegance and fidelity, will be induced by their success to modernise some more Cambrian poetry, which, whenever it may appear, will, if we may judge from this little performance, be very acceptable to the public.

FOREIGN LITERARY INTELLIGENCE.

Cato. 104 Pages in 8vo. Basil. (German.)

TWO dialogues, in which Cato is introduced discoursing, a short time before his death, with Demetrius, on the destination of man, where Brutus and Apollonides assist as auditors and sometimes as speakers. Demetrius maintains the doctrine of Plato, that the present life is only a preparation for a future and better one; that, without a firm belief of the immortality of the soul, and a future state of retribution, there are no virtue nor happiness; whereas Cato attempts to prove, that even without any hopes of a future and eternal life, man may yet be virtuous, and that virtue is the only source

Source of happiness and her own sufficient reward.—The author supplies each speaker with all the arguments that may be produced in support of his principles, and a language almost throughout suitable to their respective characters and sentiments. But, in order not to abuse several of the new and excellent observations uttered by Cato, the reader ought never to lose sight of the author's purpose, which was chiefly to confute the opinion of those who, in spite of all the evidence of history, denied, that disinterested virtue was ever yet practised without the conviction of receiving its reward in some future state of existence. The author himself has been careful, in his preface, to preclude mistakes as to his purpose; which was only to characterise, to give a philosophical drama, exhibiting the system of a man of Cato's principles and way of thinking. The introduction contains historical strictures, intended as a preparation to the dialogue. The title page and end are adorned with the heads of Cato and of Brutus.

Abhandlung über die ältere Scandinavische Geschichte von den Cimbrern und den Scandinavischen Gothen; or, a Dissertation on the Ancient History of Scandinavia, of the Cimbri and the Scandinavian Goths. By F. W. Baron de W. I. 23 Sheets in 8vo. Copenhagen. (German.)

The ingenious author has divided his work into two parts. The first, treats of the chief place of residence of the Cimbri, in Scandinavia, and of the historical fragments relating to them; and the second, of the succession of the great Cimbrian monarchy; and both evince great learning and skill, in supporting a system of sometimes paradoxical conjectures with a variety of plausible arguments.

H. Willh. de Voss Preissschrift über den Gebrauch und Misbrauch der Unkunde anderer im Handel und Wandel. Nebst Zwoen andern dahin einschlagenden Abhandlungen; or, a Prize Dissertation on the Use and Abuse of the Ignorance of Customers and others, in Trade and Inter-course; with two other Memoirs on the same Subject. Translated from the Dutch and French into German. 184 pages in 8vo. Butzow.

This prize question was proposed by the Dutch society of sciences at Harlem, and answered by several gentlemen. Mr. de Voss, teacher of the Mennonists at Amsterdam, obtained the prize. He begins justly by asserting that this is a question which an ordinary measure of capacity and understanding must be able to solve; as otherwise many selfish people would be apt to excuse themselves with a pretended want of a sufficient capacity and judgment for determining the limits between what is right or wrong, lawful or illicit, in dealing. But the rules established by him are too prolix, many of them even so obscure, that he himself seems to have forgotten his introductory observation just noticed. He founds his general principle on Matth. vii. 12. He notices the frauds and oppressions of the man-sellers, (or kidnappers,) in Holland, who allure, entrap, and sell raw and unwary people to the East India company; but he speaks not of them with that indignation which such an execrable race of men deserve. The application of his principles to the practices in insuring, ought also to have been illustrated by a much greater variety of instances. . . The second memoir is less valuable than the first. But the third, written by M. Franc, a French clergyman at Zutphen, is a very judicious performance, and if not superior, certainly at least equal to the first which obtained the prize.

Anmerkungen über die Lebens Art der Einwohner in grossen Städten; or, Observations on the Way of Living in great Cities. By Dr. J. Pet. Xav. Faulk. 8vo. Vienna. (German.)

The author's purpose is to preserve and to promote health, as much as possible, by prescriptions of a wholesome diet and way of life, for the inhabitants of large towns.

He has divided his work into four sections; of which, section 1. treats of the general evils and inconveniencies of large towns with regard to their atmosphere; and the fittest means for preventing, remedying or alleviating them; section 2. of the usual way of nursing, feeding, and training up infants. Section 3. of the usual way of living of young and adult people. Section 4. of some pernicious customs of pregnant and lying-in women, midwives, and nurses.

The abuses here censured, have very often been noticed, but very seldom amended: and the truths here enforced are of that importance and value that they cannot be too often repeated.

Siegismund Just Ehrharts's, Pastors in Beschine, Abhandlung vom verderbten Religions zustand in Schlesien vor der evangelischen Kirchen Reformation; als eine Einleitung zur Schlesiſchen Presbyterologie; or, a Treatise on the corrupt State of Religion in Silesia before the Reformation, intended for an Introduction to the Silesian Presbyterology. in 4to. Breslaw. (German.)

The author begins with tracing the sources of the corruption, proceeds then to the articles in which it chiefly appeared, and answers the objection, what was become of true Christianity before the Reformation, by commemorating the chief witnesses and confessors of truth in Silesia, where he naturally enlarges on the history of the Hussites, and the great applause and patronage they found in Silesia. He is very careful to prove his assertions by referring to vouchers and writers, whose veracity is acknowledged by the Roman catholics themselves.

Beiträge zur Natur Geschichte der Nieder Lausitz, insbesondere des Mineral-Reichs derselben; or John Philip de Carosi's Memoirs for the Natural History of Lower Lusatia, especially for its Mineralogy. with Cuts. 8vo. Leipzig. (German)

This publication may be considered as a commentary and illustration of Mr. Charpentier's concise account of Lower Lusatia, in his Mineralogical Geography of the Electoral Saxon dominions. M. de Carosi enumerates the several strata with which this plain and low country is covered, and the varieties of petrifications, such as echinites, corals, &c. found in it; and infers from these bodies and from other collateral circumstances, that Lower Lusatia has once been covered for a long time by the East Sea, like the plains of Poland and Lithuania. The petrifications are methodically classed and discriminated with Linnæan names.

Das königlich Preussische Feld Lazareth, nach seiner medicinal und oekonomischen Verfassung, der zweyten Armee, im Kriege von 1778 und 1779; und dessen Mangel, aus Documenten erwiesen; or, The Royal Prussian Field Hospital, according to its Medicinal and Oeconomical State, in the Second Army, in the War of 1778 and 1779; and its Defects, proved from Records. 8vo. Leipzig. (German.)

The Prussian army in Saxony, in the campaigns of 1778 and 1779, consisted of 72000 men, and the Saxon army of 22000. Of the Prussian army about 4000 died in the field-hospitals, and of the Saxon army, no more than 48 men; a disproportion this, so enormous,

mous, and so affecting as could not but strike the physicians of the Prussian field-hospitals, with grief and amazement; as it evinced beyond a possibility of doubt the existence of some most essential and fatal defects in the Prussian armies and their hospitals, from which that disproportion must necessarily have arisen. The anonymous author of this very judicious and instructive performance, undertakes to trace all those evils to their sources, and to show why the Prussian field-hospitals could not possibly produce a salutary effect proportionate to the royal expence. For this purpose he publishes a literal copy, 1. of the curative method prescribed to the field-physicians; 2. of the dispensatory, as established as a law, in the second Prussian army; 3. a contrast of that dispensatory with the simple and compound remedies used in the first army at the end of the war; and 4. finally the regulations of field-hospitals, enjoined by the then physician of that army, de Zinnendorf, as rules to all the physicians and medical assistants of the second army. The curative method, the diet, the pharmacopoea, and that implicit obedience required of all the physicians, without allowing them the use of their own judgment and practical knowledge, or its application to any particular case whatever, cannot but excite the amazement and commiseration of every thinking and sensible physician; and serve for a terrible proof to commanders in chief of the mischievousness of such attempts of introducing despotism, in a science which in such an infinite variety of particular and individual cases, can never be subjected to general and peremptory regulations, but at the expence of the lives and health of thousands. The result of the very ill-judged attempt in question has proved as detrimental at least as the loss of a battle.

Lettera sopra l'Eclisse Solare occaduta li 17 Ottobre 1781. Diretta al Cardinale de Zelada. 4to. Rome.

Astronomy had been neglected at Rome, for some time past when cardinal Zelada, and the duke of Sermonnetta, endeavoured to restore emulation in this branch of science, by procuring excellent instruments and accurate observations. That of the solar eclipse, which is described in this letter, was made by signor Calandrelli, with an objective micrometer of Dollond's. He has measured twelve phases. The eclipse began at 7 o'clock 34' 16" and ended at 9 o'clock 23' 1". The observer gives a particular account of his precautions for examining the several parts of the micrometer; and highly celebrates cardinal Zelada's zeal and munificence for astronomy.

Salmo LXVII Exurgas Deus, esposto dall'Ebraico originale; Opera del P. F. Giacinto Hintz, Prof. di S. Scritt. e di Lingue Orientali. 16o Pages in 4to. Cagliari.

The 67th Psalm was always considered as one of the most difficult, as it is not known for what end and on what an occasion it was composed. The present commentator contents himself with confuting those who think that it relates to David's transportation of the ark from Obed-edom's house to the tabernacle of Sion; he asserts that this sacred ode was occasioned by some signal victory gained by David, over some neighbouring nations, at a time when the ark was already on Mount Sion; though he does not attempt to point out that particular victory. Indeed he seems not quite consistent. For says he, 'In una parola, l'argomento principale, per non dire unico, di questo nobilissimo Salmo è Gesù Cristo e la sua Chiesa figurata nella liberazione dell' popolo Ebreo dall' Egitto, e nella introduzione alla terra promessa.' . . The style of his Latin version of the Psalm is as much as possible assimilated to that of the Vulgata.

MONTHLY CATALOGUE.

P O L I T I C A L.

The History of the second Ten Years of the Reign of George the Third. 8vo. 6s. in Boards. Evans.

THE transactions of this period are of so recent a date, that the recital of them will prove more interesting to succeeding ages than to the present. But in those times, when the party-animosities of the eighteenth century shall have entirely subsided, the object of public desire will be a history divested of all appearance of prejudice. We cannot say of the present volume, that it is likely ever to obtain the reputation of a candid narrative. The incidents, in general, appear to be related with fidelity, but, at the same time, are tinged with a political colouring, which betrays in the author a bias very unfavourable to a fair representation of motives and designs; and, upon the whole, it seems calculated to gratify temporary prejudices, rather than to transmit to posterity an impartial history of the present reign.

The Causes of our late Discontents: their Consequences, and the Remedies. 8vo. 1s. Hooper.

The causes specified in this pamphlet are of so general a nature, as to be applicable to almost any period of history; and what renders the investigation of them more superfluous, is, that they are such as can hardly be prevented from operating under any administration.

An Address to the People of the Netherlands, on the present alarming and most dangerous Situation of the Republic of Holland. 8vo. 2s. 6d. Stockdale.

This writer appears to be a strenuous partizan of the present ruling faction in Holland. He endeavours to represent the great advantages of an alliance between the United Provinces, France, and America; but in illustrating this political theorem, he deviates into such an abuse of censure and panegyric, as can hardly impose upon the understanding of the most ignorant Dutchman. Truth, candour, and national interest, are all sacrificed at the shrine of democratical delusion, by this insidious apologist, whose sentiments, we are persuaded, will, in the sober hours of the republic, be considered as the wild suggestions of a perverted imagination.

A Speech of William Jones, Esq. to the assembled Inhabitants of the Counties of Middlesex and Surrey, the Cities of London and Westminster, &c. May 28, 1782. 8vo. 6d. Dilly.

In this speech Mr. Jones ingeniously combats the prejudices of those, who consider it as a kind of political sacrilege to make any alteration in the constitution; and he likewise exposes, in a striking point of view, the idea of virtual representation. But we entertain too high an opinion of the good sense of this writer, to imagine

imagine he would approve of the crude schemes, which have been offered to the public on the subject of a new parliamentary representation.

P O E T R Y.

Ode on the Surrender of York Town. 4to. 6d. Bowen.

This ode is an invocation to the chancellor of the exchequer, who is solicited to exert his great endowments for the preservation of his country from the dangers with which she is surrounded. The author deserves praise, at least for his patriotism; and so far as Mr. Pitt's acknowledged abilities can extend, the purpose of the address will, we doubt not, be prosecuted with ardor.

Two Dithyrambic Odes. 4to. 6d. Dilly.

In an advertisement prefixed to these Odes, our author prides himself much in having restored to them the ancient name of dithyrambic, which, he assures us, is the only proper one for the irregular ode; 'Yet titles, says he, are neither here nor there.' This may, for aught we know, be a sagacious observation: we apprehend, however, that it is not quite new; but what follows is still more curious:

'The Italians, adds our author, who alone of all modern nations feel what real poetry, what real painting, what real music are, have many productions of high fame under this title. The flames would have received the following pieces, had not the author known that they have more merit than many productions, which have the honour to attain the praise of those who know nothing. But he pretends not to the exquisite spirit of Poliziano.'

Though we are ready with this author to allow even the present race of Italy a pre-eminence in music, yet that 'they only feel what real poetry and real painting are,' is an opinion which we can by no means adopt; as we are inclined to think that despised England can boast of as much perfection in either of these arts, even though we should not call in the assistance of our author's *Dithyrambics*, which, we are told, would certainly have been burned, if he had not known that 'they have more merit than many productions which have the honour to attain the praise'—of whom? why—'of those who know nothing;' an honour surely which very few would be ambitious of. The author, no doubt, meant to say, that these Odes are superlatively excellent; but recollecting that this might have been construed into vanity, he concludes his sentence in this strange and unintelligible manner.—The productions, after all, must speak for themselves. The sanguine admirers of ode-writing, who prefer sound to sense, and big words to the language of nature, may perhaps be fond of these Dithyrambics, in which we must acknowledge nothing appears to us very striking or poetical: a short specimen may suffice to give our readers a proper idea of their merit. In the first Ode we meet with the following lines:

1

—sages,

— sages, ye whose eloquence divine,
 Would, with a golden chain,
 The hearer's soul restrain,
 And bear to every passion's distant shrine.
 Whose thunder shook the throne
 Of each barbaric lord ;
 Tho' by deluded myriads prone
 Of trembling slaves adored.
 Whose lucid art of life illumed the plan ;
 And heavenly wisdom brought to dwell with man.

Without thy fierce controul,
 Enthusiasm, soul of the rapt soul !
 Picture in vain bids her creation rise ;
 Music in vain her vocal skill applies ;
 In night the fair creation lies ;
 The bidden airs sleep in the fullen shell,
 Till thou their birth impell.
 At thy command the glowing forms appear :
 At thy command the strains enchant the ear.

Thy praise may every art,
 And science fair impart ;
 For all to thee their richest lustre owe.
 From thee all attributes of mind
 That to gods exalt mankind ;
 All deeds immortal flow.'

What our author means by

' Whose lucid art of life illumed the plan,'

we cannot readily comprehend : and the strange expression of

' — soul of the rapt soul !'

is nearly allied to the bombast and unintelligible.

The second Dithyrambic is on Laughter ; an odd subject for an ode. This is written in the common sing-song style.

' — Laughter, lead the festal band ;
 Wit and Humour, hand in hand,
 Sports that dance, and sports that sing,
 Love and Rapture with thee bring.
 Now when merry Spring reposes
 On her bed of balmy roses,
 In fantastic measures revel
 All along the flowery level.
 Sweet melody pervades the luminous air.
 The jocund tribes appear !
 My suppliant thy wish declare ;
 Lo I wait to hear thy prayer.
 While some, tho wise, in mental gloom
 Their melancholy hours entomb ;
 And, from terror of the morrow,
 Waste the given day in sorrow :

Attend,

Attend, propitious power, my claim !
 Do thou invading cares repell :
 With thee, dear goddess, let me dwell,
 And laugh at life's amusing game.'

This is the true infantine muse. A man may, as Shakspeare says, ' rhyme so, eight years together ; dinners, and suppers, and sleeping hours excepted.'

D I V I N I T Y.

Two Discourses ; I. On Habitual Devotion, II. On the Duty of not living to Ourselves ; both preached to Assemblies of Protestant Dissenting Ministers, and published at their Request. By Joseph Priestley, LL.D. F. R. S. 8vo. 1s. 6d. Johnson.

The Scripture makes it one of the characteristics of a good man, that he sets the Lord always before him ; and that he acknowledges God in all his ways. In the first discourse, our author shews, that this habitual regard to God has a tendency to keep us stedfast in our duty, dissipate anxiety or melancholy, in some cases to prevent madness, to promote a uniform cheerfulness, to give a man a peculiar presence and intrepidity of mind, &c. He then treats of the most proper and effectual methods of promoting this disposition.

This discourse gave occasion to that excellent poem by Mrs. Barbauld, intitled, An Address to the Deity, which was composed immediately after the first delivery of it, before an assembly of dissenting ministers at Wakefield, in the year 1767.

In the second sermon, the author enforces this important observation, that ' no man can be happy, who lives to himself ; but that true happiness consists in having our faculties wholly ingrossed by some worthy object, in the pursuit of which the strongest and best of our affections have their full play, and in which we enjoy all the consistent pleasures of our whole nature.'

The Treasure of the Gospel in earthen Vessels. A Sermon addressed to the Congregation of Protestant Dissenters, in Worcester, on Tuesday, May 28, 1782, at a Meeting of Ministers, assembled on Account of the rev. Joseph Gummer's undertaking the Pastoral Care of that Society. By W. Wood. 8vo. 6d. Buckland.

The text is this passage of St. Paul's second Epistle to the Corinthians : ' We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' Ch. iv. 7.

In discoursing on these words the author considers the representation, which the apostle gives us of the gospel and its ministers, and the reason, which he assigns for the use of weak and precarious instruments, in the propagation of the Christian religion.

The expression *θησαυρον εν οσπερινοις σκευαις*, is metaphorical, alluding to treasure preserved in earthen vessels ; or, as the foregoing verse would almost induce us to imagine, to vessels, ' in quibus olim lumina portabantur.' Our author prefers the first and obvious meaning ; and suggests a variety of just and useful observations, naturally arising from the subject ; but he sometimes pursues the metaphor beyond the bounds of propriety.

C O N T R O.

CONTROVERSIAL.

Thoughts on a Pre-Existent State. Small 8vo. 1s. Cadell.

The celebrated author of some late Disquisitions introduces the doctrine of 'a pre-existent state,' with the following pompous list of authorities:

"That mankind had existed in some state previous to the present was the opinion of the wisest sages of the most remote antiquity. It was held by the gymnosophists of Egypt, the brachmans of India, the magi of Persia, and the greatest philosophers of Greece and Rome: it was likewise adopted by the fathers of the Christian church, and frequently enforced by her primitive writers; why it has been so little noticed, so much overlooked rather than rejected, by the divines and metaphysicians of latter ages, I am at a loss to account for, as it is undoubtedly confirmed by reason, by all the appearances of nature, and the doctrines of revelation."

The disquisitor had no reason to complain of our metaphysicians and divines. Several of them have paid a *proper respect* to this hypothesis. The learned author of a treatise, published in 1766, intitled, *A Lapse of Human Souls in a State of Pre-existence*, has made this lapse 'the only original sin, and the groundwork of the gospel dispensation.' This surely was giving the doctrine as much importance, as the disquisitor could reasonably desire.

The writer of the tract now before us, has however expunged this article from his creed, and employed seventy pages in proving, that it is neither supported by reason nor revelation; —and, consequently, that man has no pretensions to this high descent, but made his first entrance into life in the humble character of *Hans in keller*.

Candid Suggestions; in Eight Letters to Soame Jenyns, Esq. on the respective Subjects of his Disquisitions. By B. N. Turner, M. A. Small 8vo. 2s. 6d. sewed. Lowndes.

The ingenious author of this publication has not contented himself with selecting and refuting some of the *leading* principles in Mr. Jenyns's Disquisitions; he has entered more minutely into every subject, and commented on all such passages as to him appeared exceptionable. In the course of his inquiry, he has treated his author with candor and politeness, though he has taken the liberty to point out many of his erroneous positions and fallacious arguments.

We have already given our sentiments at large on these topics, and therefore shall not expatiate on this article.

This volume is printed in the same elegant form with that of Mr. Jenyns, and may very properly attend it 'along the stream of time.'

MEDICAL.

M E D I C - A L.

Select Cases of the Disorder commonly termed the Paralysis of the Lower Extremities. By John Jebb, M. D. F. R. S. 8vo. 1s. Stockdale.

These cases relate chiefly to such as had been admitted patients into St. Bartholomew's hospital, and are published by Dr. Jebb with the view of illustrating and confirming the observations which have been made by Mr. Pott. To these is subjoined one case of the catalepsy.

Dr. Jebb considers cases as of the utmost importance for the improvement of medicine. They are, doubtless, as has long been acknowledged, the foundation and test of rational practice; but if carried *ad infinitum*, their utility could not atone for the useless lumber, not to say fictitious cases, with which the science would be encumbered.

The New British Dispensatory. 12mo. 3s. Newbery.

To the preparations and compositions of the new London and Edinburgh Pharmacopœias, the author has added what he calls the *genuine* receipts for several celebrated medicines, which have hitherto been kept as secrets in the hands of some eminent practitioners. It is chiefly calculated for those who are unacquainted with the Latin language.

The Works of Joseph Else, Surgeon to St. Thomas's Hospital. To which is added an Appendix. By George Vaux, Surgeon, 8vo. 2s. 6d. Johnson.

To this republication of Mr. Else's works, Mr. Vaux, the editor, has added an appendix, intended to confirm the superiority of Mr. Else's method of curing the hydrocele by caustic, to that by seton, which has been recommended by Mr. Pott.

M I S C E L L A N E O U S.

The Field of Mars: being an alphabetical Digestion of the principal Naval and Military Engagements, in Europe, Asia, Africa, and America, particularly of Great Britain and her Allies, from the ninth Century to the present Period. Embellished with Maps, Charts, Plans, and Views of Battles. 4to. 1l. 11s. 6d. Robinson.

An account of military and naval transactions forms a great as well as important part of secular history; and as these may be recited independently of other events, so may they, with propriety, be detached from the general narrative. A work of this nature must prove particularly interesting to those gentlemen, whose professions lead them to the contemplation of scenes, which afford glorious examples for animating their valour, and improving their skill, in their respective departments. The silent operations of the cabinet may regulate the government of the state; but it is on the field and the ocean where those decisive actions have happened, that alone can give efficacy to counsels, or establish the blessings of peace. The work before us is not only properly arranged; and compiled from the best authorities, but is embellished with a great number of delineations, particularly

cularly illustrative of the subjects. What relates only to the naval affairs of Britain, has been justly considered as a splendid part of modern history; and we cannot doubt but that a work, which comprises, in a great degree, both the naval and military history of all nations, during so long a period, will be regarded by the lovers of historical knowledge as a useful acquisition.

Philosophical Dissertations. By James Balfour, Esq. of Pitrig. Small 8vo. 2s. 6d. sewed. Cadell.

This work consists of four Dissertations. In the first, the author treats of matter and motion; proving, that matter cannot possess an active power of moving itself; and that all motion must be ultimately resolvable into the agency of the Deity.

In the second, he examines an argument advanced in support of the doctrine of necessity, by the author of a late publication, intitled, Sketches of the History of Mankind; shewing, that the mind acts independently of any necessary influence of motives; and that the imaginary notion of absolute necessity is attended with many absurdities.

The subject of the third Dissertation is, the Foundation of Moral Obligation; that of the fourth, is, the Immateriality and Immortality of the Soul; and that of the fifth is, the Evidence of the Truth of Revealed Religion from its Connection with Providence.

These topics have been so often discussed by preceding writers, that the reader cannot reasonably expect any considerable degree of additional light should be thrown upon them. This learned writer has however treated them in a manner, which shews him to be a rational and ingenious metaphysician.

Bibliotheca Topographica Britannica. No. VI. Part I. 4to. 3s. Nichols.

This number contains an account of several antiquities in Kent, hitherto undescribed, viz. The Friars at Aylesford, Cobham-College, the Ruins of Denton Church, Lidsing Chapel, Pénshurst-Church, Chalke-Church, Speldherst Church, Starkeys, in the parish of Woldham, the remains of the archbishop's palace, and the Grange in Gillingham, the Manor-House of Twidall, and the Ruins of Halling-Palace, a place which formerly belonged to the bishops of Rochester.

These descriptions are illustrated with several neat engravings. *Memoirs of the right hon. Lord Viscount Cherington, containing a Genuine Description of the Government, and Manners of the present Portuguese.* Small 8vo. 5s. sewed. Johnson.

These volumes, which are only an introduction to others professedly more interesting, are said to be the work of a captain Muller, in the Portuguese Service, who died in the year 1778. Though they are dignified with the respectable title of Memoirs, yet their authenticity is very suspicious; and a better account cannot be given of them than by the author's friend, Franzini; — 'Se non é vero, é bene trovato,' which in our translation signifies — 'if it be not true, it is a very probable fiction.' The editor is, indeed, willing to leave it on this ground; and we shall

shall give a short account of it without a syllable concerning its authenticity, which, at present, is really suspicious.

Lord Cherington is the son of Dr. Castleford, whose brother inherited that title; but these volumes only inform us of his birth, for they are filled with the 'eventful history' of his father. The story is probable and natural; the affecting scenes are not heightened by the craft of an authorling, nor wire-drawn by the tite exclamations and reflections of a novellist. Though these little volumes, from their incidental merit, may captivate the readers of a circulating library, they will have a greater and more beneficial effect; they will increase their affection for their own country, and that venerable constitution which supports and protects the meanest individual from the arbitrary exertions of a gloomy tyrant, an insatiable minister, or the more destructive efforts of mistaken bigotry. The information respecting Portugal and its government is not considerable; though the future volumes promise more intelligence. In fact, we so seldom find, in a work of this kind, any real merit, that we prize every thing which resembles it at a high rate.

An Essay on Comedy. By B. Walwyn. 8vo. 1s. 6d. Hookham.

This Essay, which, it seems, is reprinted from a news-paper, where it first appeared, contains little more than a few vague and desultory remarks on comedy, with strictures on Shakspeare, Johnson, Lee, Rowe, &c. The author's sentiments seem to be, in general, the result of some taste and knowledge in dramatic productions, but obscured by a perplexed, pompous, and affected style.

Mr. Walwyn informs us, in the first page, that 'comedy is the mirror of human nature, which reflects our follies, defects, vices, and virtues; so that we may laugh at the first, ridicule the second, satirize the third, and enforce the latter. Thus we find it is not merely a picture, but a reflector of human life. If the expression may be allowed, it is a reflecting painting—in other words, a dramatic camera.'

This strange definition of comedy has, in its first sentence, the air of a *charade*, the first, the second, &c. and the last part is very like a *riddle*. A *reflecting painting* conveys to us, we must acknowledge, no precise or determinate idea; nor do we rightly understand the second branch of the philosophical *charade*, the *ridicule of defects*; *defects* being, in our opinion, rather the proper object of pity, than of ridicule or contempt, and therefore no part of comedy.

'Superficial observers, says our author, in his criticism on the character of Bobadil, may say, vanity is a means without an end. But that would be a non-entity of expression. It has no meaning. Even caprice, which seems to burlesque all principle of action, changes from a desire of novelty. Vanity only differs from pride in its object. We are vain of trifles, and proud of worth. Both have one final cause, or principle, which is consequence—the basis of self-complacency. But surely Bobadil can have no self-complacency.'

What

What can Mr. Walwyn mean by a *non-entity of expression*? or *caprice burlesquing every principle*?—The following sentences have something in them very obscure and unintelligible: ‘Critics would shew their discernment and liberality in not condemning *failing ability*—in Johnson, the passions are scarcely coloured; but in Shakspeare they are *imitated by feeling*—a temporary writer is a *meteor* that is lost, whilst it glares along the *atmosphere of applause*.—A writer of genuine character is a *fixed star*, whose brilliancy is an everlasting ornament to the *dome of fame*.—Why should modern genius *seek to dilute strength of passion with the water of puny criticism*?—Trifling merit has often been observed to succeed merely by the dulness of uniformity, while a genius of superior excellence has failed *by reason* his eccentricity could not confine itself to the cold formality of *reason*.’

If Mr. Walwyn, instead of being a *meteor* in the *atmosphere of applause*, wishes to shine as a *fixed star* in the *dome of fame*, we would advise him in the Essay, which, he informs us, he is preparing for the press, to pay more attention to method, precision, and, above all, *perspicuity*.

Chronological Tables of the High Sheriffs of the County of Lincoln, and of the Knights of the Shire, Citizens and Burgesses in Parliament within the same; from the earliest Accounts to the present Times. 4to. 2s. White, Holborn.

These for a time escaped our attention, and even at present have very little claim to it. Their accuracy, which can be their *only merit*, is scarcely an object of our enquiry, for it will not admit of any discussion. It may, probably, be a very useful compilation for a future topographical history of Lincolnshire.

Heathen Mythology made easy. 12mo. 1s. 3d. Riley.

This little volume comprehends a short view of astronomy, and of the earth, with a description of the principal heathen deities. The former part the author has successfully endeavoured to render instructive to youth; but the latter is treated with too much brevity to prove equally useful.

Letters upon Ancient History. 12mo. 3s. 6d. Kearsley.

This volume is compiled partly from letters written by the late Earl of Chesterfield to his son, and partly from French authors. The whole is published in French and English, and intended, very properly, for the use of schools.

A New, Complete, and Universal Roman History. 12mo. 3s. Hogg.

Parturiunt montes. This little impostor, consisting of no more than three hundred and seventy-eight duodecimo pages, addresses the world in a title-page which might serve a voluminous work in folio. It might, perhaps, with equal benefit to its reader, have been comprised within a nut-shell.

Literary Amusements; or Evening Entertainer. By a Female Hand. 2 vols. 12mo. 6s. Noble.

Perhaps by that of an infant.

T H E

CRITICAL REVIEW.

For the Month of October, 1782.

*An Essay on Epic Poetry. By William Hayley, Esq. 4th.
10s. 6d. sewed. Doddsley.*

MR. Hayley having resumed the pen, we, with pleasure, enter on the task of reviewing his production.—If only such authors appeared, what delightful travelling it would be through the regions of literature! But a genius like his seldom springs up above once in a century: such exalted souls are the

‘rari nantes in gurgite vasto.’

Our readers are already acquainted with the poetical powers of Mr. Hayley, who having, in his other performances, delivered his sentiments concerning History and Painting, to complete his splendid circle proceeds, in the work before us, to an illustration of his favourite art. We could have wished, that he had not confined himself to the consideration of the *Epic*, but given us also his remarks on every other species of poetry: this, however, we hope, is reserved for some future essay; in the mean time let us sit down with thankfulness to the feast before us.

The epistles are addressed to Mr. Mason, for whom the author seems to express the most friendly attachment, and to hold in the highest degree of estimation, calling him the

‘Harmonious Chief of Britain’s living choir.’

VOL. LIV. October, 1782.

R

Though

Though we are not among those, and many such there are, who wish to depreciate the poetical merit of Mr. Mason, we cannot but consider the exalted situation in which Mr. Hayley has placed him as an over-strained compliment, being of opinion that our author himself has a superior title to the rank which he has bestowed on his friend.—The design of this poem, as Mr. Hayley informs us, is principally to remove those numerous prejudices which obstruct the cultivation of Epic writing. The subjects of the first epistle are the ‘Origin of Poetry.—Honours paid to its infancy.—Homer the first poet remaining.—Difficulty of the question, why he had no successor in Greece.—Remark of a celebrated writer, that as criticism flourishes poetry declines.—Defence of critics—Danger of a bigoted acquiescence in critical systems—and of a poet’s criticising his own works.—Advantages of friendship and study of the higher poets.’ This is all that the argument, as it is called, of the first epistle, and from which the above is extracted, promises to the reader, who, notwithstanding, will find much more to gratify his taste : he will meet with—a beautiful description of poetry, its powers, and its charms—a comparison of it with painting, shewing its advantages over the sister art—a fine character of Boileau—with other passages that will afford him both entertainment and instruction.

In a work of this kind, and by such a writer, where every part is finished with elegance, correctness, and precision, it is not easy to point out passages of superior merit. The following lines are, perhaps, some of the best in this epistle.

‘ Though taste refin’d to modern verse deny
The hacknied pageants of the Pagan sky,
Their sinking radiance still the canvass warms,
Painting still glories in their graceful forms ;
Nor canst thou envy, if the world agree
To grant thy sister claims denied to thee ;
For thee, the happier art ! the elder-born !
Superior rights and dearer charms adorn :
Confin’d she catches, with observance keen,
Her single moment of the changeful scene ;
But thou, endu’d with energy sublime,
Unquestion’d arbiter of space and time !
Canst join the distant, the unknown create,
And, while existence yields thee all her state,
On the astonish’d mind profusely pour
Myriads of forms, that fancy must adore.
Yet of thy boundless power the dearest part
Is firm possession of the feeling heart :

No

No progeny of chance, by labour taught,
 No flow-form'd creature of scholastic thought,
 The child of passion thou! thy lyre she strung,
 To her parental notes she tun'd thy tongue;
 Gave thee her boldest swell, her softest tone,
 And made the compass of her voice thy own.'

Not inferior to these is the character of Boileau, as thus delineated by our poet.

'What laws of poesy can learning shew
 Above the critic song of sage Despreaux?
 His fancy elegant, his judgment nice,
 His method easy, and his style concise;
 The bard of Reason, with her vigour fraught,
 Her purest doctrine he divinely taught:
 Nor taught in vain! His precept clear and chaste
 Reform'd the errors of corrupted taste;
 And French Imagination, who was bit
 By that tarantula, distorted Wit,
 Ceasing her antic gambols to rehearse,
 Blest the pure magic of his healing verse:
 With his loud fame applauding Europe rung,
 And his just praise a rival poet sung.
 Yet, had this friend of verse-devoted youth,
 This tuneful teacher of poetic truth,
 Had he but chanc'd his doctrine to diffuse
 Ere Milton commun'd with his sacred Muse;
 And could that English, self-dependant soul,
 Born with such energy as mocks controul,
 Could his high spirit, with submissive awe,
 Have stoop'd to listen to a Gallic law;
 His hallow'd subject, by that law forbid,
 Might still have laid in silent darkness hid,
 And, this bright sun, not rising in our sphere,
 Homer had wanted still his true compeer.'

The second epistle contains the characters of the ancient poets, Homer, Apollonius Rhodius, Virgil, and Lucan. In the last of these, which are all finely drawn, our author has done justice to a poet, whom modern criticism has too often treated with unmerited contempt and severity, and whom our amiable friend of freedom thus vindicates.

'See daring Lucan for that wreath contend,
 Which Freedom twines for her poetic friend.
 'Tis thine, thou bold but injur'd bard, 'tis thine!
 Tho' Critic spleen insult thy rougher line;
 Tho' wrong'd thy genius, and thy name misplac'd
 By vain distinctions of fastidious Taste;
 Indignant Freedom, with just anger fir'd,
 Shall guard the poet whom herself inspir'd.

R 2

What

What tho' thy early, uncorrected page
 Betrays some marks of a degenerate age;
 Tho' many a tumid point thy verse contains,
 Like warts projecting from Herculean veins;
 Tho' like thy Cato thy stern Muse appear,
 Her manners rigid, and her frown austere;
 Like him, still breathing Freedom's genuine flame,
 Justice her idol, Public Good her aim,
 Well she supplies her want of softer art
 By all the sterling treasures of the heart;
 By Energy, from Independance caught,
 And the free vigour of unborrow'd Thought.
 Thou Bard most injur'd by malicious fate,
 Could not thy blood appease a tyrant's hate?
 Must he, still gall'd by thy poetic claim,
 With falsehood persecute thy moral fame?
 Shall History's pen, to aid his vengeance won,
 Brand thee, brave Spirit, as an impious son,
 Who meanly fear'd to yield his vital blood,
 And sought his safety by a parent's blood?
 Base calumny, at which Belief must halt,
 And blind Credulity herself revolt.
 Could that firm youth become so vile a slave,
 Whose voice new energy to virtue gave;
 Whose Stoic soul all abject thoughts abhor'd,
 And own'd no sordid passion as its lord;
 Who in the trying hour of mortal pain,
 While life was ebbing from his open vein,
 Alike unconscious of remorse and fear,
 His heart unshaken, and his senses clear,
 Smil'd on his doom, and, like the fabled bird
 Whose music from Meander's bank was heard,
 Form'd into tuneful notes his parting breath,
 And sung th' approaches of undreaded death?
 Rise, thou wrong'd bard, above Detraction's reach,
 Whose arts in vain thy various worth impeach,
 Enjoy that fame thy spirit knew to prize,
 And view'd so fondly with prophetic eyes.
 Tho' the nice critic of fastidious France
 Survey they song with many a scornful glance,
 And as a Goth the kinder judge accuse,
 Who with their great Corneille commends thy Muse,
 Let Britain, eager as the Lesbian state
 To shield thy Pompey from the wrongs of Fate,
 To thee with pride a fond attachment shew,
 'Thou bard of Freedom, tho' the world's thy foe.'

In the third epistle, after a short sketch of the Northern and
 Provençal poetry, Mr. Hayley characterises the most distin-
 guished epic poets of Italy, Spain, Portugal, France, and
 England.

England. The several beauties and faults of Dante, Trissino, Boccaccio, Tasso, Taffoni, Lope de Vega, Ercilla, Camoëns*, Voltaire, Boccage; and lastly, those of our own epic writers are amply discussed. The lines on the immortal Milton, may serve as a specimen of Mr. Hayley's taste and judgment.

' Apart, and on a sacred hill retir'd,
Beyond all mortal inspiration fir'd,
The mighty Milton sits—an host around
Of list'ning angels guard the holy ground;
Amaz'd they see a human form aspire
To grasp with daring hand a seraph's lyre,
Inly irradiate with celestial beams,
Attempt those high, those soul-subduing themes,
(Which humbler denizens of heaven decline)
And celebrate, with sanctity divine,
The starry field from warring angels won,
And God triumphant in his victor Son.
Nor less the wonder, and the sweet delight,
His milder scenes and softer notes excite,
When at his bidding Eden's blooming grove
Breathes the rich sweets of innocence and love.
With such pure joy as our forefather knew
When Raphael, heavenly guest, first met his view,
And our glad fire, within his blissful bower,
Drank the pure converse of th' ætherial power,
Round the blest bard his raptur'd audience throng,
And feel their souls imparadis'd in song.'

In the fourth epistle Mr. Hayley makes some judicious remarks on the supposed parsimony of nature in bestowing poetic genius, and exemplifies the evils and advantages of poetry in the fate of different poets. In this part of the work our author seems to quit his original subject, and to expatiate in a wider field; a liberty which the freedom of epistolary writing may perhaps fairly intitle him to: and this is, in consequence of his excursion, the most agreeable and entertaining part of the poem. The following lines, on the force of prejudice, are not less just than elegant and poetical.

' O Prejudice! thou bane of arts, thou pest,
Whose ruffian powers the free-born soul arrest;
Thou who, dethroning Reason, dar'st to frame
And issue thy proud laws beneath her name;
Thou coarster on the intellectual deep,
Ordering each timid bark thy course to keep;
Who, lest some daring mind beyond thee steer,
Hast rais'd, to vouch thy vanity and fear,

* Mr. Hayley justly observes, that 'the epic powers of Camoëns have received due honour in our language, by the elegant and spirited translation of Mr. Mickle.'

Herculean pillars where thy sail was fur'd,
 And nam'd thy bounds the Limits of the World.
 Thou braggart, Prejudice, how oft thy breath
 Has doom'd young Genius to the shades of death !
 How often has thy voice, with brutal fire,
 Forbidden Female hands to touch the lyre,
 Deny'd to Woman, Nature's fav'rite child,
 The right to enter Fancy's op'ning wild !
 Blest be this smiling hour, when Britain sees
 Her fair-ones cancel such absurd decrees,
 In one harmonious group, with graceful scorn,
 Spring o'er the pedant's fence of wither'd thorn,
 And reach Parnassian heights, where, laurel-crown'd,
 This softer quire the notes of triumph sound ;
 Where Seward, leader of the lovely train,
 Pours o'er heroic tombs her potent strain ;
 Potent to sooth the honour'd dead, and dart
 Congenial virtue through each panting heart ;
 Potent thro' spirits masculine to spread
 Poetic jealousy and envious dread ;
 If Love and Envy could in union rest,
 And rule with blended sway a poet's breast ;
 The bards of Britain, with unjaundic'd eyes,
 Will glory to behold such rivals rise.'

Our author's reflections on the fate of poor Chatterton, are equally beautiful and pathetic.

' Oh, ill-starr'd youth, whom Nature form'd, in vain,
 With powers on Pindus' splendid height to reign !
 O dread example of what pangs await
 Young Genius struggling with malignant Fate !
 What could the Muse, who fir'd thy infant frame
 With the rich promise of poetic fame ;
 Who taught thy hand its magic art to hide,
 And mock the insolence of critic pride ;
 What could her unavailing cares oppose,
 To save her darling from his desperate foes ;
 From pressing Want's calamitous controul
 And Pride, the fever of the ardent soul ?
 Ah see, too conscious of her failing power,
 She quits her nursing in his deathful hour !
 In a chill room, within whose wretched wall
 No cheering voice replies to Misery's call ;
 Near a vile bed, too crazy to sustain
 Misfortune's wasting limbs, convuls'd with pain,
 On the bare floor, with heaven-directed eyes,
 The hapless youth in speechless horror lies !
 The pois'nous vial, by distraction drain'd,
 Rolls from his hand, in wild contortion strain'd :

Pale

Pale with life-wasting pangs, its dire effect,
And stung to madness by the world's neglect,
He, in abhorrence of the dangerous art,
Once the dear idol of his glowing heart,
Tears from his harp the vain detested wires,
And in the frenzy of despair expires !

In this little extract, the description of the dying youth, and the beautiful image of his *tearing the wires from his harp*, breathe the true spirit of poetry.

After this melancholy recital, our author, to raise the spirits of his drooping brethren, calls to their minds the honours which Ariosto received from the emperor Charles ; and the liberal rewards bestow'd by his countrymen on the celebrated Lope de Vega, and the independent situation of Pope.

' For him the hands of jarring faction join
To keep their tribute on his Homer's shrine.
Proud of the frank reward his talents find,
And nobly conscious of no venal mind,
With the just world his fair account he clears,
And owes no debt to princes or to peers.'

The elegant compliment, in the passage subjoined, which we cannot withhold from our readers, is worthy of him who gives and of him who receives the deserved tribute.

' O thou bright Spirit, whom the Asian muse
Had fondly steep'd in all her fragrant dews,
And o'er whose early song, that mental feast,
She breath'd the sweetness of the rised East,
Since independant Honour's high controul
Detach'd from Poesy thy ardent soul,
To seek with better hopes Persuasion's seat,
Blest be those hopes, and happy that retreat !
Which with regret all British bards must see,
And mourn a brother lost, in losing thee.'

Whilst our author considers the fate, situation, and circumstances of other poets, he slides insensibly into some serious meditation on his own ; and, after taking the liberty of making a speech for his mother, dissuading him from the practice of poetry, he breaks out into a fine description of her parental care and tenderness, which is perhaps equal to any thing in modern poetry.

' O thou fond spirit, who with pride hast smil'd,
And frown'd with fear, on thy poetic child,
Pleas'd, yet alarm'd ; when in his boyish time
He sigh'd in numbers, or he laugh'd in rhyme ;
While thy kind cautions warn'd him to beware
Of penury, the bard's perpetual snare ;

Marking the early temper of his soul,
 Careless of wealth, nor fit for base controul :
 Thou tender saint, to whom he owes much more
 Than ever child to parent ow'd before,
 In life's first season, when the fever's flame
 Shrunk to deformity his survivell'd frame,
 And turn'd each fairer image in his brain
 To blank confusion and her crazy train,
 'Twas thine, with constant love, thro' ling'ring years,
 To bathe thy idiot orphan in thy tears ;
 Day after day, and night succeeding night,
 To turn incessant to the hideous sight,
 And frequent watch, if haply at thy view
 Departed Reason might not dawn anew.
 Tho' medicinal art, with pitying care
 Could lend no aid to save thee from despair,
 Thy fond maternal heart adher'd to hope and prayer :
 Nor pray'd in vain ; thy child from Pow'r's above
 Receiv'd the sense to feel and bless thy love ;
 O might he thence receive the happy skill,
 And force proportion'd to his ardent will,
 With truth's unfading radiance to emblaze
 Thy virtues, worthy of immortal praise !
 ' Nature, who deck'd thy form with Beauty's flowers,
 Exhausted on thy soul her finer powers ;
 Taught it with all her energy to feel
 Love's melting softness, Friendship's fervid zeal,
 The generous purpose, and the active thought,
 With Charity's diffusive spirit fraught ;
 There all the best of mental gifts she plac'd,
 Vigor of judgment, purity of taste,
 Superior parts without their spleenful leaven,
 Kindness to earth, and confidence in Heaven.
 ' While my fond thoughts o'er all thy merits roll,
 Thy praise thus gushes from my filial soul ;
 Nor will the Public with harsh rigor blame
 This my just homage to thy honour'd name ;
 To please that Public, if to please be mine,
 Thy Virtues train'd me—let the praise be thine.'

In the fifth and last epistle, Mr. Hayley reverts to his subject, and delivers his sentiments with regard to supernatural agency in epic poems ; and censures the absurdity of all systems, holding, in opposition to them, that the epic province is not yet exhausted. He is of opinion therefore that English history contains the most proper and interesting subjects for a national epic poem, which being the great desideratum in English literature, he wishes to see supplied (but which probably will never happen) by the genius of Mr. Mason.

The

The poem concludes thus :

‘ While, led by Fancy through her wide domain,
Our steps advance around her Epic plain ;
While we survey each laurel that it bore,
And every confine of the realm explore,
See Liberty, array’d in light serene,
Pours her rich lustre o’er th’ expanding scene !
Thee, Mason, thee she views with fond regard,
And calls to nobler heights her fav’rite bard:
Tracing a circle with her blazing spear,
“ Here,” cries the Goddess, “ raise thy fabric here,
Build on these rocks, that to my reign belong,
The noblest basis of Heroic Song !
Fix here ! and, while thy growing works ascend,
My voice shall guide thee, and my arm defend.”
As thus she speaks, methinks her high behest
Imparts pure rapture to thy conscious breast,
Pure as the joy immortal Newton found,
When Nature led him to her utmost bound,
And clearly shew’d, where unborn ages lie,
The distant comet to his daring eye ;
Pure as the joy the fire of mortals knew,
When blissful Eden open’d on his view,
When first he listen’d to the voice Divine,
And wond’ring heard, “ This Paradise is thine.”
With such delight may’st thou her gift receive !
May thy warm heart with bright ambition heave
To raise a temple to her hallow’d name,
Above what Grecian artists knew to frame !
Of English form the sacred fabric rear,
And bid our country with just rites revere
The power, who sheds, in her benignant smile,
The brightest glory on our boasted isle !
‘ Justly on thee th’ inspiring Goddess calls ;
Her mighty task each weaker bard appals :
’Tis thine, O Mason ! with unbaffed skill,
Each harder duty of our art to fill ;
’Tis thine, in robes of Beauty to array,
And in bright Order’s lucid blaze display,
The forms that Fancy, to thy wishes kind,
Stamps on the tablet of thy clearer mind.
How softly sweet thy notes of pathos swell,
The tender accents of Elfrida tell ;
Caractacus proclaims, with Freedom’s fire,
How rich the tone of thy sublimer lyre ;
E’en in this hour, propitious to thy fame,
The rural deities repeat thy name :
With festive joy I hear the sylvan throng
Hail the completion of their favourite song,

Thy

Thy graceful song! in honour of whose power,
 Delighted Flora, in her sweetest bower,
 Weaves thy unfading wreath;—with fondest care,
 Proudly she weaves it, emulously fair,
 To match that crown, which in the Mantuan grove
 The richer Ceres for her Virgil wove!
 See! his Euridice herself once more
 Revivits earth from the Elysian shore!
 Behold! she hovers o'er thy echoing glade!
 Envy, not love, conducts the pensive shade,
 Who, trembling at thy lyre's pathetic tone,
 Fear's lest Nerina's fame surpass her own.

'Thou happy bard! whose sweet and potent voice
 Can reach all notes within the poet's choice;
 Whose vivid soul has led thee to infuse
 Dramatic life in the preceptive Muse;
 Since blest alike with beauty and with force,
 Thou rival'st Virgil in his sylvan course,
 O be it thine the higher palm to gain,
 And pass him in the wide heroic plain!
 To sing, with equal fire, of nobler themes,
 To gild Historic Truth with Fancy's beams!
 To patriot chiefs unsung thy lyre devote,
 And swell to Liberty the lofty note!

'With humbler aim, but no ungenerous view,
 My steps, less firm, their lower path pursue;
 Of different Arts I search the ample field,
 Marks its past fruits, and what it yet may yield;
 With willing voice the praise of Merit sound,
 And bow to Genius wheresoever found,
 O'er my free verse bid noblest names preside,
 Tho' Party's hostile lines those names divide;
 Party! whose murdering spirit, I abhor,
 More subtly cruel, and less brave than War.
 Party! insidious fiend! whose vapours blind
 The light of justice in the brightest mind;
 Whose feverish tongue, whence deadly venom flows,
 Basely belies the merit of her foes!
 O that my verse with magic power were blest,
 To drive from Learning's field this baleful pest!
 Fond, fruitless wish! the mighty task would foil
 The firmest sons of literary toil;
 In vain a letter'd Hercules might rise
 To cleanse the stable where this monster lies:
 Yet, if theimps of her malignant brood,
 With all their parent's acrid gall endu'd;
 If Spleen pours forth, to Mockery's apish tune,
 Her gibing ballad, and her base lampoon,
 On fairest names, from every blemish free,
 Save what the jaundic'd eyes of Party see;

My

My glowing scorn will execrate the rhyme,
 Tho' laughing Humor strike its tuneful chime ;
 Tho' keenest Wit the glitt'ring lines invest
 With all the splendor of the adder's crest.

' Sublimar Mason ! not to thee belong
 The reptile beauties of envenom'd song.
 Thou chief of living bards ! O be it ours,
 In fame tho' different, as of different powers,
 Party's dark clouds alike to rise above,
 And reach the firmament of Public Love !
 May'st thou ascend Parnassus' highest mound,
 In triumph there the epic trumpet sound ;
 While, with no envious zeal, I thus aspire
 By just applause to fan thy purer fire ;
 And of the work which Freedom pants to see,
 Which thy firm genius, claims reserv'd for thee,
 In this frank style my honest thoughts impart,
 If not an artist yet a friend to art.'

From the two following lines, which make part of this extract,

' Sublimar Mason ! not to thee belong
 The reptile beauties of envenom'd song,'

we are led to suppose, that Mr. Mason is not, or at least, that Mr. Hayley does not imagine him to be the author of some very severe satyrical pieces, which have been generally ascribed to him.

This poem is, as our readers must perceive, from the little sketch which we have given, a judicious, correct, and elegant performance. It has not, we must at the same time acknowledge, that glow of fancy, copious invention, and warmth of imagination, which we so much admired in the *Triumph of Temper* ; nor could the subject require or even admit of them : it abounds, however, with all that grace and harmony of numbers, that propriety of sentiment, sound judgment, and polished diction, which so eminently distinguish the works of this animated writer, who seems, as we have formerly observed, to have united the correctness and elegance of Pope with the freedom and spirit of Dryden.

We cannot finish our critique on this work without observing, as a remarkable circumstance, that the notes affixed to the poem have swelled to a larger size than the poem itself. Our author's observations on the third epistle only, contain no less than a hundred and thirty-two pages. Few verse-makers are so fond of writing prose ; but Mr. Hayley, who excels in both, indefatigable in his search after learning and knowledge of every kind, in his observations on several passages in his

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poems,

poems, explains and illustrates every fact and circumstance alluded to, and entertains us with agreeable anecdotes of all the distinguished persons whom he has occasion to mention. This has extended his notes to a much greater length than he probably was himself aware of.—In the third book, having taken notice of *Ercilla*, a Spanish epic poet, he enters into a long and laboured detail of his *Arancana*; several passages of which he has translated; though, after all that Mr. Hayley has advanced concerning this poem, it does not appear to deserve the warm approbation he has bestowed, or the pains he has taken to illustrate and explain it.

The Journey from Chester to London. 4to. 1l. 5s. in Boards. White.

MR. Pennant is already so well known in the literary world, as an instructive and ingenious writer, that a book with his name prefixed to it requires little farther recommendation.—While so many young men of rank and fortune are every year emigrating to the continent, and exposing their ignorance in foreign countries, this worthy and sensible Briton inculcates, what has often been recommended, a previous knowledge of their own; an acquisition the author has made, by indefatigable assiduity and unremitted attention, which, united to a strong bias of mind in favour of British antiquities, have enabled him to give an accurate and entertaining history of almost every place worthy of notice in this kingdom.

‘The ground described in the work before us has been (as he observes in an advertisement prefixed to it) for some centuries passed over by the incurious traveller; and has had the hard fortune of being constantly execrated for its dulness. To retort the charge, and clear it from the calumny, is my present business. To shew that the road itself, or its vicinity, is replete with either ancient historic facts, or with matter worthy of present attention, is an affair of no great difficulty. Possibly my readers may subscribe to the opinion, that the tract is not absolutely devoid of entertainment, and that the blame rests on themselves, not the country.’

‘What unfavourable or contemptuous opinion former travellers may have entertained concerning the tract of land passed over in this journey, we cannot pretend to determine, or to ascertain the cause of such unmerited neglect; certain it is, that in the hands of Mr. Pennant it forms a most agreeable and amusing work, which we have perused with great pleasure,’

sure, and we doubt not but our readers will accompany him through it with equal satisfaction.

In a work of this kind, where there is such a variety of matter, it is not very easy to select passages that will please every taste. With this view, however, we shall lay before our readers some extracts.

To those who are desirous of being acquainted with the natural history and manufactures of their country, this account of the salt-works near Naantwich will be very acceptable.

• The art of making salt was known in very early times, to the Gauls and Germans: it is not, therefore, likely that the Britons, who had, in several places, plenty of salt-springs, should be ignorant of it. The way of making it was very simple, but very dirty; for they did no more than fling the water on burning wood; the water evaporated by the heat, and left the salt adhering to the ashes, or charcoal.

• It is very probable that the Britons used the spring of Naantwich for this purpose; numbers of pieces of half-burnt wood being frequently dug up in this neighbourhood. Salinis was a place not far from hence, one of the wiches; but I am uncertain which. The Romans made use of the springs, and made salt by much the same process as we do at present. The salt produced was white. It struck the natives, who styled this place, perhaps the first place where they saw salt of this kind, heledd wen, or the white brine-pits, to distinguish them from the springs which they used in so slovenly a fashion.

• The Romans were acquainted with rock-salt, but had not discovered it within the limits of Italy. There were mountains of salt in India. Spain afforded the transparent colorless rock-salt, and Cappadocia the deep yellow. The Romans were conversant in the methods of producing this useful article from the brine, which they practised in our island, and communicated their instructions to the natives. Salt was an early import into Britain, but it was only to the Cassiterides, and the neighboring parts, which were remote from the salt-springs.

• These advantages are but sparingly scattered over Great Britain: Scotland and Ireland are totally destitute of them. In England there are several, but few that contain salt sufficient to be worked. Thus, there are some which rise out of the middle of the Wre, in the bishoprick of Durham; others in Yorkshire, Cumberland, Lancashire, and Oxfordshire: all these are neglected, either on account of their weakness, or, in some places, by reason of the dearness of fuel. These in Cheshire, and those at Droitwich in Worcestershire, with the small works at Weston in Staffordshire, are the only places where any business is done. Droitwich, and those in Cheshire, were worked by the Romans, and had the common name of Salinæ.

• From

‘ From that period to the present, they have been successively in use. The Saxons, according to their idea of liberty, divided them between the king, the great people, and the freemen. Thus, at Nantwich was one brine-pit, which gave employ to numbers of salinæ, or works. Eight of them were between the king and earl Edwin, of which the king had two shares of the profits, the earl one. Edwin had likewise a work near his manor of Aghton, out of which was made salt sufficient for the annual consumption of his household; but if any was sold, the king had a tax of two pence, and the earl of one penny.

‘ In this place were likewise numbers of works belonging to the people of the neighbourhood; which had this usage: from Ascension-day to the feast of St. Martin, they might carry home what salt they pleased; but if they sold any on the spot, or any where in the county, they were to pay a tax to the king and the earl: but after the feast of St. Martin, whosoever took the salt home, whether his own, or purchased from other works, was to pay toll, except the before mentioned work of the earl; which enjoyed exemption, according to ancient usage.

‘ It appears, that the king and earl farmed out their eight works; for they were obliged to give, on the Friday of the weeks in which they were worked, xvi. boilings; of which xv. made one sum of salt. This is a measure, which, according to Spelman, amounts to a horse-load, or eight bushels. The pans of other people, from Ascension-day to that of St. Martin, were not subject to this farm on the Friday; but from St. Martin’s day to Ascension they were liable to those customs, in the same manner as those of the king and the earl.

‘ The Welsh used to supply themselves from these pits, before the union of our country with England. Henry III. in order to distress them, during the wars he had with them, took care to put a stop to the works, and deprive them of this necessary article.

All these salt-works were confined between the river and a certain ditch. If any person was guilty of a crime, within these limits, he was at liberty of making atonement by a mulct of two shillings, or xxx. boilings of salt; except in the case of murder or theft, for which he was to suffer death. If crimes of that nature were committed without the precinct, the common usage of the county was to be observed.

‘ In the time of the Confessor, this place yielded a rent of xx. pounds, with all the pleas of the hundred; but when earl Hugh received it, it was a waste.

‘ The Germans had an idea of a peculiar sanctity attendant on salt-springs; that they were nearer to heaven than other places; that the prayers of mortals were no where sooner heard; and that, by the peculiar favour of the gods, the rivers and the woods were productive of salt, not, as in other places, by the virtue of the sea, but by the water being poured on a burning pile of wood.

‘ Whe-

‘ Whether this notion might not have been delivered from the Germans to their Saxon progeny, and whether they might not, in after-times, deliver their grateful thanks for these advantages, I will not determine; but certain it is, that on Ascension day the old inhabitants of Nantwich piously sang a hymn of thanksgiving, for the blessing of the brine. A very ancient pit, called the Old Brine, was also held in great veneration, and, till within these few years, was annually, on that festival, bedecked with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance.

‘ This festival was probably one of the reliques of Saxon paganism, which Mellitus might permit his profelytes to retain, according to the political instructions he received from Gregory the Great, on his mission, least, by too rigid an adherence to the purity of the Christian religion, he should deter the English from accepting his doctrine. In fact, salt was, from the earliest times, in the highest esteem, and admitted into religious ceremonies: it was considered as a mark of league and friendship. “ Neither shalt thou, says the Jewish legislator, suffer the salt of the covenant of thy God to be lacking from thy meat-offering. With all thy offerings thou shalt offer salt.” Homer gives to salt the epithet of divine. Both Greeks and Romans mixed salt with their sacrificial cakes. In their lustrations they made use of salt and water, which gave rise, in after-times, to the superstition of holy water; only the Greeks made use of an olive branch instead of a brush, to sprinkle it on the objects of purification.

Next, with pure sulphur purge the house, and bring
The purest water from the freshest spring;
This, mix’d with salt; and with green olive crown’d,
Will cleanse the late contaminated ground.

Theocritus, *Idyl.* 24.

Stückius tells us, that the Moscovites thought that a prince could not shew a guest a greater mark of affection, than by sending to him salt from his own table. The dread of spilling of salt, is a known superstition among us and the Germans, being reckoned a presage of some future calamity, and particularly, that it foreboded domestic feuds; to avert which, it is customary to fling some salt over the shoulder into the fire, in a manner truly classical:

Molibit et averfos penates
Farre pio, saliente mica.’

Such as love droll anecdotes and uncommon characters, will be entertained with captain Sandford’s letter.

‘ This town, says Mr. Pennant, speaking of Nantwich, was the only one in the county which continued firm to the parliament from the beginning to the end of the civil wars. It underwent a severe siege in January 1643, by lord Biron; who, after the signal defeat he here experienced from the army commanded by sir Thomas Fairfax, on the 25th of that month retired with his shattered

tered forces to Chester. The place was defended only by mud-walls and ditches, formed in a hasty manner by the inhabitants and country people; who were highly incensed at some cruel and impolitic treatment they had met with from the royalists. The garrison defended themselves with great obstinacy. The most remarkable attack was on the 18th of January, when the besiegers were repulsed with great loss. Among the slain on their side, was the famous captain Sandford; who again employed the eloquence of his pen, but to as little purpose as he did before at Hawarden. On each occasion he maintains the same style.

“ To the Officers, Soldiers, and Gentlemen
in Namptwyche, these.

“ Your drum can inform you, Acton church is no more a prison, but now free for honest men to do their devotions therein; wherefore be persuaded from your incredulity, and resolve God will not forsake his anointed. Let not your zeal in a bad cause dazzle your eyes any longer; but wipe away your vain conceits, that have too long let you into blind errors. Loth I am to undertake the trouble of persuading you into obedience, because your erroneous opinions do most violently oppose reason amongst you; but, however, if you love your town, accept of quarter; and if you regard your lives, work your safeties by yielding your town to lord Byron, for his majesty's use. You see now my battery is fixed; from whence fire shall eternally visit you, to the terror of the old, and females, and consumption of the thatched houses. Believe me, gentlemen, I have laid by my former delays, and am now resolved to batter, burn, storm, and destroy you. Do not wonder that I write unto you, having officers in chief above me: 'tis only to advise you, because I have some friends amongst you, for whose safety I wish you to accept of my lord Byron's conditions; he is gracious, and will charitably consider of you. Accept of this as a summons, that you forthwith surrender the town; and by that testimony of your fealty to his majesty, you may obtain favour. My firelocks, you know, have done strange feats, both by day and night; and hourly we will not fail in our private visits of you. You have not as yet received mine alarms; wherefore expect suddenly to hear from my battery and approaches before your Welsh Row.

“ This 15th of January,
1643.

Tho. Sandford,
Captain of Firelocks.”

Those who are fond of ancient Gothic buildings will be pleased, especially if they are Staffordshire-men, with the following exact description of Litchfield Cathedral.

• The honour of restoring this church to its former splendor, was reserved for John Hacket, presented to his see in 1661. On the very next day after his arrival, he set his coach-horses, with teams, to remove the rubbish; and in eight years time restored the

the cathedral to its present beautiful state, at the expence of twenty thousand pounds; one thousand of which was the gift of the dean and chapter; the rest was done either at his own charge, or by benefactions resulting from his own solicitations. He died in 1670. A very handsome tomb was erected in the choir to his memory, with his effigies laid recumbent on it, with a mitre on his head, and in his episcopal dress.

‘ The west front is of great elegance, adorned with the richest sculpture, and, till of late, with rows of statues of prophets, kings of Judah, &c. and, above all, a very bad one of Charles II. who had contributed to the repair of the church, by a liberal gift of timber. This statue was the work of a fir William Wilton, originally a mason from Sutton Coldfield, who, after marrying a rich wife, arrived at the dignity of knighthood.

‘ The sculptures round the doors were very elegant; but time, or violence, hath greatly impaired their beauty.

‘ James II. when duke of York, bestowed on this church the magnificent west window. The fine painted glass was given of late years, by dean Addenbrook.

‘ The northern door is extremely rich in sculptured mouldings: three of foliage, and three of small figures in ovals. In one of the lowest is represented a monk baptizing a person kneeling before him. Probably the former is intended for St. Chad; the latter for Wulferus. It is a misfortune, that the ornaments of this cathedral are made of such friable stone, that what fanaticism has spared, the weather has impaired.

‘ In the front are two fine spires, and a third in the centre, of a vast height, and fine proportion.

‘ The roof was till of late covered with lead, but grew so greatly out of repair, that the dean and chapter were obliged to substitute slates instead of metal, on account of the narrow revenues left to maintain this venerable pile; and, after the strictest œconomy, they will be under the necessity of contributing from their own income, in order to complete their plan. The excellent order that all the cathedrals I have visited are in, does great credit to their members; who spare nothing from their own incomes to render them not only decent, but elegant.

‘ The body is lofty, supported by pillars formed of numbers of slender columns, with neat foliated capitals. Along the walls of the aisles are rows of false arches, in the Gothic style, with a feat beneath.

‘ The upper rows of windows, in the body, are of an uncommon form, being triangular, including three circles in each.

‘ In each transept are two places, formerly chapels; at present consistory courts, and the vicar’s vestry-room.

‘ The choir merits attention, on account of the elegant sculpture about the windows, and the embattled gallery that runs beneath them. On each side are six statues, now much mutilated, placed in beautiful Gothic niches, and richly painted. The first on the left is St. Peter; the next is the Virgin; the third is Mary

Magdalene, with one leg bare, to denote her legendary wantonness. The other three are St. Philip, St. James, and St. Christopher, with Christ on his shoulders.

The beauty of this choir is much impaired by the impropriety of a rich altar-piece, of Grecian architecture, terminating this elegant Gothic building.

Behind this is St. Mary's chapel, with a stone screen, the most elegant which can be imagined, embattled at top, and adorned with several rows of Gothic niches, of most exquisite workmanship; each formerly containing a small statue. Beneath them are thirteen stalls, with Gothic work over each. In this chapel are nine windows, more narrow, lofty, and of more elegant work than any of the others: three on each side, and three at the end.

The following curious anecdote, which our author has given in his account of Northampton, is, we believe, not much known; we recommend it, therefore, to the perusal of our readers.

'I must not omit mention, says Mr. Peasant, of the short-lived university which existed in this town; and which arose from the following occasion:—In 1238, Otho, the pope's legate, happened to visit the university of Oxford, and took his residence at the neighbouring convent of Osney. He was one day respectfully waited on by the students; who were insolently refused admittance by the Italian porter. At length, after intolerable provocation from the clerk of the kitchen, a Welsh student drew his bow, and shot him dead. The resentment of government, and the fear of punishment, caused the first secession of the students to Northampton, and other places. In succeeding years fresh riots arose, and occasioned farther migrations. At length, these migrations were made under sanction of the king; who imagined that the disturbances arose from the too great concourse of scholars to one place. It is said, that not fewer than fifteen thousand students settled in this town. Whether from resentment of former proceedings against them, or from the usual dislike youth has to governing powers, they took the part of the barons. They formed themselves into companies, had their distinguishing banner, and, when Henry III. made his attack on Northampton, proved by far his most vigorous opponents. After the king had made himself master of the place, he determined to hang every student; but being at length appeased, he permitted them to return to Oxford, under the conduct of Simon Mountford, and abolished the university of Northampton.'

In our traveller's account of the pictures at Castle Ashby, the seat of the Comptons, in Northamptonshire, we have a remarkable digression concerning sir Stephen Fox. As this is a name which cannot be mentioned at the present juncture with-

without attracting immediate notice, our patriot-readers will, we hope, listen with attention to Mr. Pennant whilst he says; p. 314, of this work,

“That favourite of fortune sir Stephen Fox, is represented sitting, in a long wig and night-gown: a good-looking man. He was the son of a private family in Wiltshire, but raised himself by the most laudable of means, that of merit. After the battle of Worcester, in which his elder brother was engaged, he fled with him to France, and was entertained by Henry lord Percy, then lord chamberlain to our exiled monarch. To young Fox was committed the whole regulation of the household; “who,” as lord Clarendon observes, “was well qualified with the languages, and all parts of clerkship, honesty, and discretion, as was necessary for such a trust; and indeed his great industry, modesty, and prudence, did very much contribute to the bringing the family, which for so many years had been under no government, into very good order.” On the Restoration he was made clerk of the green cloth; and on the raising of the two regiments, the first of the kind ever known, he was appointed paymaster, and soon after paymaster-general to all the forces in England. In 1679, he was made one of the lords of the Treasury; and in the same year, first commissioner in the office of master of the horse; and in 1682, had interest to get his son Charles, then only twenty-three years old, to be appointed sole paymaster of the forces, and himself, in 1684, sole commissioner for master of the horse. James II. continued to him every kind of favour; yet sir Stephen made a very easy transition to the succeeding prince, and enjoyed the same degree of courtly emolument. James thought he might have expected another return from this creation of the Stuarts: accordingly excepted him in his act of grace, on the intended invasion of 1692.

“Sir Stephen made a noble use of the gifts of fortune: he rebuilt the church of Farly, his native place; built an hospital there for six poor men, and as many poor women; erected a chapel there, and handsome lodgings for the chaplain, and endowed it with 188 l. a-year: he founded in the same place a charity-school; he built the chancel of a church in the north of Wiltshire, which the rector was unable to do. He also built the church of Culford in Suffolk, and pewed the cathedral of Salisbury: but his greatest act was the founding of Chelsea Hospital, which he first projected, and contributed thirteen thousand pounds towards the carrying on; alleging, that he “could not bear to see the common soldiers, who had spent their strength in our service, beg at our doors.”

“He married his second wife in 1703, when he was seventy-six years of age, and had by her two sons: Stephen, late earl of Ilchester; and Henry, late lord Holland. His happiness continued to his last moment; for he died, without experiencing the usual infirmities of eighty-nine, in October 1716.”

The history of this family since the year 1716 would, perhaps, be still more entertaining.

Our last quotation from this work shall be an odd medley of English and Latin on the tomb of John Ackworth, esq. in Luton Church, which runs thus:-

‘ O man, who eer thow be, *timor mortis* shulde trouble the ;
For when thou bee’st wenyf’t,

Veniet te

Mors superare

And so - - - - - grave grevys

Ergo mortem memorare

Jesu mercy: Lady helpe: *Jesu* mercy.*

This volume is ornamented with two and twenty plates of Gothic buildings, gates, seats, monuments, &c. most of them tolerably well executed by Griffiths and others.

Though we admire Mr. Pennant as a curious investigator, an excellent antiquary, and an instructive traveller, justice obliges us to say, that we cannot always commend him as a correct and elegant writer, as ‘in some parts of our author’s journey, a quaintness of expression*, with an inaccuracy of style, obscure the good sense, and throw a shade over the merits of this useful and ingenious performance ; which, notwithstanding, we would advise every gentleman who sets out for Chester, or is coming thence, to purchase, especially if he travels alone, as he will be sufficiently entertained by Mr. Pennant, and need not advertise for an agreeable companion in a post-chaise.

A select Collection of Poems : with Notes, biographical and historical. vols. V. VI. VII. and VIII. 12mo. 10s. in Boards.
Nichols.

IT often happens, that not above one part in four of the works of our minor poets, (which, we think, is a charitable computation,) will bear a second reading ; the consequence of which

* Mr. Pennant’s advertisement, prefixed to this book, concludes thus :

‘ Public ! smile on what is right : candidly convey correction of what is wrong.’

He calls the Duke of Bridgewater ‘an useful peer,’ and says he was happy in finding a genius such as Brindley, *cotemporary* to his great designs.

Speaking of the monument of sir Edward Bagot, he observes: ‘it is *mural*, and *supercedes* the ten commandments, being placed over the altar.’

Having occasion to mention a certain village, he says, ‘it was anciently full of gentlemen’s seats, a most useful species of *population* to the poor, whose distresses seldom fail reaching the ears of *mediocrity*, but whose cries rarely *attain* the ears of greatness.’

must

must be, that the whole is quickly buried in oblivion, as few chuse to buy a volume for the sake of two or three pages: the editor therefore who, with taste and judgment, disentangles the flowers from the weeds, and transplants them into a new and neat garden, undoubtedly merits approbation and encouragement.—Such has been the design and employment of Mr. Nichols: he has, with great assiduity and discernment, selected from various writers, this very pleasing collection of poems, which is completed in eight volumes. The four last, now before us, carry with them the same marks of the editor's accuracy and judgment as the former. The biographical notes subjoined make no inconsiderable addition to the entertainment of the reader, and form a kind of historical detail of the progress of poetry. Mr. Nichols has likewise enriched his work with a number of original poems, among which he has treated us with some of his own.

Of those compositions which make their first appearance in this collection, and consequently have that first of all attractions, novelty, to recommend them, the following are perhaps the most worthy of attention.

A poetical Epistle by Mr. Browne, to himself, not in his Works.

‘ Well, this poetic itch creeps on,
Dodsley adopts you all his own.
First, Phœbe gave the luckless hint,
Now, your Epistles flare in print;
This week, on every stall they lie
Display’d; the next beneath a pie;
Instead of purple and the coif,
Curll prints your works, and writes your life.
If Mævius scribble, ’tis to feed
A bard inspir’d by daring need:
But, having wherewithal to dine,
What vengeance damns thee to the Nine?
You write to please—a task indeed!—
Taste differs, just as men who read:
This loves an easy line, and that
Deems all that is not glaring, flat.
Some, wit and thought can scarce endure;
Swift is too vulgar, Pope obscure;
Whim, weather, envy, party, spite,
Sit heavy on the tribe that write;
Sad lot of authors! vain your toil!
Away with all your midnight oil!
Your charity to human kind;
Who holds a taper to the blind?

S 3

A poet,

A poet, wrapt in song sublime,
 Suits not our sublunary clime;
 Few are endued with eagle eyes,
 To mark his progress though the skies;
 And when he wings his lofty flight,
 He perishes from vulgar sight.
 Yet, spite of folly or caprice,
 Suppose 'tis but hypothesis)
 Your Muse could win her way to praise,
 And Chesterfield approve the lays;
 Now sudden wreaths your temples crown,
 Proclaim'd a poet—about town,
 Thee, toasts admire, and peers care;
 Frail and fallacious happiness!
 Peers treat their poets as their whores,
 Enjoy, then turn them out of doors;
 For wit (if always in your power)
 Is but a cordial for an hour:
 Shown like a fresh imported ape,
 A while you set the town agape;
 Beaux, belles, and captains, form a ring,
 To see the new facetious thing;
 This happy minion of the Nine,
 We wonder when he means to shine;
 Fool! would you prattle, *tête à tête*,
 With all the fair and all the great;
 Mark whom their favours are bestow'd on,
 Cibber, and Heidegger, and Boden.
 Poets are arbiters of fame:
 True, but who loves or fears a name?
 Is it for fame fir — — — —
 For fame that — — — —
 Such hate a poet, or despise;
 Their prospect in oblivion lies,
 Search far and wide where Virtue dwells,
 In camps, or colleges, or cells.
 Heroes alike, and bards, instead
 Of panegyrick, sigh for bread.
 Or call forth all the powers of fable,
 Describe a statesman just and able,
 Who, skill'd in play, disdains to pack,
 What will you gain? the butt of sack?
 Let Colley sing, in numbers meet,
 Our leagues and wars, and Spithead fleet:
 Satire be thine, 'a flowery field,
 Yet has a serpent oft conceal'd.
 A jury finds your words in print,
 But Curlls interpret what is meant.
 Grant it were safe, not Oldham's storm,
 Of satire could a soul reform.

To curb the time, can poets hope,
Peter but sneers, though lash'd by Pope.
Would you from dice or pox reclaim,
Brand this or that flagitious name :
What boots it, sharpeners and intriguers ?
But ask, were Chartres, Oldfield, beggars ?
No, born for modern imitation,
Worthies that throve in their vocation.
Not e'en thy Horace, happy bard,
Was by the barren Muse preferr'd,
While yet a friend to freedom hearty,
An honest, but a starving party.
He pass'd for but a simple wretch,
And lov'd his bottle and a catch :
He deem'd himself no very wise-man,
Nor aim'd at better than excise-man ;
To breeding had such poor pretence,
Most thought he wanted common sense.
Not courtly Athens, though polite
As Paris, could improve the wight.
Wheree'er he pass'd, the mob was eager
To laugh at so grotesque a figure.
Yet Horace o'er the sparkling bowl,
I grant, had talents for a droll ;
And hence, though sprung from dunghill earth,
He pleas'd the courtiers with his mirth ;
Next wisely ventur'd to renounce
His principles, and rose at once,
Rose from a bankrupt to the sum
Of human happiness--a plumb !
Then drank, and revel'd, and grew big,
Yet still an awkward dirty pig.
Lo ! then the people felt his gall,
'Twas " Sturdy beggars, damn ye all !"
Mindless of others love or spite,
He car'd not, so he pleas'd the knight ;
And wrote, and wrote, as was the fashion,
To praise the knight's administration.
Nay once, all worldly zeal so warm is,
He wrote in praise of standing armies.
Such arts your dazzling Horace grew by,
Such might have rais'd an arrant booby.

After these verses, by the celebrated Isaac Hawkins Browne, Mr. Nichols has inserted three epigrams by the same author, never before printed ; two of which being very dull, he might have omitted, without injury to the collection. The third runs thus :

On Dr. Young's Night-Thoughts, on Life, Death, and Immortality.

His life is lifeless, and his death shall die,
And mortal is his immortality.

This is not a bad epigram, though ill-founded. Browne's reason for not publishing it probably was, because he imagined few would acknowledge it to be true.

Our next extract shall be an elegant little poem, by the ingenious Mr. Byrom.

To Henry Wright, of Mobberly, Esq. on buying the Picture of F. Malebranche.

' Well, dear Mr. Wright, I must send you a line ;
The purchase is made, Father Malebranche is mine.
The adventure is past, which I long'd to achieve,
And I'm so overjoy'd, you will hardly believe.
If you will but have patience, I'll tell you, dear friend,
The whole history out from beginning to end.
Excuse the long tale ; I could talk, Mr. Wright,
About this same picture from morning till night.

' The morning it lower'd like the morning in Cato,
And brought on, methought, as important a day too ;
But about ten o'clock it began to be clear ;
And the fate of our capital piece drawing near,
Having supp'd off to breakfast some common decoction,
Away trudges I in all haste to the auction ;
Should have call'd upon you, but the weaver committee
Forbad me that pleasure ;—the more was the pity.

' The clock struck eleven as I enter'd the room,
Where Rembrant and Guido stood waiting their doom,
With Holben and Rubens, Van Dyck, Tintoret,
Jordano, Pouffin, Carlo Dolco, et cæc.
When at length in the corner perceiving the Pere,
Ha, quoth I to his face, my old friend, are you there ?
And methought the face smil'd, just as tho' it would say,
What you 're come, Mr. Byrom, to fetch me away !

' Now before I had time to return it an answer,
Comes a short-hander by, Jemmy Ord was the man, fir,
So, Doctor, good morrow : so Jemmy, bon jour :
Some rare pictures here :—so there are to be sure :
Shall we look at some of 'em ? with all my heart, Jemmy ;
So I walk'd up and down, and my old pupil wi' me.
Making still such remarks as our wisdoms thought proper,
Where things were hit off in wood, canvas, or copper.

' When at length about noon Mr. Auctioneer Cox,
With his book and his hammer, mounts into his box ;
Lot the first—number one—then advanc'd his upholder
With Malebranche : so Atlas bore Heaven on his shoulder,

Then

Then my heart, fir, it went pit-a-pat, in good sooth,
To see the sweet face of the searcher of truth :
Ha, thought I to myself, if it cost me a million,
This right honest head then shall grace my pavilion.

‘ Thus stood lot the first both in number and worth,
If pictures were priz’d for the men they set forth :
I’m sure to my thinking, compar’d to this number
Most lots in the room seem’d to be but meer lumber.
The head then appearing, Cox left us to see ’t,
And fell to discoursing concerning the feet,
“ So long, and so broad—’tis a very fine head —
Please to enter it, gentlemen”—was all that he said.

‘ Had I been in his place, not a stroke of an hammer
Till the force had been tried both of rhetoric and grammar ;
“ A very fine head !”—had thy head been as fine,
All the heads in the house had veil’d bonnets to thine :
Not a word whose it was—but in short ’twas an head—
“ Put it up what you please”—and so somebody said,
Half a piece—and so on—for three pounds and a crown,
To sum up my good fortune, I fetch’d him me down.

‘ There were three or four bidders, I cannot tell whether,
But they never could come two upon me together ;
For as soon as one spoke, then immediately pop
I advanc’d something more, fear the hammer should drop.
I consider’d, should Cox take a whim of a sudden,
What a hurry it would put a man’s Lancashire blood in !
Once—twice—three pound five—so. Nemine con.
Came an absolute rap—and thrice happy was John.

“ Who bought it ?” quoth Cox. “ Here’s the money,”
quoth I.

Still willing to make the securest reply :
And the safest receipt that a body can trust
For preventing disputes is—down with your dust !
So I bought it, and paid for’t, and boldly I say,
’Twas the best purchase made at Cadogan’s that day ;
The works the man wrote are the finest in nature,
And a most clever piece is his genuine portraiture.

‘ For the rest of the pictures, and how they were sold,
To others there present, I leave to be told :
They seem’d to go off, as at most other sales,
Just as folks’ money, judgment, or fancy prevails ;
Some cheap and some dear ; such an image as this
Comes a trifle to me : and an odd wooden Swift
Wench’s head, God knows who—forty-eight guineas—if her
Grace of Marlborough likes it—so fancy will differ.

‘ When the business was over, and the crowd somewhat
gone,

Whip into a coach I convey number one.
Drive along, honest friend, fast as e’er you can pin ;
So he did, and ’tis now safe and sound at Gray’s-Inn :

Done

Done at Paris, it says, from the life by one Gery,
 Who that was I can't tell, but I with his heart merry ;
 In the year ninety-eight, sixty just from the birth
 Of the greatest divine, that e'er liv'd upon earth.

' And now, if some evening, when you are at leisure,
 You'll come and rejoice with me over my treasure,
 With a friend or two with you, that will in free sort
 Let us mix metaphysics and short-hand and port,
 We'll talk of his book, or what else you've a mind,
 Take a glass, read or write, as we see we're inclin'd :
 Such friends and such freedom ! what can be more clever ?
 Huzza ! Father Malebranche and Short-hand for ever.'

Though there are some pieces in this collection which have no claim to a place in it, and which perhaps might better have remained in their original obscurity, the ingenious editor has, for the most part, so well mixed and digested his matter, that every separate volume contains something to fix the attention of his readers.

But, whilst we are doing justice to Mr. Nichols as an editor, let us not forget him as a poet, a name which he seems not unambitious of ; and to which the following lines, extracted from his Soliloquy on Happiness (vol. viii. p. 145.) must give him a title.

' Say, are the paths of science those of bliss ?
 Can learning's lore be thine, sweet Happiness ?
 Oh ! let me climb the steep Pierian rocks ;
 The summit of th' Olympic Mount attain ;
 Or lave in crystal streams, where dwell the nymphs
 Of bland Aonia ? Let me contemplate
 The page Platonic ! or, enraptur'd, soar,
 Where Newton leads, to realms etherial, bright
 With mild effulgence ! Let me scan the paths
 Of devious comets, or the splendid forms
 Of planets station'd ! Let me join the train
 Of sages, bards, philosophers ! pursue
 The tracks of scientific skill ! explore
 The scenes capacious of my native globe,
 The seat of Nature ! if in those delights
 Thou, dear Felicity, wilt share ; if thou
 Wilt aid my labours ! — But, alas ! Content
 Wears not the academic garb ; the source
 Of many a toilsome thought ! where every stretch
 Of knowledge paints th' ascent more difficult !
 Whither if kind Minerva's fostering hand
 A favourite votary should perchance direct,
 Aloof he stands, and, struck with wild amaze,
 Views the drear blank beneath him ! In the void,
 No soul congenial to divert his toil !

Painful pre-eminence!—Above the world!—
 Above life's greatest joys!—Above himself!—
 ' Ah! why thus coy, thou elevated good,
 Thou blifs primæval!—Teach me, brightest nymph,
 Thy secret haunts; thy lov'd retreats reveal;
 Unveil thy radiant beauties; and difclose
 The fprings which lead the wandering foul to thee!
 Yes, fair Content, I catch thy pleasing fmile,
 And ftand corrected!—With enraptur'd heart,
 Thy mandates I obey—and plainly trace
 Thy veltige in the “human foul divine!”
 ‘ Hail! Source of every pleafure, every joy!
 For thou art pleafure; and without thy charms
 Creation's bounds would prove a lifelefs fpace!—
 Like the mild fhower, thy bounties, unperceiv'd,
 Shed their kind influence! Whilst the effect we feel,
 The fource we fee not!—Loft in deep amaze,
 In vain we fearch; yet, grateful, own the hand
 Of Providence benign, whose wife decree
 Prefides o'er every deed; whose gracious will
 Ordains fuch comforts for the finful race
 Of man—repentant!—Comforts, which, on earth,
 Anticipate th' expected joys of heaven!”

It is obfervable, with regard to the poems inferted in this collection, that they are not ranged according to the order of time in which they were written. The verfes publifhed within thefe few years are fucceeded by others compofed in the laft century; and a copy on the death of Frederick Prince of Wales immediately follows an imitation of Chevy-Chace, written fo lately as in 1773.—Would it not have been better, and more agreeable to the reader, if the poems had been placed in a chronological feries?

Thoughts on Hunting. A new Edition. By Peter Beckford, Esq. 4to. 7s 6d. in Boards. Elmsley.

IT is not improbable that a reclufe reviewer and an active hunter may differ in opinion on this fubject: but we have not forgot the feelings which the chace has excited: we can ftill glory with the hunter in his triumphs, and repine with him in his difappointments. It muft, however, be allowed, that the encomiums on hunting have been exaggerated; and the language, which other times and different circumftances have dictated, is ftill, with fome impropriety retained. The warlike contender with the native favage of the woods, whose recreations were the image of war, and whose common pleafures were attended with hair-breadth 'fcares from bogs and precipices, as well as from his tulkly prey, is yet a hunter, as well as the Italian fribble, whose aim is only to enfnare a few

a few timid small birds. If the fox-hunter approaches more nearly to the first than the courser to the second, yet it must still be allowed, that this *heroic*, this *manly* amusement, has lost its horrors and its dangers; and that the subsequent excesses of the table are more generally fatal than the toils of the chase. We mean not to depreciate this diversion, but would only insinuate that every horseman, who follows a pack of hounds, has no right to that elevated character which distinguished the hunter of the boar, or the pursuer of the wolf.

The present author has given us a systematic detail of what may be styled 'the art of hunting.' The internal regulations of the kennel, the education of his hounds, and even the qualities which should distinguish the huntsman, claim his attention. His directions are in general well founded; he avows his predilections, and is aware of their bias. That he has faults, however, even in his conduct as a hunter, and in his attempts as a writer, must be allowed; but neither are of consequence enough for an extensive criticism. His language is sometimes too diffuse, and his directions too much scattered, in consequence of the epistolary form of writing. This frequently occasions ambiguity; and we would particularly mention, as examples of this error, his directions for the time and method of introducing young hounds, as they seem to require some compression, and a little more clearness, before they can be readily comprehended or practised.

In this second edition, the author has avowed his name, and endeavoured to clear himself from the charges brought, by certain critics, against his humanity. He appeals to his brother sportsmen for his acquittal of this crime; but we must object to this jury, as we think it is not entirely impartial. We shall give our opinion candidly and explicitly. The conduct of sportsmen is, in general, very erroneous in this respect; they are guilty of much wanton cruelty to their assistants, their faithful attendants in the chase. Those, who are inattentive to the conduct of their servants, tacitly allow it in a greater degree; for the dogs suffer both for the servants faults and their own. Our author, in many places, reprehends this conduct, and as a *sportsman*, is *HUMANE*; but we fear that he will still be found defective, if tried at a higher bar; and that what is humanity, when compared with the usual proceedings, may still, when separately considered, be not without a share of error.—Mr. Beckford is generally '*at fault*' in philosophical discussions. His account of scent is 'puzzled in mazes, and perplexed with errors.' We shall endeavour to assist him. The particles which escape from the hunted prey,

prey, give the hounds notice of the tract through which he has passed; but it is evident, that these must remain distinct and separate, in order to be perceived. Both water and air will absorb, and wind will disperse them; if the ground is not very wet, if the air dissolves with difficulty, and if there is some tenacity in the soil which will retain these particles, and prevent the ordinary motions of the air from dispersing the effluvia, the scent then, in the sportsman's phrase, *will lie*. These views require little explanation, they are obvious to the senses, and may be easily noticed. We need scarcely explain the power by which air dissolves water; this operation certainly exists, and though it may not be the sole cause of evaporation, certainly influences it, in some degree. The oily particles probably disappear in consequence of a similar change; the drying of the ground, therefore, 'will give a pretty certain indication of the operation of this cause; and our author has himself mentioned another, viz. the smell of the hounds, when they come out of the kennel.

The style is in general easy and agreeable; it abounds with lively turns and apposite stories. As a specimen we shall insert his description of the fox-chace; it contains those circumstances which are within the bounds of probability, not such as will constantly happen. It is not plentifully interspersed with halloos, for he remarks 'that the writing a halloo appears to him, almost as difficult as *penning a whisper*.'

'The hour in the morning, most favourable to the diversion, is certainly an early one; nor do I think I can fix it better than to say, the hounds should be at the cover at sun-rising. Let us suppose that we are arrived at the cover side.—

'Now let your huntsman throw in his hounds as quietly as he can, and let the two whippers-in keep wide of him on either hand, so that a single hound may not escape them; let them be attentive to his halloo, and be ready to encourage, or rate, as that directs; he will, of course, draw up the wind, for reasons which I shall give in another place.—Now, if you can keep your brother sportsmen in order, and put any discretion into them, you are in luck; they more frequently do harm than good:—if it be possible, persuade those who wish to halloo the fox off, to stand quiet under the cover side, and on no account to halloo him too soon: if they do, he most certainly will turn back again: could you entice them all into the cover, your sport, in all probability, would not be the worse for it.

'How well the hounds spread the cover! The huntsman you see is quite deserted, and his horse, which so lately had a crowd at his heels, has not now one attendant left.—How steadily they draw! You hear not a single hound; yet none are idle. Is not this better than to be subject to continual disappointment, from the eternal babbling of unsteady hounds?

'How

‘How musical their tongues!—Now as they get nearer to him, how the chorus fills!—Hark! he is found.—Now, where are all your sorrows, and your cares, ye gloomy souls! Or where your pains and aches, ye complaining ones! One halloo has dispelled them all.—What a crash they make! and Echo seemingly takes pleasure to repeat the sound. The astonished traveller forsakes his road, lured by its melody; the listening plowman now stops his plow; and every distant shepherd neglects his flock, and runs to see him break.—What joy! what eagerness in every face!

‘Mark how he runs the cover’s utmost limits, yet dare not venture forth; the hounds are still too near!—That check is lucky!—now, if our friends head him not, he will soon be off—Hark! they halloo—by G—d he’s gone!

‘Now huntsman get on with the head hounds; the whipper-in will bring on the others after you: keep an attentive eye on the leading hounds, that, should the scent fail them, you may know at least how far they brought it.

‘Mind Galloper, how he leads them!—It is difficult to distinguish which is first, they run in such a file; yet *he* is the foremost hound.—The goodness of his nose is not less excellent than his speed:—how he carries the scent! and when he loses it, see how eagerly he flings to recover it again!—There—now he’s at head again!—See how they top the hedge!—Now, how they mount the hill!—Observe what a head they carry; and shew me, if you can, one shuffle, or skitter amongst them all: are they not like a parcel of brave fellows, who when they engage in an undertaking, determine to share its fatigue, and its dangers, equally amongst them?

It was then the fox I saw, as we came down the hill;—those crows directed me which way to look, and the sheep ran from him as he passed along. The hounds are now on the very spot, yet the sheep stop them not, for they dash beyond them. Now see with what eagerness they cross the plain!—Galloper no longer keeps his place, Brusher takes it—see how he flings for the scent, and how impetuously he runs!—How eagerly he took the lead, and how he strives to keep it—yet Victor comes up apace.—He reaches him!—See what an excellent race it is between them!—It is doubtful which will reach the cover first.—How equally they run!—how eagerly they strain! now Victor,—Victor!—Ah! Brusher, you are beaten; Victor first tops the hedge.—See there! see how they all take it in their strokes!—The hedge cracks with their weight; so many jump at once.

‘Now hastes the whipper in to the other side of the cover; he is right, unless he head the fox.—Listen!—the hounds have turned.—They are now in two parts:—The fox has been headed back, and we have changed at last.

‘Now, my lad, mind the huntsman’s halloo, and stop to those hounds which he encourages.—He is right!—that, doubtless, is the hunted fox;—now they are off again.

‘Ha!

' Ha! a check.—Now for a moment's patience!—We presstoo close upon the hounds!—Huntsman, stand still! as yet they want you not.—How admirably they spread! how wide they cast! Is there a single hound that does not try? if there be, never shall he hunt again. There, Trueman is on the scent—he feathers, yet still is doubtful—'tis right! how readily they join him! See those wide casting hounds, how they fly forward, to recover the ground they have lost!—Mind Lightning how she dashes; and Mungo, how he works! old Frantic too, now pushes forward; she knows, as well as we, the fox is sinking.

Huntsman! at fault at last? How far did you bring the scent? Have the hounds made their own cast?—Now make yours. You see that sheep-dog has been coursing the fox;—get forward with your hounds, and make a wide cast.

' Hark! that halloo is indeed a lucky one.—If we can hold him on, we may yet recover him; for a fox, so much distressed, must stop at last. We now shall see if they will hunt as well as run; for there is but little scent, and the impending cloud still makes that little less. How they enjoy the scent!—see how busy they all are, and how each in his turn prevails!

' Huntsman be quiet! whilst the scent was good, you pressed on your hounds;—it was well done: when they came to a check, you stood still, and interrupted them not:—they were afterwards at fault; you made your cast with judgment, and lost no time. You now must let them hunt;—with such a cold scent as this, you can do no good; they must do it all themselves;—lift them now, and not a hound will stoop again.—Ha! a high road, at such a time as this, when the tenderest-nosed hound can hardly own the scent!—Another fault! That man at work, then, has headed back the fox.—Huntsman! cast not your hounds now, you see they have over-run the scent; have a little patience, and let them, for once, try back.

' We now must give them time;—see where they bend towards yonder furze brake—I wish he may have stopped there!—Mind that old hound, how he dashes over the furze; I think he minds him.—Now for a fresh *entapis*!—Hark! they halloo!—Aye, there he goes.

' It is nearly over with him; had the hounds caught view he must have died.—He will hardly reach the cover;—see how they gain upon him at every stroke!—It is an admirable race, yet the cover saves him.

' Now be quiet, and he cannot escape us; we have the wind of the hounds, and cannot be better placed:—how short he runs!—he is now in the very strongest part of the cover.—What a crash! every hound is in, and every hound is running for him. That was a quick turn!—again another!—he's put to his last shifts.—Now Mischief is at his heels, and death is not far off.—Ha! they all stop at once;—all silent, and yet no earth is open. Listen!—now they are at him again!—Did you hear that hound catch

catch view? They had over-run the scent, and the fox laid down behind them.—Now, Reynard, look to yourself!—How quick they all give their tongues!—Little Dreadnought, how he works him! the terriers too, they now are squeaking at him.—How close Vengeance pursues! how terribly she presses!—it is just up with him!—Gods! what a crash they make; the whole wood resounds!—That turn was very short!—There!—now!—aye, now they have him! Who—hoop!

Essays on Hunting. Containing a philosophical Enquiry into the Nature and Properties of the Scent; Observations on the different Kinds of Hounds, with the Manner of training them, &c. 8vo. 3s. sewed. Robson.

THIS work appears 'in a questionable shape.' The Essays are confessedly the production of a different period, though now first printed. The letters on hare-hunting, which form more than half the volume, are added without a hint concerning the author, or the reason of their appearance; so that an air of mystery envelopes the whole performance.

We have already given our opinion on the rank of the fox-hunter.—The pursuer of the hare, in the fairest manner; or the courser, have still less claim to the title of an active, manly sportsman.—But we shall not agree in our mode of estimation; and each must appreciate his own amusements, according to his habits or his inclinations. The Introduction contains a few reflexions on poachers, and a translation from Xenophon's *Cynegetica*. Of this we can only observe, that much of the translator's merit is lost, by his chusing to adopt the technical language of the present day. In fact, we scarcely knew the subject in its new style, though we were well acquainted with the original; authors are not aware, that, by this peculiar dialect, they disgust the greater number of their readers, and write only for hunters, who, with reverence be it spoken, are not the most shining literary characters of the age.

The first Essay on Scent we cannot style *philosophical*; in reality we have only a few desultory facts, collected without an object, and detailed without regularity. We have already given a very short, though very comprehensive view, of the circumstances which influence the continuance of the scent. It must now be added from this author, for which we confess our obligations, that the weight of the air, when diminished, will sometimes permit the particles to rise above the level of the nose: and that the scent, left in their evening walks, will frequently be covered by a hoar frost, and in some measure, realize the fable of the voice in Nova Zembla,
by

By becoming sensible again, on a thaw. The origin of these odorous particles is left in obscurity : our author seems to think it too intricate for his investigation, and has mentioned it with that awful diffidence that the ancient physicians seemed to feel, when they talked of the *τὸ Σειρόν* as the cause of epidemics. We have, however, no doubt in declaring, that they arise from the perspiration.—We shall now have the whole cry of hunters open against us, to laugh at our ignorance, or despise our presumption. They will tell us that hares never sweat, and that ‘ it is a vulgar error to suppose that they have ever been seen in that state.’ We fear however that, in the days of good king James, some witches, or reputed witches, have suffered for being found in a sweat after the squire has lost a hare ; for this has been a presumptive proof, that the good old lady had assumed that shape for a time, and deceived and misled the most respectable men of the parish. There are, notwithstanding, somewhat better proofs. It is no reason that perspiration should not take place because it is never perceived in its proper form. The smell of a dog does not proceed from his breath, but from the skin ; and, in all animals, that have hairs, there is an evident oiliness which preserves them in their proper state. Hares, also, near their end, but while yet capable of breathing, lose all scent ; so that a hare is often lost when she is quite fatigued ; and a very slight knowledge of the animal oeconomy will tell us that, at that time, the perspiration is entirely checked. If we yet want further proofs, Buffon has informed us that, after a hare has been lost, she has been again recovered, by perceiving a little cloud of vapor over the spot where she has fat, and this has been actually seen, at the distance of half a league. These views, added to our former, will give a sufficiently distinct account of this intricate subject. It is entirely incompatible with our object to pursue them to a greater extent.

Our essayist then treats of the dog, our faithful attendant and constant friend. He is confident in alleging that *all dogs* are of the *same species* ; but this assumed confidence does not convince us of his courage, for no naturalist has ever opposed the opinion. Linnæus and Buffon, who agree in little else, think the same in this respect ; and the latter has given us a chart, comprehending all the varieties of this animal, from his fancied original the sheep-dog, adding the probable degree of its change, and the reasons of it. Though we have styled the original *fancied*, yet there is much reason for agreeing in his opinion, though many of his arguments are visionary. He finds, for instance, that all the wild dogs, who are either aborigines, or by want of cultivation have again de-

generated, are similar to the sheep-dog ; but the similarity is only that of all animals of prey, a thin body, sharp eyes, and a heavy melancholy look : a better reason is, that it is, in some measure, a mean between the chubby bull-dog and the delicate greyhound ; and if there must have been an original, from which the rest have descended, this is probably the animal. To those who cannot conceive how these diversities can have arisen, we shall give a short view of his chart. All dogs, as they advance in the temperate regions, grow more strong in their make, and less pointed in their noses, till they feel the chilling cold of the arctic circle, which has the same effect on all animals, viz. to prevent their arrival at any degree of perfection. The shepherd dog, in the temperate climates, is chilled in the cold of Lapland, but continues nearly unchanged in Iceland, wolf, and Siberian dogs. In more civilized countries and warmer climates, it is the bull dog, the beagle, and Irish greyhound. The hound, in Spain and Barbary will become the spaniel, and the water-dog ; and the spaniel, by cultivation, has been infinitely varied. In the North, the Irish greyhound becomes the great Danish dog, and the Irish dog ; and, in the South, the common greyhound. The bull-dog in Denmark becomes the little Danish dog, and, in the warm parts of Asia, the Turkish dog without hair. These are the chief varieties ; M. Buffon has extended his chart, but this is sufficient for our purpose.

The two next Essays are on the horse and the huntsman. In the former, the proper useful hunter is distinctly described ; in the latter, he points out the conduct of the huntsman in the chace, rather than gives directions for the choice of a servant of this kind. In these essays we meet with little real information.

The Letters on Hunting seem to be the production of a different pen. They are chiefly in praise of hare-hunting, with some reflections on fox-hunters, which these gentlemen will feel severely, and probably resent with asperity. We have already exhibited a fox-hunt, let us now attend to the hare.

‘ In January, February, and March, gentlemen hunt in some parts till the twenty-fifth, they seat most uncertain, and wander such a vast circuit, an indifferent huntsman may trail all day long, and not start. What adds to their uncertain forming, besides the season of bucking, is, they are so liable, under warm, dry hedges and brambles, to be pestered with pismires, or molested with vipers, and such vermin, that they prefer the open fields and ploughed lands.

‘ Let us imagine, that by this time the huntsman has cried so-bo ! Observe how the heroes press together, and parley over the imagined victim. Pride of their eager hearts, and glory of the field ! How each (e’er she leaps from form) wisely pronounces or
size

size or gender. The unexperienced youth, with eyes convulsed, and phyz distort and pale, in imperfect, hasty stammers, proclaims a flaming bitch; whilst some graver sire (whom age and experience bid be positive) with paralytic nods, and aspect sour, portending contradiction, affirms she is small and young, learned sage! Others, in joyful confusion, amaze, and suspense, scarce distinguish whether it is a hare or not. The huntsman, on whom for superior knowledge each dependent is, from maxims of his own, arbitrarily decides the sex. But to such wiseacres, who pretend with certainty from the whiteness of one part, or redness of another, to distinguish buck from doe, it may be said, there is but male and female; and the man, who never saw a hare in his life, but declares his opinion at random, it is a toss-up if he is not as often right as the wisest of them. But to proceed, as we have imagined a so-ho! we may as well suppose she is actually on foot. Hark! the hills and woods resound the loud acclaim.

Now the leaden-heeled hind and brawny peasant, with hob-nailed shoone, labour o'er the clod; the insect world tremble at their tread, the hardy woodman speeds from toil, the plowman quits the unfinished furrow; all scamper over the plain, multiplying as they go. Soome armed with clubs or staves, in leathern jerkins clad; others the flail or dung-fork wield, and in frocks of white or azure hue (succinct for speed) terrific seem. Each generous heart disdains to lay behind. Now no distinction rules. The king, the keiser, the lord, the hind fellows alike, and competitors in the field. Now huntsman lay in your dogs well, and rather whisper than bellow to them, till they undertake it, and go on full cry. Follow yourself at a due distance, and, as occasion requires, recheat them; if you have not a horn call them two or three times together, softly! softly! for nought but general emulation reigns, sire with son, and son with sire contend; impetuous drive the dogs. Beware the unexperienced sportsman, whether on foot or horseback, be sure check his forwardness, many people think a chief part of hunting consists in hollowing loud, and running, or riding hard, but they are mistaken, and such persons, gentle or simple, must not be offended if the huntsman swears at them; he has a right to do so. No tongue can be allowed but his, nor, at this time, no foot more forward than his own.

A closeness on the dogs, it is well known, hurries them too much, being apt of themselves, in their first heat of mettle, to overshoot the game. Many hours sad sport has happened from driving the hounds too fast, and confounding them with the hollowing of the company, or a noisy blockhead of a huntsman or whipper-in.

As puss takes her circuit, judgment is often made of her gender. A buck gives suspicion by beating the hard paths, stoney highways, and taking a ring of a large extent in proportion to the compass of his feed and exercise, which may be guessed at, from the quantity of ground the dogs trailed over. It being worthy of

notice, that in the progress of the chase, a hare will go over great part of the trailed land, and visit her works of the preceding night and morning, unless she takes endways, which after a ring or so, a buck is apt to do; and loiter a vast way on fresh ground, without offering to return.

‘The doe now and then doubles in a short space, and seldom holds an end, unless knit; or at the end of the season has kindled. At such times she often runs forward, and scarce ever returns to her young, or escapes with life; being naturally weak and unfit for fatigue.’

But we will not *fatigue* our readers in this toilsome chase, the *literary hunter* will certainly prefer the fox-chase. The demon Fashion, and the more dreadful spectre Ennui, we believe, impells each party, and many things are so far sanctified by custom, that, though we feel their galling chain, yet we dare not resist; like Pistol with his leek, we execrate, yet we eat on.

The subject of Harriers is again discussed. Horace has said, ‘*Fortes creantur fortibus et bonis*’; but Horace never bred beagles, for our author tells us, that, notwithstanding all our care and vigilance, ‘litter after litter, sometimes prove false and degenerate, from as high-bred creatures as any in the kingdom.’ Whatever may be the effects of a change of climate, in varying the species, yet we find little permanent variety from a different culture. If we cross the breed, and procure dogs of peculiar qualifications, yet in a few races the peculiarity is again lost. It is an observation of Buffon’s, that dogs are eight times farther from their original, than man from Adam; for this reason, that, in a given time, there are eight times as many races of the one, as of the other. In this way he also endeavours to account for the great number of varieties of this animal; but, if it had any effect, we could more plainly perceive it in hares and rabbits, who are remarkably prolific, and admit, if the best naturalists may be believed, of superfecundation. There is however another method of varying the kind, by effects of the imagination. We shall give the story from our author, with this single observation, that those who *can believe*, will be very readily able to account for it.

‘Talking with a learned physician (a great connoisseur in pointing and setting dogs) upon the subject of puppies, he told the following marvellous tale of a bitch he had of the setting kind.

‘As he travelled from Midhurst into Hampshire, going through a country village, the mastiffs and cur-dogs ran out barking, as is usual when gentlemen ride by such places; among them he observed a little ugly pedlar’s cur particularly eager and fond of ingratiating himself with the bitch. The doctor stopped to water upon the spot, and whilst his horse drank, could not help remarking how amorous the cur continued, and how fond and courteous

courteous the bitch seemed to her admirer ; but provoked in the end, to see a creature of Phillis's rank and breed, so obsequious to such mean addressees, drew one of his pistols and shot the dog dead on the spot ; then alighted, and taking the bitch into his arms, carried her before him several miles. The Doctor relates farther, that madam, from that day, would eat little or nothing, having in a manner lost her appetite, she had no inclination to go abroad with her master, or come when he called ; but seemed to repine like a creature in love, and express sensible concern for the loss of her gallant.

Partridge season came on, but she had no nose ; the Doctor did not take the bird before her. However, in process of time, Phillis waxed proud. The Doctor was heartily glad of it, and physically apprehended it would be a means of weaning her from all thoughts of her deceased admirer ; accordingly he had her confined in due time, and warded by an admirable setter of high blood, which the Doctor galloped his grey stone-horse forty miles an end to fetch for the purpose. And, that no accident might happen from the carelessness of drunken, idle servants, the charge was committed to a trusty old woman housekeeper ; and, as absence from patients would permit, the Doctor assiduously attended the affair himself. But lo ! when the days of whelping came, Phillis did not produce one puppy but what was, in all respects, the very picture and colour of the poor dog he had shot so many months before the bitch was in heat.

This affair not more surprized than enraged the Doctor. For some time he differed, almost to parting, with his old faithful housekeeper, being unjustly jealous of her care ; such behaviour before she never knew from him, but, alas, what remedy ? He kept the bitch many years, yet, to his infinite concern, she never brought a litter, but exactly similar to the pedlar's cur. He disposed of her to a friend of his in a neighbouring county, but to no purpose, the vixen still brought such puppies. Whence the Doctor tenaciously maintained, bitch and dog may fall passionately in love with each other.

That such creatures, especially the female, may at particular times like, or prefer, I grant the Doctor ; but how the impression of the dog (admitting to favour him there was any) could occasion similitude in the issue of the bitch, and for a continuance of years, after the dog's death, nobody but the Doctor is capable of defending, who to this day relates and justifies the truth of every circumstance I have mentioned. So much for dogs, harriers especially. I hope the digression will be pardoned, and, if not disagreeable, I shall proceed with a page on the Quarry.

The author then attends to hares ; he finds little reason to admire that acute foresight and instinctive cunning, which have been attributed to this timid animal. In fact, those who have been deceived, are willing to attribute the mistake to any thing

besides their own ignorance. There are some curious remarks on this subject, and a satisfactory detection of the errors of those naturalists who copy, when they should have examined.

The other letters are more technical, and consist of directions to sportsmen. They cannot easily be abridged, and we have already extended this article beyond its bounds.

The Prophecies, and other Texts, cited in the New Testament, compared with the Hebrew Original and with the Septuagint Version. To which are added Notes. By Thomas Randolph, D. D. President of C. C. C. Oxford, and Lady Margaret's Professor of Divinity. 4to. 2s. 6d. Rivington.

MANY objections have been raised against the evangelical writers, on account of the seeming inaccuracy of their citations from the Old Testament. It has been alleged, that some of their quotations are not agreeable to the Hebrew, and that others are applied to circumstances and events, which are very different from the meaning of the original. Some of the advocates of Christianity have attempted to remove these objections by observing, that the sacred writers made use of the Greek version of the Old Testament, called the Septuagint. This, however, is not always the case. Bishop Wetenhall, Mr. Spearman, Dr. Sykes, and others, have stated and examined these citations, and have endeavoured to vindicate their use and application in the New Testament. But we do not recollect, that any one has given us such a distinct view of the corresponding passages in the Hebrew, the Septuagint, and the New Testament, as the learned author of this publication.

An Index in Leigh's *Critica Sacra* makes the number of citations 286. In one of Maittaire's, at the end of his Greek Testament, the number is 244. According to Spearman, who strikes off those passages, which are only references and allusions to places in the Old Testament, and counts the same texts but once, which are cited several times, the number is 164.

Dr. Randolph has given us 179 parallel passages, with references to those that are cited in different places.

His computation is as follows :

1. Citations agreeing exactly with the Hebrew, 63.
2. Agreeing nearly with the Hebrew, 63.
3. Agreeing in sense with the Hebrew, but not in words, 24.
4. Giving the general sense, but abridging or adding to it, 8.
5. Taken from several passages of SS. 3.
6. Differing from the Hebrew, but agreeing with the Septuagint, 6.
7. Citations, where we have reason to suspect, that the Apostles

Apostles either read the Hebrew differently, or put some sense upon the words different from what our Lexicons express, 21.

8. Places where the Hebrew seems to be corrupted, 8.

9. Not properly citations, but references or allusions, 3.

Index II.

1. Citations agreeing verbatim with the Septuagint, on only changing the person, &c. 72.
2. Taken from the Septuagint, but with some variation, 47.
3. Agreeing in sense, but not in words with the Septuagint, 30.
4. Differing from the Septuagint, but agreeing exactly, or nearly with the Hebrew, 13.
5. Differing both from the Septuagint and from the Hebrew, and taken probably from some other translation or paraphrase, 19.

From this distinct and methodical representation, we have at once a view of all the citations in the New Testament taken from the Old : on which we shall take the liberty to make two or three general observations.

1. Many of the citations in the New Testament are to be considered as mere allusions, or applications of the words to the design in hand, without any regard to the scope and meaning of the author, from whom the expressions are cited. This is usual and allowable in all writers, both sacred and profane, and it is by no means necessary, on these occasions, to adhere to the identical expressions of the original.

2. It is not probable that the Greek version, *as we now have it*, was extant in the time of the Apostles. Jerom seems to think, that the translation made at Alexandria, in the reign of Ptolemy Philadelphus, comprehended only the five books of Moses : “Aristeus et Josephus, et omnis schola Judæorum, quinque tantum libros Moyse à LXX. translatos asserant.” Comment. in Ezech. c. v. 12. When the rest were translated, it is perhaps impossible to determine.—A curious inquirer may answer this question : in how many, and in which of the books of the Old Testament, do we find our present Greek translation clearly and *indisputably* cited by the Evangelists and Apostles ? The answer will shew, that the said Greek translation of those books was extant at the time, in which the New Testament was written.

3. Admitting, that there was extant, in the age of the Apostles, a Greek version of *all* the books of the Old Testament, it is not probable, that each of the writers of the New Testament had complete copies, which were at that time scarce and expensive. Nor is it probable, that they should have their MSS. always at hand. When St. Paul wrote his second epistle

to Timothy from Rome, some of his 'books and parchments' were at Troas. This consideration easily and naturally accounts for their irregular citations; for their sometimes giving the sense of the Hebrew, sometimes that of the Septuagint, sometimes that of other versions, as they had an opportunity of consultation; and sometimes for their only quoting by memory, inaccurately and imperfectly. St. Jerom, treating of that passage in Micah, which is cited by St. Matthew, c. ii. 6. 'Thou Bethlehem, in the land of Juda,' says, 'Hoc testimonium nec Hebraico nec LXX. interpretibus convenire perspicuum est.' He adds, 'Sunt qui asserant, in omnibus penè testimoniis, quæ de Veteri Testamento sumuntur, istiusmodi esse errorem, ut aut ordo mutetur, aut verba, & interdum sensus quoque ipse diversus sit, vel apostolis vel evangelistis non ex libro carpentibus testimonia, sed *memoriæ* credentibus, quæ non nunquam *fallitur*.' Comment, in Mich. c. v. 2.

4. We must not conclude, as some writers have done, very rashly and illogically, the Septuagint has been *corrupted* in those places, in which we do not find those very thoughts, expressions, or prophecies, in that version, which we do in the Hebrew, or in the citations made by the writers of the New Testament. The Seventy Elders were, in the first place, very moderately acquainted with the Hebrew language; they have committed many considerable errors, and in almost innumerable places have given us a loose and paraphrastic version, adding or omitting many passages in a very arbitrary manner. Besides, the books of the Old Testament were, according to all accounts, translated by different persons, who were very differently qualified for that employment. In the next place, the translators were no *prophets*; and as they lived before the birth of Christ*, they could not possibly see, nor understand, nor conceive, all the prophecies, or prophetic circumstances, relating to our Saviour in the same light, in which they appeared to the Apostles and Evangelists; or in which they now appear to Christian writers, who are directed in these inquiries by the light of the Gospel history. These considerations will account for the omission, the perversion, or the imperfect representation of those prophetic characters and incidents, which were afterwards applied to Jesus Christ. Thus the words of Hosea, ch. xi. 1. 'I called my son out of Egypt,' &c. were very naturally translated, 'When Israel was a child, and I loved him, and called his children out of Egypt; as I called them, so they went from my face.' Here is no reason to suppose, that the Greek text, in this passage,

* Septuag. Transl. 270 years before Christ.

has been wilfully corrupted. The translators have made the prophet speak agreeably to the known fact, and nothing more could be expected from them.

5. Our author supposes, that the Hebrew text, in some of the prophecies relating to Christ, have been corrupted by the Jews. And he observes, 'that the places they have corrupted are generally so unintelligible, and agree so little with the context, that their forgeries betray themselves.' In support of this opinion, he produces instances from Psal. xxii. xl. 6. cx. Isa. liii. Amos ix. 12. His observations are learned and ingenious; but the argument, we apprehend, is not conclusive, because a transcriber may make a passage obscure or absurd through oversight as well as design.

This work will be of great use to those, who are employed in the study of the Greek Testament, and wish to enter into the foregoing inquiries. The plan is judicious, and the notes candid and impartial.

An Introduction to Natural Philosophy. Illustrated with Copper Plates. By William Nicholson. 2 vols. 8vo. 14s. in Boards. Johnson.

IT is with pleasure that we introduce to the world a publication the utility of which extends to all the human race, and of late years has been much wanted. In the first dawning of the modern philosophy, men of the greatest reputation did not think it beneath them to write or compile introductory treatises on the subject; though, by the nature of such works, they were prevented from enlarging on their own particular discoveries, and consequently in some measure deprived of the celebrity which might have arisen from employing their pens on writings of another kind. But if we may judge from the scarcity of these productions in the present age, it seems proper to affirm, that the sincere and almost enthusiastic desire to promote the general knowledge of philosophical subjects, which animated those early writers, is scarcely to be found among the learned of our times. We are glad to see Mr. Nicholson an exception to this remark. The general arrangement of the matter, and the conciseness and elegance of his style, are such as indicate abilities, industry, and an intimate acquaintance with the subject. He has given a clear, rational, and unprejudiced account of the present state of natural philosophy, which may be read and understood by those who are unacquainted with the mathematics, yet without vitiating their taste, if they should be induced to enter more deeply into the study; and at the same time his book cannot

be unacceptable as a manual to the truly learned. This is general praise; it is now our duty to enter into particulars.

This work is dedicated to Sir Joseph Banks, president of the Royal Society. The dedication is followed by a preface which contains an animated encomium on the excellence of natural philosophy, and a modest account of the treatise itself. It is divided into three books, besides a short general introduction.

The first book is divided into four sections. Section I. Of matter in the abstract. Sect. II. Of bodies in motion. Sect. III. Of astronomy. Sect. IV. Of the general effects of gravitation. Speaking of the properties of matter, he has placed the controversy relating to its impenetrability in a clear light, and seems inclined to reject M. Bosovich's hypothesis of its absolute penetrability (p. 18.) He has likewise noted a circumstance respecting the inertia which has been very little attended to; namely, that the quantity of matter cannot be proved to be as the inertia, though almost generally taken as such. (p. 21, 22.) The second Section contains an explanation of the principles of mechanical instruments, which at the conclusion are comprehended in this general rule (p. 69.)

'If two weights applied to the terms of any mechanical engine be to each other in the reciprocal proportion of the perpendicular spaces which would be described when in motion; they will be in equilibrio.'

This Section likewise contains an elucidation of the motions of bodies which respect the center of gravity.

Section III. contains astronomy, or an account of the celestial phenomena. In books of astronomy we are usually informed that the sun is in the midst of the planetary system, that the planets revolve about him in orbits of which he is nearly the center, &c. &c. but not being told at the same time how this knowledge was originally acquired, it is not unusual for the superficially learned to believe that the Copernican system is merely an ingenious invention which the fashion of the day supports, but which must, in its turn, give way to a new system, in the same manner as it has superseded the old hypothesis of Ptolemy. Our author appears to have been aware of this; and the method he has adopted cannot be better shewn than by quoting one of those elegant prefatory introductions, with which he frequently begins any new subject. (p. 86, & seq.)

'In the early ages of the world it is more than probable that the sciences originated from the wants of mankind. The mechanic arts were invented to forward the labours of agriculture, and those works which are necessary to make life comfortable. Geometry

metry was invented for the purpose of marking the limits or quantity of lands; and an accurate observation of the returns of the seasons were required that the proprietor might with certainty know when to expect his crop. Hence the origin of astronomy. Perhaps this science might have been long applied to no other use than that of dividing time, if the natural fertility of the human invention had not attributed to the heavenly bodies the functions of superintending the fates of men. The consciousness of the existence of a Deity being the immediate consequence of the consciousness of self-existence, it was natural to wish for the knowledge of his intention and our duty. Whether reason, unassisted by revelation, be adequate to the task of gratifying this wish, is a question foreign to our present purpose; but certain it is, that the ancients instead of enquiring with that coolness and caution which are so necessary in any research whatsoever, did, on the contrary, give rein to their imagination, and formed a system of theology, which, though highly inconsistent, was almost universally received till the introduction of Christianity. Instead of attending to the idea of One omnipotent and omniscient, they invented an innumerable host of subordinate deities, each of whom governed in his respective province. The seven erratic bodies, viz. the Sun, Moon, Saturn, Jupiter, Mars, Venus, and Mercury, were supposed to be under the immediate direction of as many gods of different tempers and dispositions. Plants, animals, and even men were classed out to each of these gods, and a chimerical science was laid down for the prediction of future events, from the relative situations or aspects of the celestial bodies. This was called astrology, and is not at this day entirely exploded. A motive so important and gratifying to the anxious curiosity of man, could not fail to produce a constant observation of these aspects; and by that observation the knowledge of astronomy had made a considerable progress, while more obvious sciences were yet in their infancy.

By the earliest accounts it appears probable that the orientals were first acquainted with the true system of the world; Pythagoras having obtained that knowledge during his travels in India which he afterwards taught in Magna Græcia. Let us pass by the various and intricate schemes by which philosophers attempted to resolve the celestial appearances till the ancient system of the world was revived by Copernicus, whose name it has ever since retained. Let us suppose ourselves in the situation of the oriental sages to whom the discovery is attributed, and by tracing the steps by which it was made, we shall exhibit a clear idea of it, at the same time that we expose the proofs by which we are induced to receive it as truth.

After the Introduction he leads his reader into the open air, to contemplate the motions and situations of the heavenly bodies, and by the most obvious and natural remarks he deduces their real from their apparent motions. In these particulars

we

we think him remarkably happy in his illustration, at the same time that he enlivens a subject, in itself sublime and interesting, by introducing occasional reflections and modest conjectures on the final causes of the several appearances. We shall present our readers with the following extract, as a specimen of his manner of entering into a subject of dubious enquiry. (p. 148.)

‘Hypotheses, or conjectures are only allowable in natural philosophy when, for want of experimental or actual observations, a less fallible mode of proceeding cannot be adopted. They are of use chiefly to point out the series of enquiries necessary to enable the philosopher to confirm or reject them. Till those enquiries are made, care must be taken not to admit them for more than their real value. The very plausible hypotheses of the philosophers who preceded the immortal Newton were received for a time, but, not being founded on a constant recurrence to phenomena, they are now no longer remembered but as proofs, that the greatest human understanding is unequal to the task of deducing the appearances of nature by arguments *à priori*.

‘The observations which might confirm the hypotheses of planetary worlds, seem to be placed beyond our power. We can scarce hope to make optical instruments sufficiently perfect to render their inhabitants visible to us. The gross air, with which we are surrounded, is a great impediment to the use of those we already possess, and limits their perfection to a certain degree, beyond which we cannot pass. All, therefore, that we can do, is to examine if the planets are accommodated with those things which we are used to consider as necessary to animal existence. Lands, seas, clouds, vapours, and an atmosphere or body of air, are objects which we may expect to find on the face of a habitable world; what has been done in this respect it is our present business to relate.’

The cause of the seasons and of the varying length of days is too complex to be easily understood by a mere reader, without the assistance of an orrery, or some other instrument of that nature. Mr. Nicholson has treated the subject in a manner much more simple and intelligible than we remember to have seen, and which we are of opinion will be readily understood without any extraordinary degree of attention.

The section is concluded by reflections on the final causes of the fixed stars and the magnitude of the universe. This has been considered by every writer on astronomy; but the grandeur of the ideas will always give it importance, and command the attention. Our author has treated this subject with his usual force and perspicuity. (p. 181.)

‘In considering the prodigious magnitude of the space in which the fixed stars are placed, it does not seem rational to suppose that
such

such vast bodies as they must necessarily be, were created for no other purpose than to afford us a glimmering light in the absence of the sun. If that were the intention of their existence, why have the telescopic stars twinkled unseen till these later ages? Certainly the supposition agrees very ill with the adequacy of the agent to the effect, which we find to prevail in all the instances to which our knowledge extends. We have already spoken of the minute objects which, though organized and possessing specific qualities, are not large enough to come under the observation of sense: let us advert to the other limit, and contemplate those magnitudes which exceed the power of our imaginations by reason of their vastness.

‘ We see but a small part of the universe. The visible horizon is scarcely more than a degree in diameter, yet that distance is the greatest of which we can form any real conception. Our clear ideas of number enable us to proceed with certainty in our speculations, but our imaginations are not by that means enlarged. Thus we can prove that the distance of the sun exceeds the diameter of the horizon above eight hundred thousand times, but cannot from thence form any notion of a distance so great. We may proceed farther, and demonstrate that the distance of the nearest fixed star exceeds that of the sun in a ratio much beyond this last mentioned; because if it did not, the star would have a sensible annual parallax. Not to stop here; since the number of fixed stars is indefinitely great, greater numbers being always seen the more perfect the telescope; and since there is reason to think they are as far distant from each other as from us, this last distance must be indefinitely magnified before any supposition of the diameter of the universe can be formed. This magnitude not only exceeds all imagination, but is even beyond the power of numbers!—The Creator of the fabric alone can comprehend the infinite expansion. Here it is that our observations fail us, and our knowledge is of necessity reduced to hypothesis. That which is generally received is founded on the following analogical proof.

‘ It must be remembered, when speaking of parallax, it was shewn that the base between the two stations of an observer is always seen from the object under the same angle as the parallax. The nearest fixed star has no annual parallax; therefore the diameter of the annual orbit, if viewed from the nearest fixed star, would subtend no sensible angle and à fortiori, the sun itself would appear no more than as a luminous point; that is to say, as a fixed star. Whence it follows that the stars must be equal to the sun in bulk; or in other words that they are suns. The same argument of the insensibility of the parallax, not to mention the imbecility of their light, will prove that the planets could not be visible at the distance of a fixed star. It is therefore no derogation from the probability of every fixed star's being accompanied by a system of planets, to say we do not see them; since that is proved to be impossible, even granting them to exist. Consequently

quently the most rational hypothesis of the final purpose of so many suns is, that they are ordained to distribute light and heat to an immense number of worlds that attend on them.

Section IV. is employed on the general effects of gravitation. We have remarked a great attention to order and accuracy throughout this work, scarcely any argument being ever made use of, which has not been previously established in some former part of the treatise: but in this section, it was necessary to deviate from that rule, in order to avoid a mass of mathematical reasoning beyond the capacities of those for whom the book appears to be principally intended. Our author has assumed as postulates four theorems from the *Principia*; from which, after the manner of Newton, he deduces the physical causes of the planetary motions. He has been particularly attentive to the lunar irregularities; and in rendering this complicate and difficult subject popular and intelligible, he has shewn a degree of address and ingenuity which does him great credit: from this explanation the motion of the apses, precession of the equinoxes, figures of the planets, nutation of the poles, and the tides are readily accounted for.

The second book is likewise divided into four sections, two of which, relating to light and colours, and optics, are contained in the first volume. This book is introduced by a chapter 'on the limited state of the human faculties,' which we are sorry our limits will not permit us to transcribe. For, not to mention the evil consequences which have arisen from not considering this circumstance, we have perused it with much pleasure, as an instance of the strong and liberal turn of mind of its author, whose habit of 'looking without prejudice into the regions of conjecture,' we have had frequent reason to admire.

He has considered the hypothesis of Euler, who, in his letters to a German princess, is very earnest in establishing the doctrine of light being caused by an undulating medium, which Mr. Nicholson controverts by shewing that the undulations of an elastic fluid ought not to proceed universally in right lines as light is found to do. It seems wonderful that a philosopher of Euler's eminence should overlook so obvious an objection to his theory; which however we do not think absolutely unanswerable, though it must be allowed that Newton's hypothesis is exceedingly more simple and rational.

At the end of Newton's *Optics* (qu. 29.) that great philosopher affirms that 'nothing more is requisite for producing all the variety of colours and degrees of refrangibility, than that the rays of light be bodies of different sizes, the least of which may take the violet, the weakest and darkest of all the colours, and be more easily diverted by refracting substances from

from the right course; and the rest as they are bigger and bigger may take the stronger and more lucid colours, blue, green, yellow, and red, and be more and more difficultly diverted.' This idea has been adopted without hesitation by every writer since his time; but Mr. Nicholson shews that it is ill-founded (p. 324.) and that the varying refrangibility of the rays of light cannot depend at all on their masses or sizes, but is caused by the attraction excited between bodies and the rays of light being stronger on some rays than others after the ratio of their masses.

Section II. treats of optics. Opticians have invented various methods of explaining how it happens that we behold objects erect while it is certain the image formed on the expansion of the optic nerve is inverted. These difficulties might readily have been overcome, if the writers had considered that position is not an object of the sense of sight; for, as our author shews (p. 346.)

'These notions' respecting position 'are derived from a perception of the direction in which gravity constantly acts; to which direction we always refer: whence it happens, that though the position of the eye be ever so much changed, the idea of the position of objects in view remains unchanged. For example; if a man view an upright pole or staff, the image of the pole on the retina will be at right angles to the opening of the eyelids, provided he holds his head upright; but if he vary the position of his head, the image will be formed in a different position, and upon a different part of the retina: notwithstanding which he constantly imagines the pole to be erect and unaltered'

The phenomenon of the large apparent size of the horizontal moon, which we likewise think has been treated by philosophical writers as a matter of more importance than it really is, our author explains with great clearness (p. 366.)

The second volume of this ingenious work treats of Hydrostatics, Pneumatics, Chemistry, Air, and Electricity; the three last of which have become almost entirely new sciences since the last publication of a book of this kind. We must postpone our account of these to a future Number, and conclude, for the present, by recommending this useful publication to the notice of those who are desirous of acquiring philosophical knowledge.

Sketches on the Art of Painting; with a Description of the most capital Pictures in the King of Spain's Palace at Madrid. Translated by John Talbot Dillon, Knight, and Baron of the Sacred Roman Empire. 12mo. 2s. Baldwin.

SIR Anthony Raphael Mengs, the author of these Sketches, was first painter to his Catholic majesty, who was so great an admirer of his works, that he not only liberally rewarded him

him during his life, but provided for his family after his decease. He was generally esteemed an excellent copyist, a character which his School of Athens from Raphael, now at Northumberland house, fairly entitle him to. Leaving, however, his merits as a painter to the judges of the art, we have only to consider him as a writer, in which capacity he appears to no great advantage. This performance contains little more than a few common-place remarks on design, composition, clair-obscur, &c. in a style rather turgid and affected, and sometimes obscure and unintelligible. He tell us that ‘a perfect piece of painting should always have something *ideal*, depending upon a choice of parts, originated in nature, concentrating with our ideas, so adapted as to cause a proper effect, when judiciously united by the powers of art. In this depends the talent of the professor to give a picturesque appearance to his ideas, and form such an union as will cause a particular sensation on the spectator.’

Speaking of the *sublime* style, our sublime author informs us that ‘the grand point in these compositions, is to combine an unity of ideas, between the possible and impossible; for which purpose, the artist must employ known appearances, and forms of a perfection beyond the line of possibility; and in those parts which he takes from nature, he must abstract all the signs of mechanism even from nature itself.’—Those of our readers who can tell what Mr. Mengs, or his translator, means by *particular sensations*, and the *signs of mechanism*, must have more sagacity and penetration than we pretend to possess.—To several observations of this kind our author has added a laboured description of some fine pictures in the palace at Madrid: as this is the best part of the performance, we shall give a short extract from the account of Raphael’s famous pictures known by the name of our Lady dello Spasimo.

‘The subject (says he) is taken from scripture, when the women wept on seeing our Saviour bearing the cross to Mount Calvary; and he said to them, foretelling the destruction of Jerusalem, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children!” To give more grace to his composition, Raphael has added a distant view of Mount Calvary, winding to the right, where it is thought our Lord fell the first time, when a ruffian pulls him by a rope, tied round his waist. It is to be supposed, that this picture being intended for the church before mentioned, the friars who were to have it, were desirous, that the blessed Virgin should be represented; or it might have been the choice of the painter; be that as it may, Raphael well knew how to give every figure its utmost grace and dignity, and to treat his subject with infinite majesty.

‘ Having

Having to represent on this occasion the figure of a mother, of one going to the place of execution, and treated impiously by the people, he chose the unhappy state of an afflicted mother, obliged to intercede with an infamous mob, to have compassion on the sufferer. In this distress, Raphael has painted our lady kneeling, not looking towards her son, to whom she could give no relief, but in the act of the most efficacious supplication, representing, that having fallen, he is in need of the pity of him, who is pulling him by the rope, in order to rise. To this humble posture he gives a *relief*, by placing near her, Mary Magdalen, St. John, and the other Marys, who condole with her, and give succour to the mother of their lord, supporting her in their arms.

These figures are highly expressive of the deepest concern for the sufferings of our saviour, particularly Mary Magdalen, who seems, as it were, speaking to Jesus Christ, while St. John is giving aid to our lady. Jesus Christ, though fallen, is not dejected, nor faint, on the contrary, seems to threaten by what he utters, just as it is expressed in holy writ, his countenance, besides being in this piece of an excellence, and beauty almost incomprehensible, appears inflamed with a prophetic spirit, perfectly adapted to the subject, not only as the Son of God, though in sufferance; but also suitable to the genius of Raphael, who never painted any feature indifferently, when the character could possibly be represented with dignity.

The whole action of the figure is noble and animated; the left arm, with a fine hand, leaning on a stone, is quite extended; but the irregular folds of the sleeve, shew the suddenness of the fall, and seem as it were, yet in motion, as if they had not recovered from the pressure ensuing from the weight. With the right hand Jesus Christ holds the cross fast, as if unwilling to yield it to the figure that seems aiming to ease him of it; a thought most worthy of the great Raphael, who, in an action, which to many would appear indifferent, recollected that Jesus Christ suffered for our sins, because he chose to do so.

The variety is no less admirable, which he has diffused in the countenances of the executioners, exhibiting even in these the different stages of wickedness. That figure with his shoulders towards us, pulling Jesus Christ by the rope, shews his only passion to be, a brutal desire of hurrying on to the place of execution; the other, who lays hold of the cross, seems touched with some degree of compassion, and willing to relieve the sufferer: near him a soldier, placing the cross with his hand on the shoulders of our Lord, and lifting his lance with

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a threat.

a threatening gesture, expresses the utmost inveteracy, and desire to oppress the Lord still more after his fall.'

The translator has added an appendix, which contains an uninteresting relation of a contest between Malvasia, and Victoria, a Spanish painter, concerning the above mentioned picture of the Spafimo.

If any other parts of Mr. Mengs' works are intended for publication in England, we hope more judgment will be exerted in the selection, and more accuracy bestowed on the translation of them.

Philosophical Transactions, of the Royal Society of London. Vol. LXXI. for the Year 1781. Part II. 4to. 10s. 6d. in Boards. L. Davis.

ARTICLE XV. New Experiments upon Gun-powder, with occasional Observations, and practical Inferences; to which is added, an Account of a new Method of determining the Velocities of all kinds of Military Projectiles, and the Description of a very accurate Epreuve for Gun-powder. By Benjamin Thompson, Esq. F. R. S.—These experiments were begun in the year 1778, at Stoneland Lodge, a country seat of lord George Germain's; and appear to have been conducted with great care and assiduity. The first part contains a description of the apparatus, the caution made use of previous to every trial, and a number of other particulars which can only be understood by referring to the article itself, and consulting the plates annexed to it. We shall also pass over those parts which are involved in algebraical calculations, and give such extracts only as will be thought more generally interesting and useful.

'Of the effect that the heat which pieces acquire in firing, produces upon the force of powder.

'I have found, says Mr. Thompson, that the force of any given charge of powder is considerably greater when it is fired in a piece that has been previously heated by firing; or by any other means, than when the piece has not been heated. Every body, that is acquainted with artillery, knows, that the recoil of great guns is much more violent after the second or third discharge, than it is at first; and on ship board, where it is necessary to attend to the recoil of the guns, in order to prevent very dangerous accidents that might be occasioned by it, the constant practice has been in our navy, and, I believe on board the ships of all other nations, to lessen the quantity of powder after the first four or five rounds: our thirty-two pounders, for instance, are commonly fired with 24lbs. of powder at the beginning of an action; but the charge

charge is very soon reduced to 11 lbs. and afterwards to 9 lbs. and the filled cartridges are prepared accordingly.

‘ This augmentation of the force of powder, when it is fired in a piece that is warm, may be accounted for in the following manner: there is no substance that we are acquainted with that does not require to be heated before it will burn; even gun-powder is not inflammable when it is cold. Great numbers of sparks, or red-hot particles from the flint and steel, are frequently seen to light upon the priming of a musket, without setting fire to the powder, and grains of powder may be made to pass through the flame of a candle without taking the fire; and what is still more extraordinary, if large grains of powder are let fall from the height of two or three feet upon a red-hot plate of iron, laid at an angle of about 45° with the plane of the horizon, they will rebound entire without being burnt, or in the least altered, by the experiment. In all these cases the fire is too feeble, or the duration of its action not sufficiently long, to heat the powder to that degree which is necessary in order to its being rendered inflammable.—As it takes a longer time to heat a large body than a small one, it follows that meal powder is more inflammable than that which is grained; and the smaller the particles are, the quicker they will take fire. The sailors bruise the priming after they have put it to their guns, as they find it very difficult, without this precaution, to fire them off with a match: and if those who are fond of sporting would make use of a similar artifice, and prime their pieces with meal-powder, they would miss fire less often.”

Mr. Thompson also shews, in a very satisfactory manner, that the heat of the barrel of a piece is much greater when it is fired with powder only, than when the same charge is made to impel one or more bullets. And the objection that may be made to this from the circumstance of bullets being found to be very hot, if they be taken up immediately after they come out of the gun, is easily obviated: for the same thing may be observed of bullets discharged from wind-guns, and cross-bows, especially when they have impinged against any hard body, and are much flattened; and bullets from musquets are always found to be hotter in proportion to the hardness of the body against which they are fired. If a musket ball be fired into any very soft body, as, for instance, into water, it will not be found to be sensibly warmed; but if it be fired against a thick plate of iron, or any other body that it cannot penetrate, the bullet will be demolished by the blow, and the pieces of it that are dispersed about will be found to be in a state very little short of fusion. It is, therefore, not by the flame that bullets are heated, but by percussion. Neither is the running of the metal in brass guns any objection to this opinion; for this, as Mr. Thompson very properly observes,

proves nothing but that brass is very easily corroded, and destroyed by the flame of gun-powder; for it cannot be supposed that in these cases the metal is ever entirely melted.

‘The vent of a musket is very soon enlarged by firing, and after a long course of service it is found necessary to stop it up with a solid screw, through the center of which a new vent is made of the proper dimensions. This operation is called bouching the piece; but in all the better kind of fowling-pieces the vent is lined, or bouched with gold, and they are found to stand fire for any length of time, without receiving the least injury. But every body knows that gold will run with a less heat than is required to melt iron; but gold is not corroded either by the spirit of nitre, or the acid spirit that is generated from sulphur, whereas iron is very easily destroyed by either; and that I take to be the only reason why a vent that is lined with gold is so much more durable than one that is made in iron. But it seems that iron is more durable than brass; and perhaps steel, or some other cheap metal, may be found that will supply the place of gold and by that means the great expence that attends bouching pieces with that precious metal may be spared, and this improvement may be introduced into common use.

‘This leads us to a very easy and effectual remedy for that defect so long complained of in all kinds of brass ordnance, *the running of the vent*; for if these pieces were bouched with iron, there is no doubt but they would stand fire as well as iron guns; and if steel, or any other metal, either simple or compounded, should upon trial be found to answer for that purpose better than iron, it might be used instead of it; and even if gold was made use of for lining the vent, I imagine it might be done in such a manner as that the expence would not be very considerable, at the same time that the thickness of the gold should be sufficient to withstand the force of the flame for a very great length of time.’

From a number of experiments made to try the effect of ramming the powder in the chamber of the piece, Mr. Thompson draws this practical inference;

‘That the powder with which a piece of ordnance, or a fire-arm, is discharged, ought always to be pressed together in the bore; and if it is rammed to a certain degree, the velocity of the bullet will be still farther increased. It is well known that the recoil of a musket is greater when its charge is rammed, than when it is not; and there cannot be a stronger proof that ramming increases the force of the powder.’

His *new method of proving gun-powder* is also very ingenious and satisfactory, but of too great a length for insertion. We must beg leave therefore to recommend the reader to the perusal of the article at large, which contains a great deal of useful information, and, as a military man, does Mr. Thompson great credit.

Art.

Article XVI. Account of a luminous Appearance in the Heavens. By Mr. Tiberius Cavallo, F. R. S.—This phenomenon, which seems to be different from the aurora borealis, was observed on the 27th of March, 1781, about half an hour past nine in the evening. At first, it had the appearance of a white light, which became gradually more dense until ten o'clock, when it formed a complete luminous arch from east to west. Such was the account given of it to Mr. Cavallo by those who had seen it; but at a quarter past ten he went out of the house, and observed it himself. At that time it appeared to be an arch of about seven or eight degrees in breadth, extending from east to west. Its western part reached the horizon; but the eastern terminated at about 50 or 60 degrees above the horizon; to which it was nearly perpendicular.

Mr. Cavallo informs us, that the whiteness of this arch was much denser than that of any aurora borealis he ever observed, though it did not cast so much light upon the terrestrial objects. The circumstances in which it differed from the aurora borealis were, that it eclipsed the stars over which it passed; that its light, or rather its white appearance, was stationary, and lambent; and that its direction was from east to west.

Article XVII. Account of an Earthquake at Hafodunos, near Denbigh. By John Lloyd, Esq. F. R. S.—This shock was felt on the 29th of August, 1781, between eight and nine in the morning.

Article XVIII. On the Heat of the Water in the Gulf-stream. By Charles Blagden, M. D.—The gulf-stream is that constant and rapid current, which is observed along the coast of North America to the northward and eastward. It is supposed to be the effect of the winds, which blowing from the eastern quarter into the great gulf of Mexico, occasion there an accumulation of the water above the common level of the sea. In consequence of this, the water is constantly running out by the channel where it finds least resistance, that is through the gulf of Florida, with such force as to continue a distinct stream to a very great distance. Since all ships going from Europe to any of the southern provinces of North America must cross this current, and their course be materially affected by it, every circumstance relative to its motion becomes an object highly interesting to the seaman, as well as of great curiosity to the philosopher.

It is remarkable, that the heat of the gulf-stream is found to be greater than that of the surrounding sea; the water still retaining a great part of the temperature which it had acquired in the torrid zone. From the observations made by Dr.

Blagden, he concludes, that the gulf-stream, about the thirty-third degree of north latitude, and the seventy-sixth degree of longitude west of Greenwich, is, in the month of April, at least six degrees hotter than the water of the sea through which it runs.

Dr. Blagden observes, that, in crossing the gulf-stream, very important advantages may be derived from the use of the thermometer. For, if the master of a ship bound to any of the southern provinces of North America, will frequently try the heat of the sea, he must discover his entrance into the Gulf-stream; by the sudden increase of the temperature; and a continuance of the same experiments will ascertain with equal accuracy how long the vessel remains in it. Hence he will be able to make a proper allowance for the number of miles that the ship is set to the northward, by multiplying the time into the velocity of the current.

Dr. Blagden farther observes, that,

‘ Besides the convenience of correcting a ship’s course, by knowing how to make a proper allowance for the distance she is set to the northward by the current, a method of determining with certainty when she enters into the Gulf-stream is attended with the further inestimable advantage of shewing her place upon the ocean in the most critical situation: for, as the current sets along the coast of America at no great distance from soundings, the mariner, when he finds this sudden increase of heat in the sea, will be warned of his approach to the coast, and will thus have timely notice to take the necessary precautions for the security of his vessel. As the course of the Gulf-stream comes more to be accurately known, from repeated observations of the heat and latitudes, this method of determining the ship’s place will be proportionably more applicable to use. And it derives additional importance from the peculiar circumstances of the American coast, which, from the mouth of the Delaware to the southernmost point of Florida, is every where low, and beset with frequent shoals, running out so far into the sea that a vessel may be aground in many places where the shore is not to be distinguished even from the mast-head. The Gulf-stream, therefore, which has hitherto served only to increase the perplexities of seamen, will now, if these observations are found to be just in practice, become one of the chief means of their preservation upon that dangerous coast.’

Article XIX. Account of the Appearance of the Soil at opening a Well at Hanby in Lincolnshire. By Sir Henry C. Englefield, Bart.—The spot on which the well was sunk is, we are told, nearly on a level with Lincoln-Heath, and consequently much higher ground than the fen, which is distant above six miles. The soil is described as being uniformly a
blue

blue clay, some parts rather inclining to a shaly appearance, and contained many casts of tellinæ, a very little pyrites, and a few small, but very elegant, belemnites, the usual fossils of clay. But what Sir Henry Englefield considers as very extraordinary, is, that through the mass of clay were interspersed nodules of pure chalk, apparently rounded by long attrition, and of all sizes from that of a pea to a child's head. It is not known that any trace of chalk has ever been discovered in the environs.

Article XX. Astronomical Observations. By Nathaniel Pigott, Esq. F. R. S.—These observations were made in the year 1777, at lady Widdrington's house, at Wickhill, near Stew on the Woud, Gloucestershire; and in the years 1778 and 1779, at the author's observatory, at Frampton-house, near Cowbridge, in Glamorganshire. By six observations of Jupiter's satellites, compared to corresponding ones made the same days, Wickhill is found to be $1^{\circ} 29' 45''$ W. of Greenwich. And from thirty-five meridian observations of the sun and stars, all agreeing within $12'$ from the mean, the latitude of Frampton-house is determined to be $51^{\circ} 25' 1''$ N. and its difference of longitude from Greenwich, found by comparing four immersions and fourteen emersions of Jupiter's first and second satellites to corresponding ones made in other observatories, to be $3^{\circ} 29' 30''$ by the equator.

From hence Mr. Pigott observes, that the charts of the British Channel are extremely erroneous, and wishes that astronomical observations were made on the Somersetshire side, to be compared with those he has made on the opposite coast, as it would be of considerable advantage to mariners.

‘The rocks on the Welch coast, says he, which run obliquely slanting into the Bristol Channel, render the navigation so dangerous, that each year affords the horrid spectacle of ships wrecked; and I am sorry to add that the barbarous custom of plundering these unfortunate vessels still subsists in all its inhumanity; at the same time it would be injustice to the gentlemen of the country, to pass under silence their repeated endeavours to check this enormity; but hitherto their efforts have not been attended with much success: it is due to humanity to make such bad practices public, in hopes of exciting an enquiry, which justice and the honour of the nation call loudly for.’

Article XXI. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1780. By Thomas Barker, Esq.

Article XXII. Some Calculations of the Number of Accidents or Deaths which happen in consequence of Parturition; and of the Proportion of Male to Female Children, as well as of

of Twins, monstrous Productions, and Children that are dead-born, taken from the Midwifery-Reports of the Westminster General Dispensary: with an Attempt to ascertain the Chance of Life at different Periods, from Infancy to Twenty-six Years of Age; and likewise the Proportion of Natives to the rest of the Inhabitants of London. By Robert Bland, M. D.—The particulars to which the author appeals for determining the objects above mentioned, are taken from a register which he has kept at the Westminster Dispensary, from its first institution, in the year 1774, to the present time. In this register, he has carefully noted, 1. the ages of the several women; 2. the number of children they had borne; 3. the sexes of the children; 4. the number of children they had been able to preserve; 5. the place or country where they or their husbands were born; 6. the accidents that attended, or were the consequences of parturition; 7. the sexes of the children delivered; 8. the number of twins or triplets; 9. the number of children that were deficient, or monsters; 10. the number of children dead-born, or (where the account could be procured with certainty) who died within four or five weeks from their birth.

From this register Dr. Bland has composed several tables, which, with his comments on them, are worthy of attention. He begins with endeavouring to shew the proportion of difficult labours, and of the accidents or deaths which happen in consequence of parturition. From his table on this subject, it appears that of 1897 women, 1792 had natural labours, not attended with any particular accident. Of the remaining number sixty-three, or one in thirty, had unnatural labours. In eighteen of these, or one in a hundred and five, the feet presented; in thirty-six, or one in fifty-two, the breech; in eight, the arms; and in one, the funis. Seventeen women, or one in a hundred and eleven, had laborious births. In eight of these, the heads of the children were lessened, in four a single blade of the forceps was used; and in the remaining five, in which the faces of the children were turned towards the pubes, the delivery was accomplished by the pains. One woman had convulsions about the seventh month of her pregnancy; in a month after which she was delivered of a dead child, and recovered. Another had convulsions during labour; brought forth a live child, and recovered. Nine women had uterine hæmorrhage before and during labour: of these one died undelivered; another a few hours, and a third ten days after delivery; but the remaining six recovered: the puerperal fever seized five women, of whom four died. Two were struck with mania, but recovered in about three months. In one woman,

man, soon after her labour, a suppuration took place, from the vagina into the bladder and rectum; this patient recovered, though the natural excretions continued to pass through the wounds. In another woman the perinæum was lacerated to the sphincter ani; a suture was attempted, but without effect: she recovered, but is troubled with prolapsus uteri. Five had large and painful swellings of the legs, but recovered.

From the observations which Dr. Bland has made, he is inclined to think that the lower sort of people recover more certainly after parturition, than women of higher ranks; at least, that they are less subject to the puerperal fever.

The next table exhibits the proportion of male to female children, the number of twins, and of children that were imperfect, monstrous, or dead-born. It appears, that of one thousand nine hundred and twenty-three children, nine hundred and seventy-two were boys, and nine hundred and fifty-one, girls. Twenty-three women were delivered of twins, of whom sixteen were boys. One woman was delivered of three girls. Eight of the children were imperfect, or monstrous. Eighty-four were dead-born; and of these, forty-nine were boys.

Article XXIII. Account of a child that had the Small-pox in the Womb. By William Wright, M. D.—By the observations of the ingenious Mr. Hunter, in the *Philosophical Transactions*, vol. LXX. and of Dr. Bland, in the *London Medical Journal*, vol. II. it seems to be evinced that the fœtus is capable of receiving the variolous infection in the womb; and this fact is farther confirmed by the paper before us, which relates to a female negro in Jamaica.

Article XXIV. Natural History of the Insect which produces the Gum Lacca. By Mr. James Kerr, of Patna.

Article XXV. Account of a phenomenon observed upon the Island of Sumatra. By William Marsden, Esq.—This phenomenon was a prodigious quantity of fish floating on the surface of the sea. Great numbers of them were at the same time driven on the beach, or left there by the tide, some quite alive, others dying, but the greater part dead. The kinds which chiefly prevailed were the cat-fish, and mullet. This phenomenon happened in November, 1775, after a season which had been remarkably dry. Mr. Marsden hence gives it as a conjecture, that the sea requires the mixture of a due proportion of fresh water to temper its saline quality, and enable certain species of fish to subsist in it. Of this dilution it had been deprived for an unusual space of time, not only by the want of rain, but the cessation of all supply from the rivers, the sources of which were quite dried up.

Article

Article XXVI. Farther Experiments on Gold, made at the Macfarlane Observatory belonging to Glasgow College. By Patrick Wilfon, M. A.—In the course of these experiments, Mr. Wilfon mentions a fact which is worthy of notice. He discovered that ardent spirits had the power of dissolving snow, and of producing with it a freezing mixture.

Article XXVII. A general Theory for the Mensuration of the Angle subtended by Two Objects, of which One is observed by Rays after Two Reflections from plane Surfaces, and the other by Rays coming directly to the Spectator's Eye. By George Atwood, M. A. F. R. S.—In the well-known method of taking an angle by Hadley's quadrant, the two reflecting surfaces, used in the observation, are perpendicular to the plane of motion; the direction of the telescope, and of the rays passing between the reflectors being also parallel to that plane. But the inclination of the telescope, and of the intermediate rays, as well of the reflectors themselves to the plane of motion, admits of an unlimited variety. And as a general theory to determine the angle observed by two reflections from the data on which its magnitude depends, without limitation or restriction, seemed applicable to several useful purposes in practical astronomy, Mr. Atwood has considered the analysis of this curious problem, and has investigated it in a very ingenious and satisfactory manner.

Article XXVIII. An Account of the *Ophidium barbatum* Linnæi. By P. M. Augustus Broussonet, M. D.—This fish commonly grows to the size of eight or nine inches. It is to be found in the Mediterranean sea, and in great plenty in the Adriatic.

Article XXIX. A farther Account of the Usefulness of washing the Stems of Trees. By Mr. Robert Martham, of Stratton, F. R. S.—In a paper published in the *Philosophical Transactions* for 1777, he shewed how much a beech increased by washing its stem; and in the present paper, he endeavours to evince that the benefit of cleaning the stem continues several years.

Article XXX. Hints relating to the Use which may be made of the Tables of natural and logarithmic Sines, Tangents, &c. in the numerical Resolution of affected Equations. By William Wales, F. R. S.—The resolution of affected equations by means of the tables of signs, tangents, and secants, is a subject that has engaged the attention of some of the first mathematicians of the age. But none of these authors, excepting in a few particular cases, have attempted to resolve equations of more than three dimensions, by this means; nor even these, without a great number of substitutions and reductions, which render

render the operation exceedingly troublesome and laborious. Mr. Wales has extended the use of these tables much farther than has hitherto been done; and has resolved, in a very simple and elegant manner, some of the most difficult equations which arise in the practice of astronomy, optics, and many other branches of mathematical learning.

Article XXXI. Experiments on the Power that Animals, when placed in certain Circumstances, possess of producing Cold. By Adair Crawford, M. D.—It is one of the discoveries made in the present age, that animals have, in certain circumstances, the power of keeping themselves at a lower temperature than the surrounding medium. With regard to the cause of this refrigeration, different opinions are entertained; and for the purpose of determining it with greater certainty, Dr. Crawford has made these experiments; the arguments drawn from which, being connected with his theory of heat, formerly published, must depend for their validity upon the establishment of that principle.

Article XXXII. Account of a Comet, By Mr. Herschel, F. R. S.—Mr. Herschel's abilities as a practical astronomer are sufficiently known; and, as we are in expectation of another article upon this subject, we shall defer entering into particulars till we are favoured with the result of his observations.

Article XXXIII. A Letter from Mr. Joseph Willard to the Rev. Dr. Maskelyne, Astronomer Royal, concerning the Longitude of Cambridge, in New England.—The difference of meridians between Greenwich and Cambridge has been generally reckoned 4 h. 44'; but from the observations of Mr. Willard, on a solar eclipse of 1766, the transit of Venus, in 1769, and the transit of Mercury in the same year, compared with corresponding observations made at Greenwich, it appears that the difference of longitude is 4 h. 44' 17'', differing 17'' from that made use of by Dr. Winthrop, and other astronomers.

Article XXXIV. An Account of some Thermometrical Experiments; containing, I. Experiments relating to the Cold produced by the Evaporation of various Fluids, with a Method of purifying Ether. II. Experiments relating to the Expansion of Mercury. III. Description of a Thermometrical Barometer, By Tiberius Cavallo, F. R. S.

An Account of some Experiments on Mercury, Silver and Gold, made at Guildford, in May, 1782, in the Laboratory of James Price, M. D. F. R. S. To which is prefixed an Abridgement of Boyle's Account of a Degradation of Gold. 4to. 2s. sewed. Cadell.

IT is not easy to form any decisive judgment on this tract, for the real process is concealed. The world will perhaps be surprised, when they see the visions of the alchemists realized;

ized ; and, in spite of demonstration, as far as chemistry admits of demonstration, that mercury may be actually changed into gold and silver, and the latter be enriched with a large proportion of the former. Experiments are related, in which these operations were repeatedly performed, before credible witnesses ; we need only mention lords King, Onslow, and Palmerston ; Sir Robert Barker, several clergymen, and Dr. Spence. The materials were indisputably genuine, either procured by the spectators, or taken indiscriminately by them from such large quantities, in the laboratory, that there is not the most distant reason to suspect imposition in this part of the process. All but the powder, which was added to the mercury, is well known ; and this was furnished by Dr. Price. It will be at once obvious, that the powder must actually contain gold and silver ; but the quantity of it was so small, as to afford little assistance to this suspicion. The increase of gold, in proportion to the powder added, was as 24 to 1, exclusively of the weight of the powder ; and the increase of silver, as 28 to 1 ; but in the usual methods of combination, this proportion of either actual gold or silver is entirely undiscoverable, but by accurate experiments.

This is a very concise, and, we apprehend, an accurate state of the facts ; but wherever our reasoning is directed, we shall find innumerable difficulties. Dr. Price assures us that the powder is wholly expended in these processes ; and that his health is so much injured by the operation, that he cannot repeat it. In this shall we admire the candour of the philosopher, the self-denial of the moralist, or the caution of the political projector ? Every chemist, who is acquainted with the scarcity of mercury, will at once see that if it is frequently changed into gold, it will be dearer than gold itself ; and the great end will then be, not to make gold, but quicksilver.—Let us, however, examine these processes more accurately.

The first effect of the projection of this all-powerful creative powder was to prevent the evaporation of the mercury ; and the effect, when triturated with it, was, to reduce it to the appearance of an amalgam. In the *Acta Literaria Suecica* 1731, there is an experiment by Dr. Brandt, which shows that a very considerable portion of quicksilver may be so fixed by gold, as not to be dissipated by the most intense fires ; this circumstance make it probable that the powder which makes the gold is really a preparation of gold ; and the only description which is given of it, viz. the red colour, agrees with the colour of a precipitation of gold by means of tin. The powder which produces the silver is white. There is another substance frequently employed for augmenting gold, commonly called the

the Smiris Hispanica. It is described by Becher, as a reddish powder; and he alledges that the gold, thus augmented, will be pale and brittle, but will bear all the examinations to which gold is usually subjected, except the amalgamation with mercury; and it is remarkable, that this test does not appear to have been tried with the newly-created gold. The Smiris Hispanica was probably a preparation, or an ore, of platina.

These are the only views that we have been able to take of this curious subject: we mention them as they have occurred, to excite the attention of some other chemists, whose leisure and health may enable them to repeat the experiments. This tract is written in a lively elegant style, and is introduced by Boyle's account of an experiment, by which gold was degraded, by a substance only $\frac{1}{1000}$ part of its own weight. It is indeed true, as the author has observed, that every similar fact gives a degree of probability to those which seem extraordinary. He has, however, lessened its power, by observing, that this gold was only *temporarily* degraded: it was not *permanently* changed; for, on cupelling, it was again, in a great measure, restored. Every chemist knows, that, in reviving any metal, some portion is constantly vitrified, or too intimately mixed with scorix, to be properly recovered.

The author's apology and defence may be best related in his own words; for our own parts, though we feel much philosophical scepticism, we know not how to elude the satisfactory evidence which is given in this pamphlet. It is indeed suspicious, that the author refuses to repeat the experiment; and we know that Orfyreus broke his pretended perpetual motion, after he had exhibited it to a few philosophers. But we must attend to our present subject.

Previous to this publication the author has had frequent opportunities of hearing the opinions of many concerning its subject. Some say that they cannot account for the theory of the process, and *therefore* that the fact is not true. Others ask, if it be true, is it profitable? Illiberal minds suggest that the whole was a trick, and without knowing or enquiring what evidence it rests on, modestly call the author a knave, and the spectators fools: and some heroes of incredulity, declare that they would not believe it though they saw it with their own eyes and touched with their own hands.

To prejudice, avarice, or illiberality, perhaps no answer will prove satisfactory. But of the candid and impartial he ventures to ask, by what arts of deceit mercury can be prevented from boiling in a red heat; as in Exper. II. or when actually boiling and evaporating, it could be almost instantaneously fixed by addition of a substance not above $\frac{1}{480}$ th of its weight, as in Exper. III.

• Metal

Metal might (though not easily before twelve or fourteen spectators) have been secretly conveyed into the crucible, but this will not account for the event of Exper. IV. and V. where the silver was enriched with a quantity of gold eight times larger than the weight of powder projected, and yet the absolute gravity of the mixed mass remained the same, or rather smaller, than the original weight; which could not have happened had any undue addition been made. He may farther ask (though this is not properly an argument with the public at large, but only with those who know his situation) what could induce him to take such laborious and indirect methods of acquiring sinister fame, possessed as he was of total independence, and of chemical reputation.

The author is too well aware of the strength of prejudice to be at all sanguine in his expectations of receiving credit; but the curiosity of the public has been so much excited, and his character so rigorously examined, that in justice to himself and compliance with them, he offers the following succinct account of his experiments. An account which was read over to the respective witnesses of each experiment, and of which he now publicly, as before privately, requests their confirmation, without the slightest fear of contradiction, or dissent.

He has endeavoured to give every possible sanction to his processes, by subjecting them to the minute inspection and cautious examination of the spectators; whose rank and discernment confer as much honour on him as is reflected on themselves by their liberality and candour.

Whatever may be the opinion of the publick, it is previously necessary that they should have the facts laid before them. And though he would be most happy to meet with belief, he shall not be surprized if he fails of obtaining it.

With confidence therefore in his own integrity and reliance on their candour, he waits their decision, not void of solicitude, but without trepidation: the more confirmed by the recent honours with which the university to whom he owes his education, have crowned his chemical labours.

Her favours he thus publicly mentions, from a better motive he hopes than vanity; by them his scientific and moral character is placed beyond the limits, at least of vulgar scrutiny: and he must ever remember with respectful gratitude, that she enlarged her institutions, to place him among her graduates at the instance of her medical professors and with approbation of the academic senate.

It may be necessary to inform some of our readers, that the present Dr. Price is not the celebrated calculator, the gloomy prophet of imaginary distresses. He has been employed in degrading the national wealth, not in augmenting it.

A Treatise on the Venereal Disease. By G. Renny, Surgeon to the Athol Highlanders. 8vo. 3s. sewed. Murray.

THE industry of medical practitioners was not more diligently employed at first, in endeavouring to discover an effectual remedy for the venereal disease, than it still continues to be exerted in the improvement of the method of cure. Almost all acknowledge mercury to be the grand and indispensable specific; and the difference of their sentiments relates chiefly to the mode of its application; founded upon a diversity in the appearance of the disease, and the various events which sometimes arise in the treatment of particular persons. It is extensive observation alone that can determine the most successful method of practice; and to the reputation of having enjoyed this advantage, the author of the present treatise, from his employment in the army, appears to consider himself as entitled.

Mr. Renny sets out with treating of the disease in its most simple state, namely, that of the gonorrhœa; in which he endeavours to enforce the propriety of astringent injections, as the most expeditious and effectual method of cure.

In the second chapter, he considers the inflammation of the testis. This complaint has been generally imputed to the stopping of the discharge in the gonorrhœa, from the too early use of astringent injections; but Mr. Renny combats this idea; and to the circumstances which have been suggested by other writers, as primary causes of this inflammation, he mentions the neglect of suspensory bandages; the benefit arising from the use of which he has had particular occasion to observe, in his present military appointment. In confirmation of this remark, he introduces the following narrative.

“ Soon after my appointment as surgeon to a highland battalion, there were eight soldiers reported with gonorrhœas at the same time, each of them was blooded, and ordered some cooling physick, being desired to attend the hospital when off duty; the precaution of the truss was however forgot, and in the course of a week five of them were attacked with inflammation of the testis; this at first seemed surprising, as I never before had met, in so small a number of cases, such a frequent occurrence of the complaint; but on a moment's consideration, the difference of dress, and the want of a truss accounted for the whole, and though I was sorry for the neglect, the occurrence pleased me, as it served so fully to explain the cause of the disease, particularly when I assert as a fact, that in a hundred cases of gonorrhœa which I have treated since, exactly under similar circumstances of inflammation, by the
the

the attentive use of a suspensory bandage, although the soldier in the course of his duty was exposed to cold, and pretty severe exercise, I never had one case of swelled testicles ensuing.'

Mr. Renny afterwards proceeds to consider more particularly the nature of this inflammation, and the various means to be employed in the treatment of it, which he relates in a perspicuous and practical manner.

In the third chapter, the author treats of chancre, when unattended with any topical inflammation; and in the two subsequent chapters, of phymosis and paraphymosis; on all which his observations are judicious, and the practice inculcated rational.

In the next division of the treatise, Mr. Renny bestows his attention on the bubo, the method of curing which, he considers under the different heads of suppuration and repulsion, and enquires into the merits of each. On this subject, however, his opinion seems not to be sufficiently precise and definitive. For, though he advises the repulsion of the bubo as the more eligible practice, he informs us, at the same time, that he has observed the method of curing it by suppuration to be more uniformly successful; as a case seldom occurred, he says, where the bubo suppurated which did not end in a complete cure, and he has very often seen relapses attendant on their repulsion. In vindication of this seeming inconsistency of sentiment, our author makes the following observations.

'It is well known to surgeons who are conversant in this sort of practice, that the principal obstacle they find, for the most part proceeds from their patient, it being often exceedingly difficult to convince him of the necessity there is in continuing a course of mercury so long as to ensure a complete cure. This remark applies in a very particular manner to the disease in question. For instance, I suppose the surgeon consulted in the case of a buboe, and that he advises by all means to repel it; this is willingly agreed to, and in a few days, by following the directions which are given, the tumor subsides, and the patient is glad to find himself so near being well.—He is however astonished when the surgeons tells him, the disappearance of the swelling is far from being a proof that the venereal taint is entirely got the better of, and that it is only by allowing the mercurial course to be persevered in for a few weeks, that will produce any certainty in the matter.—This is a language not easily relished when every symptom of disease is gone; and though some patients may submit to

to our judgment, the greater number will follow what their present feelings seem to dictate.

On the contrary, if the buboe is brought to a suppuration, it is a certain fact, that so long as any sore remains unhealed in the groin, so long will our patient consider himself as labouring under the complaint, and be willing to submit to whatever is prescribed. There is then a sufficient time given for the administration of mercury, and the healing of the buboe at last, is a very sure mark of the efficacy of the medicine, and will in general, under proper administration, give a complete certainty to the surgeon.

In the remaining chapters, we meet with observations on the confirmed symptoms of the disease, and on the preparations and action of mercury, beside six cases, confirming the method of practice recommended.

This treatise deserves to be considered as a comprehensive and useful epitome of the theory and practice relative to the venereal disease; and while the author gives a just and clear delineation of its rational treatment, he advances many judicious observations on the different methods of cure.

A General Synopsis of Birds. By John Latham, F.R.S. Vol. I. Part I. and II. 4to. 2l. 12s. 6d. in Boards. White.

THE first part of this accurate volume appeared in the course of the last year, and we have lately received the second. The author (Mr. Latham of Dartford) purposes to complete his work in three volumes; the first contains the order of rapacious birds and the pies; the accipitres and picæ of Linnæus. The second will contain the paperina and gallinaeous tribes; passeræ & gallinæ L. And the third, the cloven and web-footed, grellæ & anseres.

We were contented to admire this tuneful race, without aiming at a farther acquaintance with them, except when the splendour of their plumage excited the admiration, or their flavour the appetite. Though they cheered our evening walks, we ungratefully destroyed or deprived them of their liberty, when they could add to the precarious sensuality of the glutton, or the more capricious fancy of the fine lady.—Linnæus has remarked, that double the number of species were known in his time than in the age even of Edwards and Reaumur; and four times as many species are now described as are contained in the last edition of the System of Nature. The attention and industry of this author deserves praise; his opportunities for information have been considerable, since he num-

bers Sir Joseph Banks, Sir Ashton Lever, and Mr. Forster, among his friends, and is well acquainted with the accurate and extensive systems of Brisson and Buffon. He appears to have profited by these considerable advantages, and has given us a very correct account of the two first orders. The plates which accompany the work are not so remarkable for their elegance as their accuracy. They seem to be indifferent etchings; but those which are coloured are thought by the best judges to be beautiful.

This appears to be the first work which has contained the later discoveries in the South Seas; and in which the different ornithologists have been consulted, without the narrow views of a rival, or the confined spirit of a recluse partisan. Mr. Buffon is generally distinguished for his antipathy to the celebrated Linnæus, and his attempts; our countryman, Mr. Barrington, neglects often to give that information which he must have collected, and is more studious to point out the minuter errors of the Swedish naturalist. Mr. Latham carefully avoids competition; he has collected from every party, and seems to have had no foundation for preference, but accurate and extensive information.

In the outlines of his system he has followed Ray, who was at first indebted to Belon, a Frenchman, of Mans, who published his work in 1555. Belon's views, however, were not sufficiently comprehensive; and he was unable to fill up his great and extensive outline, with equal precision in every part. Mr. Ray, and his pupil Willughby, improved that system; and Mr. Pennant has continued to polish it. Our author commonly follows Linnæus in his genera; and very nearly in his orders: in this respect we think he displays his judgment and attention. The orders of Linnæus are in general natural: the new-discovered species are arranged, under them, with ease and exactness, which sufficiently demonstrates the propriety of the first distinctions. It is certainly true, that all distinction is a proof of the imperfection of our knowledge: the deficiency in the great chain are not those of Nature, but of our attainments; and it is often of little consequence whether a bird is arranged the last of a given order, or the first of the subsequent one. The *lanius*, for instance, is arranged by Linnæus under the accipitres; in Mr. Latham's work it is the first genus of the picæ. It agrees with the first in its food, with the second in its manners; and, on that account, is very properly arranged under it. Our author, in this respect indeed, only follows the example of Mr. Pennant, and is equally attentive to this great naturalist, in the arrangement of his orders. These minuter differences, however, we look on with indifference; they

they would be of consequence in a system which was in any degree complete, but the more important deficiencies which we frequently meet with, lead us to despise those which are more trifling. We have often thought that, in the animal kingdom, particularly in the mammalia and aves, naturalists have been too eager in their advances towards perfection, and have neglected to give their systems that foundation which can alone secure their permanence. The formation of genera is the first step in which we attempt to arrange natural bodies; we should therefore proceed with the greatest caution, and examine the several species with the most scrupulous attention. In this part of natural history, we need scarcely advance farther; the genera are so few, that we gain little advantage by any higher arrangements, except those which Nature dictates.—There are some similarities so pointed and striking, that they should be retained; the several genera should be classed together, and should form orders perfectly natural: the others, as in every natural method, should be placed together till farther discoveries or a more intimate acquaintance shall ascertain, with propriety and distinctness, their true situation. This seems, in fact, to have been the idea of the celebrated Linnaeus, and the best apology for his mode of arranging his orders. If they are natural ones, it is of little consequence in what order they are placed; and the anomalous genera, though they are not separated, are generally distinguished. Thus, for instance, under the genus of the Butcher bird, which we have before noticed, he adds, ‘*Lanii accedunt accipitribus lanienâ; picipis, moribus; passeribus staturâ; adeoque inter hos medii.*’

We shall now take our leave of Mr. Latham, whom we shall attend with pleasure, in his future excursions; and be happy to extend our acquaintance with this splendid and tuneful race.

FOREIGN ARTICLES.

Storia Antica del Messico, &c. Opera deli' Abate D. Francesco Saverio Clavigero. Tomo II. 276 Pages in Quarto. Celsena.*

IN this second Volume the author treats of the religion and political government of the ancient Mexicans.

The Sixth Book contains his Account of their Religion. They had a notion of a Supreme Being, to whom man owes a worship; this Being they thought invisible, and denoted it not by any particular, but by a general name, Teote, or god, to which they added very emphatical epithets. Yet his worship was almost eclipsed or suppressed by that of a crowd of imaginary gods. That evil spirit, always mischievous to man, they called Tlacatecolotl.

All the nations of Anahuac, except the Otomires, believed in the immortality of the soul, and assigned three different places for the

* See page 63, 142.

future residence of departed spirits. Warriors slain in battle, or as prisoners, and women dying in child-birth, in their opinion, went to the cabin of the sun; and after four years of residence in that glorious place, came to animate clouds, and sweet melodious birds of beautiful feathers. The Tlāscallese believed, that departed nobles went to animate the most beautiful birds and quadrupeds, whilst the poor were to be changed into reptiles and insects. The second place was assigned to the souls of those who were drowned, or killed by lightning, who died of the dropsy, of swellings, and wounds, and to the children who were consecrated to the water-divinity, Tlaloc: all those went to the residence of the water-god, a sweet cool place, abounding in victuals and delights. The Mixtecheke fancied that a certain cavern in one of the highest mountains of their province was the gate of paradise; whence all the people of distinction got themselves buried in its environs. The third place was designed for those who died any other kind of death. This place was their hell, situated in the center of the earth, with no other inconveniency but darkness.

According to our author, the Mexicans, and all the other nations in Anahuac, had a clear notion of the creation, of the great deluge, and of the confusion of tongues; all these objects are represented in their pictures. One man, Coxcox, and his wife Xochiquetzal, saved themselves in a canoe, which settled on the mountain of Colhuacan. They begot many children, who all continued dumb, till the faculty of speech was imparted to them by a dove. That picture, however, appears either not to be ancient, or, which is yet more probable, the European interpreters seem to have transformed it according to their own purposes. The pretended dove looks rather like a hen; and as it holds a pretty large sprig in her beak, how could it emit any sounds?

The Mexicans had thirteen chief divinities, and two hundred and sixty-six of an inferior rank; to all these certain days were consecrated, and called after their names. They were all worshipped by the nations in Anahuac, though all these gods were not celebrated alike. Then follows a minute description and delineation of the great temple of the Huitzilopochtli, or Mexitli, in Mexico: though the historians are by no means agreed with regard to its size. In this temple all the wants of the gods were amply and liberally provided for. He had aviaries and parks for the birds and beasts that were to be sacrificed to him; he had gardens for the flowers, in whose scents he delighted; and even a sort of prison, in which all the idols of conquered nations were confined.

The heads of such commanders and nobles as were sacrificed to him, were preserved with their skins, beards, and hair, in towers destined for that purpose; whilst common people were flayed, and their skins only preserved. The Spaniards are said to have found one hundred and thirty-six thousand heads; yet many victims were not comprised in this number. The city of Mexico is said to have contained near two thousand small temples, and three hundred and sixty that were adorned with steeples. The author, however, cannot tell who has taken the trouble of counting them. In Chololla, Cortez himself is said to have counted above four hundred spires of temples. The whole empire of Mexico contained above forty thousand temples, endowed with very considerable revenues; with landed estates, with people appointed for their culture; and this fixed revenue was still increased by daily and voluntary offerings.

For

For the service in the grand temple of Mexico itself above five thousand priests were appointed; and the number of the clergy in the whole empire is said to have amounted to near a million of people. The whole priesthood, except that of the conquered nations, was governed by two high-priests, who were also the oracles of the kings. These high-priests were elected, but whether by the clergy, or by the electoral princes, who also elected the kings, is not known. Besides the service in the temple, the clergy were to instruct youth, to compose the calendars, to regulate the festivals, and to paint the mythological pictures. But not all of them continued priests through life. The Mexicans had also priestesses, but these were not allowed to offer up sacrifices; many of them entered into that order for one or a few years only, in order to obtain good husbands by their temple-service. They likewise had monastic orders, especially one, in which no person under sixty years of age was received. Human sacrifices were unknown to the nations in Anahuac, till introduced by the Mexicans, probably in order to exterminate the natives. Of some of the victims, the breast was opened and the heart plucked out; some were drowned, and others doomed to die fighting: the fortunate victim, who could encounter six Mexican warriors, and kill them all, was released. The prisoners, when slaughtered, were delivered to those who had taken them; who then took them home, and feasted on them with their relations. If the victim was a slave, his master got his corpse. The Mexicans ate only the legs, arms, and loins, the remainder was either burned, or preserved as a provision for the sacred birds of prey. In general, the number of human sacrifices was proportioned to that of the prisoners at hand, and to the occasion of the festivals. Our author thinks, that the number of human victims annually sacrificed in the empire of Mexico, may, most probably, have amounted to twenty thousand: and that Bartholomew de las Casas was evidently mistaken in estimating their number at ten, or at most at one hundred only. Besides men, they also offered animals, birds, plants, and minerals. Nor were the Mexicans less cruel in the treatment inflicted on their own bodies by corrections, blood-letting, vigils, and fasting.

All the nations in Anahuac counted four ages of the world; the first from the creation to the great deluge; the second, to the destruction of the giants, and to the earthquakes; the third, to the great hurricanes; the fourth, is to last to the destruction of the world by fire: at the end of every one of these ages, mankind is said to have perished.

The Mexican seculum consisted of fifty-two years, divided into four parts, each of thirteen years: in general, the number of thirteen was a solemn and sacred number with them. Two secula constituted an age; the Mexican year consisted of 365 days, and these were divided into eighteen months, of twenty days each month, of which every day had its own name; five days were added to the last month. At the end of every fifty-two years, thirteen days were inserted. The author affirms against M. de Paw, that the Mexicans were not acquainted with circumcision: and that their priests made only a very slight incision on the child's breast and belly. The festivals occurring in every month are here enumerated; some months consisted almost entirely of festivals.

Their marriage ceremonies form another article. When an Otomite found in the first night any cause of dislike in the person

he had taken for his bride, he was at liberty to dismiss her the next morning.

The dead were generally burned; and with the kings, they used to burn also women, slaves, and human monsters. People of fortune were also provided with gold and provisions for their journey to another world; Cortez found in one grave two hundred and forty ounces of gold.

[To be continued.]

FOREIGN LITERARY INTELLIGENCE.

La Logique, ou les Premiers Developpemens de l' Art de penser. Ouvrage élémentaire, que le conseil préposé aux Ecoles Palatines avoit demandé et qu'il a honoré de son Approbation. Par M. l' Abbé de Condillac. 8vo Paris.

THE author entertains a very high opinion of the transcendent merits and originality of his logic; and repeats it from beginning to end, that this is a logic very different from all other logics hitherto published, and that philosophers are totally ignorant of what he now is teaching his readers. ' Cette logique, says he, ne ressemble à aucune de celles qu' ou a faites jusqu' à présent. Mais la manière neuve dont elle est traitée, ne doit pas être son seul avantage: il faut encore qu'elle soit la plus simple, la plus facile, et la plus lumineuse.' Such loud boasts of superiority and originality could not but rouse the attention of some German philosophers. On the strictest examination of the abbé's performance, they found a few original errors, mistakes, and exaggerations, and a great deal of vanity mixed up with a number of truths hitherto taught in most logics, and indeed obvious to common sense, and here only somewhat differently expressed. Indeed, the author himself seems to have had forebodings of some such judgement of his boasted performance. For, says he, ' Il est fort commun parmi ceux qui se jugent sçavans, de ne voir dans les meilleurs livres que ce qu'ils savent; ils ne voyent rien de neuf dans un ouvrage où tout est neuf pour eux. (Q. E. D.) Aussi n' écris je que pour les ignorans.' Well done! for these will be fittest implicitly to believe in his great and wonderful promises of discoveries in logics.

It is really a matter of concern, that a writer of great and unquestioned talents and merits in other respects, should by such disgusting effusions of vanity lessen himself in the opinion of men of sense.

Neue Sammlung Physisch-Oekonomischer Schriften; or, a New Collection of Physico Oeconomical Memoirs, by the Oeconomical Society of Berne. Vol. I. 334 Pages in 8vo. Berne. (German.)

M. Tschanner's eulogy of the late M. de Haller, prefixed to this volume, will not prove unacceptable to foreign readers; on account of the anecdotes of the youth and domestic affairs of that great man.

This eulogy is succeeded by M. Gruner's prize-dissertation on the best means for preventing damages by the torrents and rivers of Switzerland, especially the Aar. Then follow extracts from several prize memoirs on the question, whether the cultivation of potatoes is detrimental to that of corn: another dissertation on the merits or demerits of the method of mixing two different species of corn in sowing one field, in order at any rate to secure some harvest at least; another

another on the usefulness of oxen in agriculture; the author advises farmers to use ungelded beeves, instead of gelded ones. Finally, some useful observations and practices in the management of bees, communicated by Mr. Gruner.

Schweitzerisches Muntz- und Medaillen Cabinet, beschrieben von Gottlieb Emanuel von Haller; or, A Cabinet of Swiss Coins and Medals, described by — de Haller. 2 vols in 8vo. Berne. (German.)

This valuable work contains not only accurate descriptions of all sorts of Swiss coins, with their respective intrinsic and nominal value, but also accounts of the cabinets and works in which they are found; short historical and political illustrations, fragments of the history and the coinage of the several mints, and anecdotes relating to them; lists of the masters of the mints, &c. &c. and is illustrated with necessary plates.

J. G. Schloßers kleine Schriften; or, Schloßer's Smaller Works. 8vo. Basil. (German.)

Containing letters to Mr. Isaac Iselin, on philanthropines, (a new kind of academies, established of late years in some parts of Germany and Switzerland for the reformation and improvement of education :) on Mr. Iselin's dreams of a philanthrope, with his answers; and two essays on the liberty of police, and on scoffing and enthusiasm; plan and fragments of an abstract of an universal history for the fair sex; sketch of ethics; on toleration; a marriage-scene; on Christianity; on the culture of man; on legislation; concerning duels; on the statue erected at Strasburgh to marshal Saxe; political fragments, to the author of the modern Menoza; a letter on Xenophon's Hiero; a translation of Xenophon's Hiero and Plato's Alcibiades; Mr. Miller's remarks on Mr. Schloßer's Essay on the Liberty of the Police. There is hardly one among this variety of essays but what contains some useful thoughts: one of the most valuable is the essay on the liberty of the police.

Ueber den Bildungs-Trieb und das Zeugungsgeschäft; or, an Essay on the informing Instinct (Nisus formativus) and Generation; by Prof. Blumenbach, of Goettingen. 87 Pages in 8vo. Goettingen. (Germ.)

The result of careful enquiries and observations continued for several years, and well worth the attention of naturalists, physiologists, and philosophers.

Della Morte apparente degli Annegati. 200 Pages in 8vo. Florence

A very careful and accurate enquiry into the nature of the death of drowned persons, and into the most effectual means for restoring them to life, by signor Antonio Giuseppe Testa. The author allows that, under several circumstances, water may enter into the lungs; that the respiration may cease, the circulation of the blood be interrupted, and the blood accumulate in greater quantity in the head and breast; yet he disputes all the inferences deduced from these symptoms for explaining the nature of the death of drowned persons, and endeavours to prove that it is the phlogiston retained in the lungs and mixed with external air that causes their death, since experience shews that air already breathed, and consequently saturated with the phlogiston issuing from the breast, puts a speedy and certain end to the life of animals. He therefore considers the apparent or real death of drowned persons as a natural consequence of the precluded renewal of the air; and from the insensibility observed in all persons drawn out for dead, from the water, he thinks it highly probable, that the inflammable air retained in the lungs

chiefly attacks the nerves, by degrees lessens sensibility and irritability, and at length totally extinguishes them with life itself. According to this opinion therefore, a drowned person approaches to the term of his life only by successive degrees: and, notwithstanding the apparent defect of all vital motion, life itself and the activity of the vis vitæ still continue in him for some time; so that, while the power of the organs of life, of beginning anew their motions, continues, the possibility of restoring a drowned person to life ought never to be despaired of; and that nothing less than signs of the putrefaction of the body can prove that life is entirely extinguished; and that the resistance, which the vital powers oppose to the operations of physical causes on the animal body, has already ceased.

Austria Sacra: Oesterreichische Hierarchie und Monasteriologie; or, an History of all the Secular and Regular Clergy in the Austrian Dominions, by Father Marian, Prof. of Greek at Vienna. Vol. I. containing the Hierarchy and Monasteriology of Austria Anterior, or of the Austrian Dominions in Swabia and Brisgaw. 8vo. Vienna. (German.)

Though Austria Anterior is far from being one of the most considerable and best parts of the Austrian dominions, yet the clergy appear evidently to be (or perhaps now, *to have been*) even there by far too numerous: since in this historical account of the hierarchy and monasteriology, these small districts only appear to have supported nearly one hundred abbies, convents, and nunneries, to the depopulation and impoverishment of the country. What then must have been their numbers, wealth, and effect in so many larger and wealthier provinces?

Some short historical accounts of towns and districts are interspersed in this volume, sometimes foreign to the author's subject: for instance, his observation, that the largest tavern-sign in Europe, is to be met with in the city of Constance. The sign is of iron; weighs 1500 pound weight, and is said to have cost 8000 florins; a strange memorial this of vanity exhibited in a small and poor town!

L' Art de la Voilure. Par M. Romme, Prof. Royal de Mathematiques à Rochefort, &c. 68 Pages in Folio, with 9 Plates. Paris.

The author has also published *L' Art de la Manure*, which, as well as the present publication, may be considered as the most accurate and complete treatise on these essential parts of naval architecture, mast and sail-making.

Code de Savoye, ou Loix et Constitutions de sa Majesté de Roi de Sardaigne. 2 vols in 12mo. Paris.

A work not only necessary for the Sardinian subjects, but interesting for every foreigner, who wishes to become acquainted with the results of the late application of the art of legislation in several countries.

Opinion d'un Citoyen sur le Mariage et la Dot. 8vo. Vienne & Paris.

The author treats of the inconveniencies and misfortunes attending too many marriages; of the origin and cause of these evils, which he thinks to find in the present laws of France; in the indifferent education of the young ladies of fashion and wealth, and its consequence, luxury, futility, and vice; and proposes a law, by virtue of which no female whatever is, under any pretence or name whatever, to bring her husband any fortune; and by which females are to be absolutely excluded from all inheritance, legacy, &c. He explains the motives for this seemingly very hard law, its plan,

plan, and provisions; and contends by plausible arguments, that a variety of advantages would result from such a law to husbands, wives, morals, especially to population, and consequently to the whole kingdom.

Grundriss einer Geschichte der merkwürdigsten Welthandel neuerer Zeiten, or, Elements of an History of the most interesting Events of modern Times. By John George Büsch, Prof. at Hamburg. 8vo. Hamburg. (German.)

The author begins with the reign of the German emperor Frederick III. His work is concise, instructive, sufficiently perspicuous for an abstract intended for a course of lectures, and in general not inelegantly written.

MONTHLY CATALOGUE.

P O L I T I C A L.

An Address to the Landholders, Merchants, and other principal Inhabitants of England, on the Expediency of entering into Subscriptions for augmenting the British Navy. 4to. 1s 6d. Bladon.

IT ought to excite the regret of every lover of his country, that the noble example of truly patriotic munificence, lately set by the county of Suffolk, is likely to terminate in that district. The arguments advanced to discourage this laudable zeal, afford a strong proof of the weak subterfuges, to which men will have recourse, for evading the most beneficial public measure, when it calls for their pecuniary support. The subscription alluded to has even been represented as dangerous to the liberties of the nation; though nothing be more evidently ill-founded than such an apprehension. In the Address now before us, the author not only refutes, with great clearness and force, the various objections which have been raised against the propriety of such an expedient for augmenting the British navy, but endeavours to rouse the public virtue of the nation, by painting in the strongest colours the pressing exigencies of the state. Mean while, if the noble sacrifice, said to be made by one gentleman (Sir James Lowther) cannot animate others to proportionable contributions, it will at least remain a glorious monument of the infensibility of the age, that can behold without emulation an act of civil heroism, which deserves to be admired and celebrated to the latest times.

A Letter to the Right Honourable the Earl of Shelburne, First Lord of the Treasury. 8vo. 1s. Dilly.

Frothy declamation, and an utter contempt of reasoning and argument, characterize this publication. Instead of patriotism and public spirit, it exhibits melancholy discontent, peevish scurrility, and the licentious abjectness of faction.

A Treatise on Treasons and public Delinquencies. 8vo. 2s. Kerby.

The author of this pamphlet, after giving a general account of the nature of treason, proceeds to a detail of the several statutes which

which have been enacted in regard to the crimes included under that denomination. To illustrate this subject, is the author's *professed* design; but his secret purpose seems to be, to insinuate the propriety of the application of those laws, in the case of a certain person, whom he styles an India-peculator.

Cui Bono? addressed to the People of Ireland on the Subject of Mr. Flood's Two last Speeches in the Irish Parliament. 8vo. 1s. Kearsley.

The design of this pamphlet is to invalidate the opinion of those Irish patriots who contend that nothing less than an absolute, positive renunciation, on the side of Great Britain, of all legislative authority over Ireland, can effectually secure the liberties of that kingdom. The question is of such a kind as may afford great scope for declamation, but hardly admits of argument; and turns entirely upon the liberal confidence which the latter of those kingdoms reposes in the public declarations of the former. This confidence, and those declarations, will never, we hope, be violated by either party.

Account of the Views and Principles of that Connexion of Whigs, commonly called the Rockingham Party. 8vo. 1s. 6d. Hooper.

This Account appears to be drawn up by a person who is a zealous adherent of what he calls the whig-party; which, therefore, according to his representation, is the only wise, only upright, and only perfect set of men in the kingdom.

Quodcunque ostendis mihi sic, incredulus odi.

The Criterion; or, Disquisitions on the present Administration. By Joseph Williams, Esq. 4to. 1s. Hookham.

In Mr. Williams's former production ('Considerations on the American War') he argued with great force as well as zeal against the independency of the colonies. It appears from the disquisitions before us, that he perseveres in the same sentiments; though it would be unjust to affirm, that, in respect of various other particulars, either his opinions, or the scope of his observations, are always clear and satisfactory. Too desultory, in the present performance, to pursue his objects with steadiness, and too abrupt to give his assertions the force of conviction, he rather bewilders than instructs; at the same time that we perceive a fund of good sense amidst the obscurity which surrounds it.

The New and Impartial Universal History of North and South America, and of the present Trans-Atlantic War. By Charles Henry Arnold, Esq. 12mo. 3s. 6d. Hogg.

A dish tossed up of Trans-Atlantic ingredients, smoking hot, to please the taste of credulity. *Qui vult decipi, decipiatur.*

P O E T R Y.

Elegy on the Death of the Marquis of Rockingham. 4to. 6d. Bew.

A lamentation, said, in the title-page, to be written by one of the marquis's domestics; apparently sincere, but far, very far, from poetical.

The

The Death-Song of Ragnar Lodbroch, or Ladbrog, King of Denmark. Translated from the Latin of Olaus Wormius, by Hugh Downman, M. D. 4to. 1s. Fielding.

Lodbrog, king of Denmark, flourished, according to Olaus Wormius, in the ninth century, the terror of maritime nations, and the patriot-legislator of his own kingdom. He is said to be the person who devised the mode of trial by jury; which some suppose to have been borrowed from him by the English king Ethelred. Tradition has also honoured his memory as the author of the original Death-Song; though it is, with more probability, ascribed to some ancient Scald or Bard. After a long course of depredations, this monarch, we are informed, was made prisoner by Ella, king of Northumberland, who cast him into a dungeon full of serpents, in which horrible scene he expired.

In a poem which could, without an apparent violation of truth, be imputed to so martial a prince as Lodbrog, we cannot expect either the mildness of a civilized mind, or the graces of refinement: but, instead of these qualities, we meet with the striking features of rude heroism and ferocious grandeur, so characteristic of a warlike king, in a barbarous age and nation. Dr. Downman has translated this curious fragment of antiquity with a degree of energy which deserves applause; but the method of arranging the English and Latin sections alternately, seems neither to favour the display of his own version, nor the convenience of the reader.

Pleasure: a Satire. 4to 2s. Debrett.

A dull nerveless attempt at satire, declaring pleasure to be the ruin of the nation; and that there remains no hope of its ever being saved, unless by the abilities of Lord Shelburne.

D R A M A T I C.

The Candidate; a Farce, in Two Acts. As it is performed at the Theatre Royal in the Hay market. By John Dent. 8vo. 1s. Stockdale.

This dramatic piece is founded upon a reversal of the main incident of 'She stoops to conquer.' An inn is supposed to be a private house; in consequence of which mistake there ensues a number of blunders and double meanings, which, unless by the too frequent repetition of the artifice, is not unproductive of pleasantry.

N O V E L S.

Wilmot; or, the Pupil of Folly. 4 vols. Small 8vo. 12s. Lane.

Though this novel cannot boast of much ingenuity, it is distinguished from the greater part of those productions by one quality, that of not being immoral; a circumstance particularly commendable in such publications as are intended chiefly for the juvenile class of readers.

Friendship and Matrimony. 2 vols. 6s. Noble.

We are presented with 'the History of Emilia and Henry; of Lord and Lady P—, and of Frederick and Fanny; all now first

first published from the Originals as found among the Papers of the late Henry Manuel, Esq.' These *valuable* papers, the editor farther informs us, were bestowed upon him as a reward of his merit as a *conjuror*; a capacity, we must own, of which we had not suspected him. How merit may be lost to the world by too much modesty!

The Fortunate Sisters: or the History of Fanny and Sophia Bement. 2 vols. 12mo. 6s. Noble.

A common-place novel, patched up in the very pink of infidelity.

Anna: a Sentimental Novel. 2 vols. 12mo. 5s. Hookham.

This novel is written in a series of letters, which, though not destitute of vivacity, are often disfigured by affectation; and it wants that degree of probability, which alone can give due operation to *fiction* narrative.

Les Delices du Sentiment: or, The Passionate Lovers. 8vo. 3s. 6d. Macgowan.

This is one of the many *misnomers* which we meet with in our literary examination; for instead of *passion*, we find in it nothing but the dregs of prurient *inspidity*.

D I V I N I T Y.

A Sermon preached at the Chapel in Penzance, at the Ordinary Visitation of John Lord Bishop of Exeter, on Friday, July 19, 1782. By Cornelius Cardew, M. A. 4to. 1s. Rivington.

Mr. Cardew takes for his text these words of Christ to his disciples, 'Ye are the salt of the earth,' Matth. v. 13. and endeavours to prove, that the apostles, and the ministers of the gospel, their regular successors, have answered the high character given them by Christ; have contributed to reform, to purify, and to preserve mankind from corruption, and have always been conspicuous instruments of diffusing wisdom and knowledge through the world.

The learned and ingenious author supports these assertions by incontrovertible facts.

The Fear of God, the only Preservative from temporal and eternal Ruin. A Sermon preached in Norwich, on the Evening of the Fast Day, appointed by Government, February 8th, 1782. By R. David. 8vo. 6d. Hogg.

The author, from these words of Samuel, 'Only fear the Lord, and serve him, &c.' ch. xii. 24, 25, shews, by various arguments, that the fear of God is the only preservative from temporal and eternal ruin; and suggests several useful and important reflections, which arise from the subject. But he seems to have forgot the office of a Christian divine, and a preacher of peace, when he thus launches out into political invectives.

'Our brave veteran commanders by sea and land are disgusted by the ill treatment which they have received from men in power. Children in office are put over their heads; and every vile fellow

that

that chooses, is suffered to put them in danger of their lives. Witness the trial of admiral Keppel, &c. &c. &c.

‘ We must not expect to make the same figure in Europe as we did at the beginning of this reign ; but think ourselves well off that we have escaped with life, when the vessel of state was conducted by such wretched pilots !’

Observations of this nature ought to be cautiously avoided in the pulpit, as they have not the least imaginable tendency to edify a country congregation.

MISCELLANEOUS.

The Wedding-Day ; or, Marriage delineated. With practical Rules for promoting Conjugal Happiness. 12mo. 1s. Milne.

This is one of those ‘ half formed insects,’ which continually disgrace the press ;—it is so wretched a compilation, that Aristotle himself would be at a loss for its character. It is *all*, however, *about love and marriage*. Heaven defend us from *such* weddings !

Principles of Free-Masonry delineated. 12mo. 2s. Trewman. Exeter.

This is a collection of independent tracts and poetical pieces, which relate to masonry. The reader who wishes to be informed of their more particular distinctions and their boasted secret, will be disappointed ; for the present volume contains only, what the world already knows. The orations or charges on different occasions, breathe a spirit of general philanthropy, candour, and piety ; and, if masonry is only a social institution, which unites mankind by the most endearing ties, by those of brotherhood and charity, it deserves every attention which the world can bestow. We believe it was originally constituted with this view ; and their decorations, which are those of a very common art, and their language, which is borrowed from its sublimer branches, serve only to characterize an institution which might claim more interesting emblems. If, however, it serves to distinguish them from others, in every thing but peace and a general good will towards mankind, we need not blame it ; and, if human curiosity is so far excited, by the affectation of secrecy, as to increase the croud of votaries of an useful institution, we should join in the general applause.

It has been injuriously suggested that it encourages only riot and debauchery,—but this abuse every social meeting may participate : it is perhaps more important to observe, that their language sometimes borders on profaneness. We cannot always excuse the applications of masonic language to the Deity.

The poetry consists of anthems, songs, together with the mason’s prologues and epilogues, spoken at the Exeter theatre, of which Mr. Trewman is said to have a share. The latter are often entertaining and sometimes poetical. The Muses have deigned to visit the banks of the Isca ; and, in this collection, there are some pieces which would not disgrace their favourite poets.

Journal

Journal of Travels made through the principal Cities of Europe: wherein the Time employed in going from Post to Post is marked in Hours and Minutes; the Distances in English Miles, measured by Means of a Perambulator fastened to the Chaise; Produce of the different Countries; Population of the Towns; and remarkable Curiosities in the Cities and Roads: together with an Account of the best Inns, &c. To which is subjoined a comparative View of the different Monies, and that of Itinerary and Lineal Measures, as well as the Price of Post-horses in different Countries. Translated from the French of M. L. Dutens, by John Highbmore, Gent. with an Appendix, containing the Roads of Italy; with some useful Tables and Hints to Strangers who travel in France. 8vo. 5s. in Boards. Wallis.

This is a second edition of an useful work. We cannot give the contents of it more satisfactorily than the author has done in the title page. The Tables, as far as we can perceive, are exact; or, if they have any fault, too little is here allotted for the general mode of travelling. A work of this kind we can only announce; it must be reviewed by an attentive traveller, on the several spots. The local remarks are generally pertinent; and the others, though short, are often comprehensive and satisfactory.

The account of the several stages has been attributed to the earl of Bute; but it is proper to inform our readers, that the property has been warmly claimed by Mr. Thicknesse.

Collections for the History of Worcestershire. Vol. II. Folio. 2l. 12s. 6d. in Boards. White.

There is so little ostentation in the title-page of this great work, that it does not even contain the name of the author, though the knowledge of this circumstance was likely to create a favourable prepossession of its merit. It may therefore not be improper to remind our readers, that the public is indebted for this large collection to Treadway Nash, D.D. rector of St. Peter's in Droitwich, and proprietor of Bevereye, in the county of Worcester*. The materials, we formerly observed, consist of a general account of the respective manors, as delineated in Domesday-book; copies of ancient grants and other deeds; number of families, genealogical tables, armorial bearings, patrons of benefices, lists of incumbents, monumental inscriptions, the rate of land-tax, the state of the poor, and a variety of occasional particulars. Dr. Nash, sensible of the inconveniencies arising from the confined plan of a provincial history, has endeavoured, as much as possible, to render the work more generally interesting, by delivering an explicit account of whatever seems likely to gratify curiosity, without the intervention of local attachments. In treating of Pershore, we meet with some memoirs of the celebrated Samuel Butler, author of *Hudibras*, who was a native of this parish.

* See Crit. Rev. vol. lii. p. 330.

The preceding volume having brought down the work, in alphabetical arrangement, to the letter H inclusive, the present begins with the letter I, and comprises the whole of the materials which the author has been able to collect. It is an assemblage which required such unwearied industry to effect; that nothing but the strongest attachment to the county of Worcester could ever have induced Dr. Nash to engage in a work of so vast extent. But the labour of collecting is not the only means by which this respectable gentleman evinces the affection he bears for his favourite province; for he has enriched both volumes with such a number of beautiful engravings, of various kinds, as cannot have been executed without a very extraordinary expence.

The Beauties of Great Britain. sewed. 1s. Buckland.

Intended as a companion to Ogilby's Book of Roads; and containing a general account of some of the principal objects most interesting to a traveller.

Fielding's Origin, Progress, and present State of the Peerage of England. 12mo. 2s. 6d. Fielding.

This little volume contains a general account of the English peerage; with the titles, ages, marriages, issue, and places held under government, by the present peers and peeresses; the dates of their several titles; and an index to the house of peers, exhibiting the motto of each family. To these various articles are annexed engravings of the coats of arms. The letter-press part may be purchased without the plates.

A Metaphysical Catechism. Containing a Sum of the Doctrines of Materialism and Necessity, as at present professed. 8vo. 1s. Johnson.

The design of this publication is to collect the doctrines of materialism and necessity into one view, and to exhibit them in their proper colours, without any palliation or disguise. This, it must be confessed, is an arduous attempt, and requires the greatest penetration. For some of these doctrines are absurd and problematical; others are divided from contradiction and inconsistency by such boundaries, as cannot be discovered by any but adepts in metaphysical speculations. In many cases, where the reader stands, as it were, upon the verge of sense, and fancies he has the image of truth before him, it is vanished in an instant:

— effugit imago,

Par levibus ventis, volucrisque simillima somno.

If this writer has, in any respect, misrepresented the doctrines of materialism and necessity, he is excusable, for the foregoing reasons, as he does not appear to be defective, either in candour or discernment.

Select Original Letters on various Subjects. 12mo. 3s. Printed for the Author.

These letters are written by James Ripley, now, and for thirty years past, ostler at the Red Lion, Barnet.

We find so much good sense in this honest *fabularian*, that we heartily recommend both himself and his book to those travellers who pass through the town of Barnet; where we are determined never to bait our horses, without enquiring for the literary hostler.

Hunting vindicated from Cruelty, in a Letter to the Monthly Reviewers. 8vo. 1s. Law.

We shall leave our Brother Critics to defend themselves from this attack. We have already given our opinion of the humanity of sportsmen; and shall not attend on this author, who possesses no merit to engage, even for a moment, our attention.

A Collection of English Exercises: translated from the Writings of Cicero only, for School-boys to re-translate into Latin, and adapted to the principal Rules in the Compendium of Erasmus's Syntax. By William Ellis, A. M. and Master of the Grammar School at Alford in Lincolnshire. 12mo. 2s. 6d. Robinson.

The author of this work censures those exercise-books for making Latin, which are filled with examples, taken promiscuously from a variety of different writers; very justly observing, that such a collection of incongruous phrases, in prose and verse, is by no means calculated to give the young student a proper notion of an elegant and uniform style. He has therefore selected all his examples from the writings of Cicero. The English, which is a literal version of the Latin, is printed on the left hand page, and the words of the original, in their primitive form, on the right, in order to be altered in their terminations, as the rules of syntax require. The introductory sentences are as short and easy as possible, consisting only of one Latin verb; the rest are gradually more and more extensive. The young scholar is thus conducted, step by step, to a perfect knowledge of syntax, and a familiar acquaintance with the style of Cicero.

This plan is incomparably the best that has been proposed for the instruction of youth, in the acquisition of pure and elegant Latinity.

An Essay on the Management and Nursing of Children in the earliest Periods of Infancy; and on the Treatment and Rule of Conduct requisite for the Mother during Pregnancy and Lying-in. By William Moss, Surgeon. 8vo. 6s. Johnson.

This Essay is addressed not only to the medical faculty, but the public, with the view of rendering the precepts which it contains as generally useful as possible. The whole is well adapted to the author's design, and is founded upon principles correspondent to what are maintained by the best authorities.

Genuine Memoirs of the Lives of George and Joseph Weston. 8vo. 1s. Walker.

Memoirs of those who have been executed for their depredations on society, have at least a negative merit; as by laying open the secret arts and practices of villainy, they may serve as a precaution to the honefter part of mankind. In this view, therefore, and in this only, such a narrative as the present is not without its advantage.



T H E

CRITICAL REVIEW.

For the Month of November, 1782.

A General History of Music, from the earliest Ages to the present Period. By Charles Burney, Mus. D. F. R. S. Vol. II. 4to. 11. 11s. 6d. to Non-Subscribers. Robson, and Robinson.

WE have waited with impatience for the continuation of this curious and entertaining work; and we return to productions of merit with the same pleasure as to an old friend or agreeable acquaintance. We are glad to find that the years which have elapsed since the publication of the first volume have not been spent idly, or in other pursuits, by the author: for as many of the materials were not only of difficult research, but *fetched from afar*, they were likewise of a kind to require much elaboration, before they could be digested and arranged in the clear and orderly manner in which we find them.

As the author's reading and knowledge are extensive, we imperceptibly learn, in the perusal of this work, many things besides such as merely concern the principal subject of his enquiries; which, as he has formerly told us, in the preface to the first volume, is so much 'diffused through all literature,' that it would have been not only dry, but difficult, to verge on other curious and agreeable matters, without clinging to some of them. But with respect to discussions merely musical, besides the information derived from books and travelling, the author's long study, practice, and experience, in the art and science whose origin and progress he has been delineating, give the more weight to his opinions, as they are never advanced with arrogance or want of candour.

Vol. LIV. Nov. 1782.

Y

A work

A work of this kind must, in some places, inevitably be technical, and only intelligible to musical professors, and deep *dilettanti*; but, for the most part, the subject is treated in such a way in this, as well as in the first volume, that not only lovers of music, but of literature in general, will be amused, if not instructed, by the perusal: for so clear and elegant is the style, that the author will make the reader fancy he understands him, whether he is acquainted with the subject or not.

In the first volume, besides a well-written preface, and a learned 'Dissertation on the Music of the Ancients,' we had the history of Egyptian, Hebrew, Greek, and Roman music, during Pagan times. In the present volume, the first chapter contains an account 'of the Introduction of Music into the Church, and of its Progress there, previous to the time of Guido.' And here the author's researches have been very extensive concerning the temple music of the Pagans; as well as the sacred strains of the primitive Christians; nor has he ever neglected to furnish respectable authorities for his information. He tells us that 'it is in vain to seek for any regular ritual among Christians before the time of Constantine; nor can I find (says he) better authority for the establishment of music in the church during the reign of that emperor, than that of Eusebius, who was his cotemporary, and a principal agent in the ecclesiastical transactions of the times. And though the veracity of this historian may in some instances have been suspected, yet that scepticism must be excessive which will not allow the Fathers, and even credulous Monks, to be faithful in their accounts of such transactions as are indifferent to their cause; and when neither their own honour nor interest can be affected by deviations from truth. It was in the year 312 from the coming of our Saviour, that Christianity, after the defeat of Maxentius, became the established religion of the Roman empire. The primitive Christians, previous to this important æra, being subject to persecution, proscription, and martyrdom, must frequently have been reduced to silent prayer in dens and caves.'

It was during the reign of the emperor Theodosius that the Ambrosian chant was established at Milan. 'St. Austin speaks of the great delight he received in hearing the psalms and hymns sung there at his first entrance into the church, after his conversion.—It was about the year 386, says this saint, that hymns and psalms were first ordered to be sung after the manner of eastern nations, that the people might not languish and pine away with a tedious sorrow; and from that time to the present it is retained at Milan, and imitated by almost all the other congregations of the world.

‘ Music

Music is said by some of the fathers to have drawn the Gentiles frequently into the church through mere curiosity; who liked its ceremonies so well, that they were baptized before their departure.—The generality of our parochial music, says Dr. Burney, is not likely to produce similar effects; being such as would sooner drive Christians with good ears out of the church, than draw Pagans into it.

The author next gives many proofs of early musical establishments in the Christian church: of Canonical and Psalter, different from the Readers; of antiphonal, or alternate singing, a practice that began at Antioch, and was thence dispersed into all the parts of the Christian world.

Indeed it seems as if the primitive Christians had had no conceptions more sublime of the celestial employment, or joys of the blessed, than that they were eternally singing. The ancient hymn *Te Deum laudamus*, still retained in the church, appears to have furnished the poet Dante with a model of the 28th Canto of his Paradiso, where, under three different hierarchies, consisting each of three choirs or choruses, the heavenly host of Cherubim and Seraphim is singing perpetual Hosannahs. Milton has assigned it the same employment.

———— ‘ Their golden harps they took;
Harps ever tun’d, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodius part, such concord is in Heaven.

PARAD. LOST, Book iii.

We have next a history and explanation of the Ambrosian and Gregorian chants, or *canto fermo* of the Romish church; and establishment of a college of singers, *scola cantorum*, at Rome.

The author very clearly and ingeniously shews the imperfections of early chanting and psalmody, and the effect they long had on secular music. Melody and modulation were kept in narrow limits by the modes or tones of the church, which were all formed from the sounds of one or two keys; and ‘ in the Canto Fermo of the Romish church, as in our cathedral chanting, at present, some syllables are sung so slow, and others pronounced with such rapidity, that both verse and prose are equally injured; and yet, the first reformers of the church thought chanting to be too light, and like common singing; and that there would be more reverence and solemnity in making every syllable of equal length and importance; a practice which is still continued in parochial psalmody.’

With respect to harmony, or music in parts, says our author, none appears, during these early ages, to have been used in the church. He, however, furnishes proofs not only of the admission of instrumental music there, but dancing. Even the word *choir* alludes to *χορος*, *chorus*, a dance, or company of singers and dancers, in the Pagan sense. But the solemn dances of religion among the Hebrews, or ancient Greeks and Romans, did not, as on our stage, imply leaping and jumping, but certain regulated motions and gesticulations, in the performance of religious rites.

Our author's next enquiry is after the Notation, or symbols of sound, used in those early ages. The Romans, down to Boethius, had no other musical characters than those of the Greeks*. The first fifteen letters, however, of the Roman alphabet seem to have been used between the time of Boethius and St. Gregory, who is said to have reduced them to seven; which, by being repeated in three different forms, furnished a notation for three octaves; the gravest of which he expressed by capitals, the mean by minuscules, and the highest by double letters.

And this kind of notation only, according to Mabillon, was in use till the ninth century. Our author has been at infinite pains in procuring specimens of later notation, as well as in decyphering and explaining them.

Besides the notation used in the Romish church, we have a very curious account of that used by the modern Greeks: 'the present state indeed of whose music, says our author, does not confirm or favour the opinion of Dr. Brown, who asserts, with his usual courage, that 'about four hundred years after Guido, the debauched art once more passed over into Italy from Greece: certain Greeks, who escaped at the taking of Constantinople, brought a refined and enervate species of music to Rome, &c.—for, except in a few places that were long in the possession of the Venetians, the modern Greeks have no music in parts.'

With regard to the limited and imperfect state in which the music of the western church remained during many ages, being without measure, harmony, or variety in its melody or modulation, our author very candidly ascribes it to 'the desire of permanence in the rulers of the church, with respect to all sacred matters.' And adds, that the preclusion of change or innovation, which has given permanence to its rites, kept music, which is an improveable art, in a rude and inelegant state.

(a) See vol. i. p. 15 & 28.

Our author next gives an account of the introduction of the Roman or Gregorian chant in England and France. In England by the arrival of Austin the monk, and the musical abilities of Benedict Biscop, the preceptor of Venerable Bede. In speaking of a musical tract ascribed to Bede, our author, as a critic, has made a notable discovery. The title of the tract is *De Musica Theorica, et Practica seu mensurata*; but of the two parts into which this treatise is divided, though the first may have been written by Bede, says Dr. Burney; yet the second is manifestly the work of a much more modern author; for we find in it, not only the mention of music in two or three different parts, under the name of Discant, but of instruments never mentioned in writers cotemporary with Bede; such as the organ, viole, atola, &c. A notation too of much later times appears here, in which the *long*, the *breve*, and *semi-breve* are used, and these upon five lines and spaces, with equivalent rests and pauses. The word *modus* is also used for *time*, in the sense to which the term *mood* was applied after it ceased to mean *key*. Upon the whole it seems as if this last part of the tract attributed to Bede, was written about the twelfth century; that is, between the time of Guido and John de Muris.* Indeed the term *mensurata*, in the title of the tract, seems sufficient to prove it to be the work of a much younger writer than Bede; as we have neither read nor heard of any *measured music* among the moderns, till many centuries after the death of our learned countryman*.

In speaking of the Roman chant being brought into France, by order of Charlemagne, he relates, from a cotemporary annalist, a ridiculous quarrel between the French and Roman singers, which emulation and national vanity have since frequently revived.

We have next an account of the state of music in this Island during the time of Alfred; of the *Trivium* and *Quadrivium*; of St. Dunstan, and his musical abilities; and of the construction of organs in our churches and convents.

* Organs, says our author, according to Mabillon and Muratori, became common in Italy and Germany during the tenth century, as well as in England; about which time they had admission in the convents throughout Europe. And music, long before this period, having been received into churches and religious houses, under the sanction of fathers, popes, prelates, and other ecclesiastical rulers, by whom it was incorporated into the Liturgy, it would naturally employ much of the leisure and meditation of those devoted to a monastic life; soften the rigour of

* Bede died in 735.

religious discipline; animate zeal, and keep off languor and apathy in the monotonous task of daily devotion, to which the mind could not at all times apply itself with equal fervour. And being the only, or at least the most pleasant and rational amusement which a religious profession allowed, its effects were more likely to operate powerfully upon such as were sensible of its charms in convents and religious houses, where few other pleasures came in competition with it, than upon persons in the gay world, where the frequency and multiplicity of delights, and the facility with which they are obtained, often bring on satiety and indifference.

‘It does not appear in the dark ages of ignorance and superstition that the Anglo-Saxons, who then possessed the chief part of our island, were more barbarous than the inhabitants of the rest of Europe, Italy excepted. Indeed, no works of taste or genius, in the polite arts, appear to have been produced at this time in any part of it; and as to music, consisting merely of such chants as were applied to the Psalms and Hymns of the church, it seems to have been practised as much, and as successfully, in our own country as in any other: for since the time that Austin, the first archbishop of Canterbury, and his successor, Theodore, the first primate of all England, with his assistant, Adrian the monk, established the Roman chant in England, our Canto Fermo, if we may believe the monkish historians, was cultivated and taught by a great number of the most ingenious clergy of the time, who, they tell us, were well skilled in music. Of what this skill and this music consisted, if examples were to be given, they would, perhaps, not exalt the fame of our Saxon ancestors: and it seems more for their advantage, and for the credit of our country, to let them rest in peace, and to rely on the favourable character given of their musical talents by cotemporary writers, than to sweep off the cobweb veil, and shew what was then the nakedness of the land.’

In the second chapter of this learned and excellent work, the author treats ‘of the Invention of Counterpoint, and State of Music, from the time of Guido, to the Formation of the Time-table.’

However useful and satisfactory to curious and patient enquirers, a knowledge of the infant state of favourite arts may be, it is extremely difficult to render minute researches into such ancient, abstruse, and obscure matters; pleasant in the perusal. The author of this history, however, so frequently enlivens his enquiries and narration by spirited and ingenious fallies, that few readers, we imagine, will sleep, or be disgusted with the barbarism of the middle ages, in such hands, though they may be indifferent concerning the subjects of discussion.

During

During these Gothic and rude times, whenever Dr. Burney writes from his own source and reflexions, each fragment is like a cultivated bourn or valley, in a wild, mountainous, and savage country. Of this kind is the following exordium of the second chapter.

'The ingredients which I have now to prepare for the reader' are in general such as I can hardly hope to render palatable to those who have more taste than curiosity. For though the most trivial circumstances relative to illustrious and favourite characters become interesting when well authenticated, yet memory unwillingly encumbers itself with the transactions of obscure persons.

'If the great musicians of antiquity, whose names are so familiar to our ears, had not likewise been poets, time and oblivion would long since have swept them away. But these having been luckily writers themselves, took a little care of their own fame; which their brethren of after-ages gladly supported for the honour of the corps.

'But since writing and practical music have become separate professions, the celebrity of the poor musician dies with the vibration of his strings; or if, in condescension, he be remembered by a poet or historian, it is usually but to blazon his infirmities, and throw contempt upon his talents. The voice of acclamation, and thunder of applause, pass away like vapours: and those hands which were most active in testifying temporary approbation, suffer the fate of those who charmed away their care and sorrows in the glowing hour of innocent delight, to remain unrecorded.

'If it be true that the progress of music in every country depends on the degrees of civilization and culture of other arts and sciences among its inhabitants, and on the language which they speak, the accents of which furnish the skeleton and nerves of all vocal melody; great perfection cannot be expected in the music of Europe during the middle ages, when the Goths, Vandals, Huns, Germans, Franks, and Gauls, whose ideas were savage, and language harsh and insolent, had seized on its most fertile provinces. All the dialects that are now spoken in Europe are a mixture of Celtic and Latin; and as the inhabitants of Italy preserved the Roman language longer than those of other countries remote from the seat of empire, more vestiges of the Latin tongue still remain in Italy than elsewhere. For though there are many terms in it that they were forced to receive from the Barbarians who invaded them, yet the chief part of the language is still Latin corrupted, and sometimes softened and improved. And as literature, arts, and refinements, were encouraged more early in Italy at the courts of the Roman pontiffs, than in any other country, modern music has thence been furnished with its scale, its counterpoint, its best melodies, its religious and secular dramas, and with the chief part of its grace and elegance. Italy, in

modern times, has been to the rest of Europe what ancient Greece was to Rome ; its inhabitants have helped to civilize and polish their conquerors, and to enlighten the minds of those whose superior force and prowess had frequently enslaved them.

‘ Few persons who speak or write on the subject of the present system of music express the least doubt of counterpoint having been invented by Guido, a monk of Arezzo, in Tuscany, about the year 1022. But there is nothing more difficult than to fix such an invention as this upon any individual : an art utterly incapable of being brought to any degree of perfection, but by a slow and gradual improvement, and the successive efforts of ingenious men during several centuries, must have been trivial and inconsiderable in its infancy ; and the first attempt at its use necessarily circumscribed and clumsy.

‘ Guido, however, is one of those favoured names to which the liberality of posterity sets no bounds. He has long been regarded in the empire of music as lord of the manor, to whom all strays revert, not indeed as chattels to which he is known to have an inherent right and natural title, but such as accident has put into the power of his benefactors ; and when once mankind have acquired a habit of generosity, unlimited by envy and rival claims, they wait not till the plate or charity-box is held out to them, but give freely and unsolicited whatever they find without trouble, and can relinquish without loss or effort.’

After this we have a minute and clear analysis of the *micrologus*, (epitome, or compendium,) which is the most celebrated of all the tracts ascribed to Guido. Here our historian tried in vain to find many inventions that have been given to this ‘ musical legislator :’ such as the addition of the Greek gamma to the scale, whence the name of the gammut itself was derived ; the characters of flat, *b*, and natural, *c* ; the hexachords, or solmifation ; or even points, or counterpoint. It is in another of Guido’s tracts, his *Antiphonarium*, that we find the first use of lines and spaces, as receptacles for the points, or representatives of high and low sounds.

The author discusses all such musical discoveries as have been ascribed to Guido, and endeavours to verify them. And after giving an ample list of his writings, and such circumstances of his life as he could rescue from oblivion, he sums up his character in the following manner :

‘ Though historical integrity has stripped Guido of some of the musical discoveries that careless enquirers had bestowed on him, and though his claims to others are rendered doubtful, yet his name should still remain respectable among musicians for the services he did their art, in the opinion of his cotemporaries, and others who have given testimonies of their approbation very soon after the period in which he lived.’

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We have next a curious extract, translated with great exactness, from Giraldus Cambrensis, relative to the music of the Welch, and the Northumbrians, of his time.—Specimen of music for the harp, from a very ancient Welch manuscript.—Music and organs in France during the middle ages.

The number of scarce, curious, and inedited musical manuscripts, which our author has *deterre* in different parts of Europe, and examined for the purpose of tracing the origin of counterpoint, manifests such a determined spirit of diligence and enquiry as is seldom united with so much good taste as abounds in all his writings. Among the manuscript tracts of which we have the substance in the second chapter of the present volume, are the following.—Of the tenth century, three, by Hubald, Odo, and Gerbert, afterwards pope Sylvester the II,—Of the eleventh, the Micrologus, and several other tracts by Guido, and Franco of Cologne.—Of the twelfth, a Welch tract, anonymous, and one by John Cotton, an Englishman.—Of the thirteenth, one by Walter Odington, of Evesham, and another by Marchetto da Padua.

This part of the work, though interesting perhaps to but few readers, must have required infinitely more labour, expence, critical sagacity, and knowledge of antiquity than any other in the book; which, however, till the author arrives at the invention of printing, is chiefly compiled from manuscript materials.

[*To be continued.*]

Two Dissertations. I. On the Grecian Mythology. II. An Examination of Sir Isaac Newton's Objections to the Chronology of the Olympiads. By the late Samuel Musgrave, M. D. F. R. S.
8vo. 5s. Nichols.

THE name of Musgrave will be remembered by the elegant scholar and refined critic, with affection and regret; while they admire the genius and acquisitions of this very intelligent author, they will lament their misapplication, and the fatal tendency of his inattention. His notes and emendations of Euripides have been communicated to the world in a very splendid and accurate edition of this celebrated tragic poet, and have not disappointed even those, whose expectations had been heightened by his extensive reputation, and the specimen * formerly published. The attractions of the more

* This specimen was published at Leyden in 1762, in 8vo. entitled, 'Exercitationum in Euripidem Libri duo.' It is dedicated to his patrons, the trustees for the Ratchliffe establishment, of which Dr. Musgrave had been just chosen one of the travelling fellows. The dedication contains a very elegant and masterly defence of verbal criticism.

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elegant parts of literature unfortunately drew him from the pursuits, which might have afforded him equal reputation with the more solid advantages of a liberal profession; and Dr. Musgrave will rather be remembered as an elegant scholar, than as an enlightened or successful physician. The present posthumous performance, the amusement probably of his more idle moments, is now published by the generous care and attention of Mr. Tyrwhitt, for the benefit of his family; and we, with pleasure, see it supported by a very respectable and liberal subscription.

The Dissertations, though left without the author's last corrections, will still add credit to his memory; they are equally the production of a sound understanding, acute examination, and an extensive classical knowledge. The ancient mythology, a subject involved in darkness, and even obscured by many of the attempts which have been made to elucidate it, has exercised the learning of pedants, the raillery of wits, and the discernment of philosophers. Acuteness and attention have, however, been equally unsuccessful; and we are still uncertain what were the transactions of individuals, and what the ornaments of fancy; or, in the language of an elegant critic, 'where the annalist ended his record, or where the mythologist took up his fable.' The present short attempt does not entirely clear up the uncertainties, and it is no discredit to fail, where the end is probably unattainable. The utmost of our success must be confined to probable conjecture, with respect to the real meaning, and to the confutation of the erroneous efforts of ignorance or conceit. The ground is choaked with weeds, which are an almost insurmountable obstacle to the cultivation of useful productions.

Our author, with much reason, opposes the assertions of Herodotus, that the theology of the Greeks was no older than the times of Homer and Hesiod, and the opinions of others, that the Athenians were a colony from Egypt; and he concludes, 'the Greeks were an indigenous people, *αὐτοχθόνες*; 2. that their religion and mythology were radically, if not entirely, their own.' The chief foundation of the whole we shall give in his own words; the quotation will not require an apology.

'This intricate subject will, I think, be better understood, if we divide the Græcian mythology into two classes; that which is essential, and that which is accessory. The essential I would call the worship of the superior gods, such as Saturn, Jupiter, Neptune, Pluto, Apollo, Mars, Mercury, Vulcan, Bacchus, Juno, Pallas, Ceres, Diana, Venus, Cybele. These may be considered as so many allegorical personages, representing either the

the great divisions of nature, as the heaven, or upper sky, the air, the sea, the earth, the subterraneous world; or else those operations and qualities, which have a more particular influence upon the animal world and upon society. Of this latter kind are the propagation of animals, tillage, handicrafts, war, the art of music, divination, hunting, and the palæstra. The particular divinities presiding over each of these departments, need not be pointed out to the classical reader. The only one liable to be mistaken is that of Juno, who has been thought by some to represent the earth: a false notion, founded, I apprehend, upon these verses of Virgil:

Tum pater omnipotens fœcundis imbris æther
Conjugis in gremium lætæ descendit——

Whereas Virgil seems here to have neither Jupiter nor Juno in his eye, but to have alluded to the more ancient fable of Οὐρανός and Γη, as expressed in a fragment of the Œdipus of Euripides:

Ἐρᾷ δ' ὁ σιμνὸς ἑρᾶνὸς πληγόμενος
Ὀμβροποιεῖν εἰ; γαῖαν Ἀφροδίτης ὕπο.

which Lucretius has also adopted:

Postremo pereunt imbres, ubi eos Pater Æther
In gremium Matris Terræ præcipitavit.

According to Philo Judæus, Juno is not the goddess of the earth, but of the air: Ἡρᾷ δὲ τὸν αἶρα καὶ τὸ πῦρ Ἥφαιστον, καὶ ἄλλον Ἀπολλωνα—μυθογράφοις παρέδοσαν. Even the more minute parts had their appropriated gods, though of inferior rank and power, in proportion as the substance to which they were annexed was of a greater or less consequence in the visible world. Rivers and brooks from the perpetuity of their stream naturally excite wonder: and that wonder soon begets an idea of divinity. But the river from its superior magnitude being a more awful object was put under the tutelage of a more important and masculine god; whereas the brook, which suggested only pleasurable ideas without any mixture of terror, was supposed to derive its origin from a tender female. Nymphs, that is, goddesses of inferior rank, were in like manner considered as inhabiting and protecting trees, whose apparent life was naturally enough attributed to the power of an inherent deity.

The other parts of the ancient mythology, our author thinks, are either some wonderful natural phenomena, or extraordinary historical facts. Of the former kind the fable of the giants, the workshop of Vulcan, the swimming island of Delos, are attributed to the effects of a volcano; the terrors of Tantalus, to his fear of an earthquake, which had already desolated his territories. In this way, many of the ancient fables are ingeniously accounted for; and the explanations, if not true, are probable and sagacious conjectures. One of the most striking fables

fables which arose from an historical fact, is that of the ship Argo. Dr. Musgrave thinks it highly improbable that the crew of a small vessel should have achieved the exploits attributed to the Argonauts: or that the end proposed should be so trifling. He thinks with Strabo the fleece alluded to the manner of collecting the gold washed down by the rivers; and that each of the adventurers was probably the captain of a ship, or of a little fleet. His farther observations on Mr. Bryant are so curious, that we shall beg leave to insert them entire.

* What I have already said will sufficiently obviate one of the arguments, with which Mr. Bryant has attempted to annihilate the historical basis of this story. He is right in saying that the crew of a little bilander could not achieve so many exploits; defeat armies, build cities, and leave several colonies behind them. This is a point given up by all attentive and critical enquirers, both ancient and modern. Nor is the conquest of Peru by Pizarro, though effected with a mere handful of men, at all a similar case. Yet it is far from impossible that the mythologists, to render the story more interesting and surprising, may have dropped all mention of the viles animæ, that constituted the bulk of the army. And this is the more probable, as we find the same thing practised in respect to Hercules, who is often represented as having achieved by personal strength, what he only did at the head of his troops. Thus of the defeating the Minæ, Euripides says,

Ὅς εἰς Μινύαισι πᾶσι διὰ μάχης μολὼν
Θήβαις ἴθηναι ὅμμι' ἐλευθερον βλέπειν.

whereas Diodorus expressly tells us, that he was not the single actor in this exploit; but accompanied by all the young men of Thebes.

* Mr. Bryant insists strongly upon the contradictory accounts given by different authors of this expedition: which in his idea entirely destroy the credit of the story. But this surely is inevitable in a matter which the poets, who first recorded it, collected only from report, and, where that was imperfect, supplied the deficiency from fancy and conjecture. Before the particulars of Mr. Banks's voyage round the world were communicated to the public, several different reports were circulated in respect to the countries discovered and visited; which reports, if suffered to go down to posterity without contradiction, would have formed the basis of so many different histories. Yet I think posterity would have reasoned ill to have denied the existence of that gentleman, because some had insisted that he returned home by the north, and others by the south coast of New Holland. And why might not the Greeks in like manner have full evidence of the existence of Jason, Tiphys, Anceus and others; and that they sailed upon an expedition to Colchis, and returned; without knowing exactly the rivers which they sailed down, or the seas

seas and countries which they traversed? The one might be a matter of public notoriety, but the other required accurate information from the mouth of the adventurers themselves.

But Mr. Bryant contends, that the *Argo* must be a memorial of the ark, because it is said by Eratosthenes to have been the first ship ever built; which he truly observes to be inconsistent with what the Greek poets and historians have related of the still earlier voyages of Cadmus and Danaus, to mention no more; and from this inconsistency he again infers, that they knew not the origin of their own traditions. But it should be observed, that the ancient writers are far from being unanimous in representing the *Argo* as the first ship ever built. Diodorus Siculus tells us, that it was the first ship that had ever been built of so considerable a size; and Pliny the naturalist, that it was the first long ship. If we only suppose, that the *Argo* was the first ship, of which any memory or tradition had been preserved, that sailed from Greece upon a distant and hazardous expedition, we need not be surpris'd, I think, to find, that in time it came to be considered, in the popular mythology of Greece, as the first ship that was ever built.

Mr. Bryant further says, that the Argonautic history must have had its origin from some country south of Greece, because the constellation *Argo* is not visible in so northern a latitude. But this argument I apprehend is much more forcibly applied in another place to combat the supposition of sir Isaac Newton, that the sphere, in which the constellation *Argo* had a place, was constructed by Chiron for the use of the Argonauts. To make it of any weight in the present question, Mr. Bryant should have shewn, that the constellation *Argo* was not visible in any country inhabited by Greeks, or where the language, and history, and fables of Greece, were current. On the contrary, he allows himself, that it was visible in Rhodes, where Hipparchus is known to have made some of his observations; and in Cnidus, the birth-place and residence of the famous astronomer Eudoxus, whose description of the celestial phenomena Aratus is said to have copied. This argument therefore being out of the way, I see no reason for attributing the groundwork of the story to any nation but the Græcians, who claim it. And this is further confirmed by the word *Argo*, which is evidently of Greek origin, being formed from the adjective *αργος*, *swift*, by the same analogy as *τοργω*, *Κελαινω*, *Καλλισω*, *Αρισω*, and, I believe, some other proper names are from their kindred adjectives.

The explanation of the labours of Hercules concludes the first Dissertation; and these, he thinks, are historical facts mistaken or misrepresented. Names, which were equivocal, have been a fruitful source of error in every age; and they have added to the uncertainty of tradition, in conferring the honours of successive chiefs on one fortunate hero. In these doubtful circumstances, we perhaps endeavour to explain a story

story that had either no foundation, or one originating in accident, propagated and increased by credulity or superstition. We probably often err in giving stability to the tales of ignorance, and an existence to the reveries of fancy. If a doubtful history can be explained, from a probable interpretation of fable, or if a moral precept can be enforced, from the personifications of a heated imagination, we may attend to them with propriety; but history has been corrupted by the attempt; and, we fear, morality has gained little from the allegorical allusions. With these views, we cannot think that learning is advantageously employed in such precarious researches. In the present work they are pursued with much candor and good sense; but the result of our author's labours, though they have been, in a great degree, successful, has not materially added to our stock of knowledge.

In the second Dissertation, he endeavours to detect the errors, and to expose the misrepresentations of sir Isaac Newton. When this great man had surpassed his predecessors and contemporaries, in giving laws to the planetary system, and almost to confine the excentricity of the comet, he consoled them for this temporary splendor, by the production of his *Chronology*. This work, though the object of much raillery and keen contention, is not, however, fully understood; though it has diminished the reputation of Newton, it would have conferred high credit on any other person. Sir Isaac has attracted the attention of our author, by his suggestion that the Greeks, as well as other nations, from the trifling vanity of extending their history beyond the first epochs of their neighbours, had falsified their chronology, and endeavoured to impose on the world a fictitious series of Olympian victors. He has alleged that forty Olympiads have at least been interpolated; and supported the assertion with arguments apparently satisfactory. It will, at once, strike the attentive reader, that the end by no means furnishes a sufficient object for the attempt; in the annals of a state, 160 years are but an inconsiderable object, if a long series of ancestors, and a remote antiquity, be worth claiming. The Grecians, however, either in comparing themselves with their neighbours, or with each other, may have considered it in a different view; we have lately had reason, from Mr. Richardson's Persian researches, to suspect the authenticity of many of their accounts, and this additional detection would add little to their discredit, in the opinion of those who are already convinced of their exaggerations. It is indeed probable, that in the earlier periods, no records were preserved by the Eleans; for Coræbus was the first whose victory was recorded. It is immaterial

whether this were in the 14th, as Scaliger suspected, or in the 28th Olympiad, according to Polybius; it will not remove the difficulty, and perhaps, after all, it is not worth a moment's contention. Dr. Musgrave combats sir Isaac's arguments with clearness and precision; and, having shewn that neither public or private pride could be gratified by the deceit, and that there were no secure means of accomplishing it, seems to conclude, with justice, that no interpolation has been made. He has also observed that Pausanias, and many others, have spoken of the records as really existing, and seem to have themselves inspected them; at the same time that the difficulties which these additional Olympiads have suggested to sir Isaac, vanish on a more attentive examination.

This is a short view of the arguments of our learned author; they are not, however, always decisive. If it were an object of real importance, we might still start some difficulties, and suggest our doubts; but the reader might be disgusted by their prolixity, or wearied by an uninteresting subject. We shall therefore only add that our author's language is pure, accurate, and perspicuous: it is distinguished by classical elegance, and equally free from a sententious conciseness, or the parade of a sounding period.

Antient Metaphysics; or, the Science of Universals. Containing a further Examination of the Principles of Sir Isaac Newton's Astronomy. Vol. II. 4to. 18s. in Boards. Cadell.

Metaphysical writers, said Voltaire, are like minuet dancers; 'who being dressed to the greatest advantage, make a couple of bows, move through the room in the finest attitudes, display all their graces, are in continual motion without advancing a step, and finish at the identical point at which they set out.' We fear this opinion may be applied to the author of the present volume; for, though, by pouring from one phial into another, he has made another mixture, yet he has by no means added to our knowledge of facts, or their explanation; and, in a very few years, this laborious performance will probably be 'as if it had never been.'

In the year 1779, Lord Monboddo, the author of the 'Observations on the Origin and Progress of Language,' published the first volume of this extensive performance. It was noticed in our forty-eighth volume, with that respect which we thought due to his character and his learning. The second volume has now appeared, and completed the whole. It may be necessary, however, before we give an account of this additional volume,

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to lay before our readers a general and comprehensive view of his design.

Since philosophy was prosecuted by experiment, the attention has been generally directed to Effects; and philosophers, contented with the knowledge of their relations, and the influence which it suggested, were, by no means, solicitous about a higher cause. In this perhaps they acted wisely and properly, for the knowledge of facts, which could alone contribute either to the safety or convenience of mankind, was sufficient to engage their whole attention; and it would have been misapplied by abstract speculations and abstruse enquiries, that could not admit of any useful application. This conduct has not, however, been entirely free from inconvenience. Those, who were conversant with material substances, soon lost sight of any other; and as, in their progressive series of causes and effects, they only advanced from one kind of matter to another, they were unwilling to believe that any other than a material cause existed. Thus the mechanical philosophy gained that advantage to which it was from its utility entitled; but, from the exclusive attention which was bestowed on it, and by no means its due, the mind was fettered and embarrassed. The doubt and uncertainty which attended all metaphysical enquiries, soon led the more indolent philosophers into the same path, and, as an immaterial principle, was at first neglected, it soon became formally excluded. The whole universe was supposed to consist of matter alone, and even the human mind itself was only a lucky arrangement, or an accidental organization. We mean not, in this review, to pass any final opinion on the conduct which has been just stated; it is a subject that we are not prepared to discuss; and our present aim is only to introduce the opinions of our author.—Lord Monboddo's enthusiasm for the Greek language is well known from his former work; and the Greek philosophy has gained credit from its dress, and from long habits of intimate acquaintance. In this philosophy, a principle, different from body, is the first prime mover of the whole; on that account our author has seen with indignation, the innovations of the fashionable system, and perceived, with the keenest apprehensions, the danger to which his darling MIND was subject. He has therefore endeavoured to revive the theism of Plato and Aristotle, to establish a *principle which moves, in opposition to the body which is moved*. It is this principle which he calls mind, and supposes it to exist in every body, which is capable of motion, *from its own efforts*, whether these efforts are voluntary or not. He has not defined his ideas of mind with precision, when he speaks of the lower orders of nature; but
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it is different from, and opposed to body, and perhaps may, without any danger of mistake, be better styled the *moving or living principle*.

In the first volume, Lord Monboddo announced his design; he gave a particular view of the nature and extent of metaphysics, with the general principles of the science. In this second volume he advances in the scale, and treats of 'Man, God, and Nature.' In the appendix to the first volume, he criticised with some acuteness, the philosophy of Newton. He pursues it in the present, so that we shall shortly state the foundation of the dispute.

He thinks Sir Isaac Newton's philosophy incomplete, as it regards chiefly and almost exclusively *effects*. It is inaccurate; for, when he rises to the higher and more sublime philosophy, he exposes his own ignorance, and is sometimes erroneous and sometimes inconsistent. In the Newtonian philosophy, the celestial motions are composed of projectile motion and gravitation; the latter is represented as mechanical, and we may add, that, in the amusing and elegant reveries of Mr. Buffon, the former is equally the consequence of material impulse. Our author observes, however, that all motion is from mind; and that gravitation is owing to the constant agency of this principle. The continuance of motion from the *vis insita*, or, as Sir Isaac calls it, the *vis inertiae*, chiefly refers to the impulse by body, not to that by mind; though the author is much inclined to reduce it under the dominion of his favourite. It will be at once conspicuous, that Sir Isaac Newton's credit is little injured by the attack. We ought to be grateful for the information which he has afforded; and our wonder and admiration is chiefly excited by his having done so much—it is unjust to blame him for having done no more.

Having now settled our preliminaries, we shall proceed to the second volume of this abstruse work. In the first book our author considers the distinction between mind and body; and enters into a pretty long detail of the properties of each. The attentive reader must here expect to be again brought back to his dialectics, a subject whose form and dress are equally disagreeable and uncouth.—In spite, however, of fashion; in spite of custom, we must still recommend our younger friends to pay some attention to this despised and neglected mistress of their ancestors, on whom all the attention which veneration could dictate, all the enthusiasm which passion could inspire, were, for ages, lavished. It is to this neglect, to this contempt, that all the crudities of science which continually disgust us are owing. Authors attempt to reason, without knowing the principles of reasoning; they employ the understanding without rules

to correct its excentricities. Mind is denominated by our author, a substance in opposition to accident : it is alone active, not extended, figured, or divisible. It exists in space, which is not extended, or capable of being measured, but merely a privation, in the language of Aristotle ; the idea of which, if it be possible to form any, must arise from continued abstractions. His lordship also endeavours to prove, that body cannot move itself, from its want of intelligence ; if the movers be infinitely multiplied, yet there must at last be an intelligent agent, from which the whole originates. In the next chapter, he attempts to give an idea of an immaterial principle by repeated abstractions, as the geometer forms an idea of a point without parts, of a line without breadth, or a surface without thickness. But, in this view, he is evidently mistaken ; for the idea of the geometer is only corrected, if not originally formed, from the imperfection of his vision. He draws a line in which he can perceive no parts, and this entirely equals the idea which the definition had limited. But this is little to our purpose. Our author contends, with more justice, that the mind must be immaterial ; and he has contrived very nicely to exclude all objections or doubts, respecting the action of mind on body, by asserting, that it acts on the most intimate and minute particles of body, and not on the surface only, as one material substance acts on another. In this respect it entirely resembles the ether of Sir Isaac Newton.

The second book treats of the variety of mind ; but this must be endless, as the variety of different motions is infinite. The chief pleasure which the human mind is capable of receiving, arises from beauty. This, he thinks, is almost self-evident in the fine arts ; but, like a true Aristotelian, contends that the pleasure which arises from the contemplation of a virtuous action, is derived from the same source. We shall give his sentiments on the subject at large.

‘ The last of the three I mentioned is virtue, concerning the foundation of which there has been much dispute in later times : but I hold to the philosophy of Aristotle, who has placed it in beauty. And, first, let us consider, what it is that gives us delight in the contemplation of virtue ; and, next, let us consider, what moves us to the practice of virtue ?

‘ We contemplate virtue either in others or ourselves. Let us first examine for what reason we admire it in others : and I say it is merely for the beauty of it, for the same reason that we admire a fine picture, or a fine statue ; and, indeed, the chief beauty of either of these is the expression of a noble and virtuous mind. If we approve of a virtuous action, merely because it may be useful to us, every body will allow that we do not give
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the praise that is due to virtue. But, say some, it is benevolence that makes virtue amiable and praise-worthy. To this I answer, *1^{mo}*, That there are many virtuous actions which we admire highly, but which have no relation to the good of others; such are the actions that a man performs from the sense of the dignity of his own character, and of human nature. This sense would influence the actions of a man living in a desert island, and would make him virtuous, without the least intercourse with any of his species. And, even in the middle of society, there are many things we do, merely from that sense, without any regard to what is called the interest of ourselves or of others. And, *2^{do}*, I say, that a benevolent action is applauded by a true judge of life and manners, not merely because it is benevolent, that is, intended for the good of others, but because the object of that benevolence is a proper object, and because, considered with all its circumstances, it has that fitness and propriety which is essential to virtue: for virtue has its numbers, measures, and proportions, as well as outward forms; and what is beauty, but number, measure, and proportion? Benevolence, therefore, itself, we admire only for its beauty.

‘If, therefore, we admire virtue in others for its beauty, for what other reason should we admire it in ourselves? If we only esteem it, because it promotes our interest in the world, and increases our estate and reputation, we certainly are not virtuous or noble minded.—And thus it appears, that it is the beauty of virtue, which makes us approve of it either in ourselves or others.

‘If such be virtue in contemplation; why should it be different in practice? Ought we not to perform a virtuous action for the same reason that we approve of it both in ourselves and others? If no reason can be assigned for such a difference betwixt judgment and conduct, then we must admit, that, if our motive to any action be no other than to acquire estate, title, or public applause, the action is not virtuous: or, if it proceed from the most disinterested benevolence, yet, if it has not that fitness and propriety, which alone can make it beautiful, it is not a virtuous action; for I can conceive actions perfectly disinterested, proceeding from natural affection, from a certain instinctive love which we may have for the persons that we are accustomed to live with, or from a general good-will to our kind, which are not virtuous, because they are not performed with that consideration and reflection which virtue requires, but from a kind of instinctive impulse, such as makes brutes perform the same actions: for the brutes are as fond of their offspring as we are; they have a love for their kind, which makes them herd with animals of their own species rather than with any other; and they have private friendships, too, which they contract from living together. Such actions, therefore, belong to the animal, not to the intellectual nature. And I say the same of an action proceeding from the passion of pity, by which we are affected, sometimes to

a very great degree, by the sufferings of our fellow creatures, and in a lesser degree, by the sufferings of any of the animal race. But no virtue is passion: and pity is passion arising from a natural instinctive affection, by which we are connected with our kind; and in some degree with the whole animal race; and accordingly it operates instantly, without any reflex act of the judgment approving of it. And we see something like it among the brutes, for they appear disturbed when any of their species expresses pain by their cries.—In short, I hold that no action can be virtuous, unless the mind consider of it before it is done, and approve of it, as becoming, handsome, and beautiful. There must, therefore, be a choice in all such actions, and a preference given to them, which, by Aristotle and other Greek philosophers, is called *προαίρεσις*, and is held by them to be essential to virtue: so that whatever is done without choice or deliberation, though proceeding from the kindest and best affections, belongs not to the intellectual nature, but to the animal; and therefore it is not virtue. To make virtue of any affection, there must be an apprehension of merit and well-deserving in the object of the affection. In pity, for example, if we know nothing of the person, whether he be well or ill-deserving, it is no more, as I have said, than a mere animal feeling; and it is only the apprehension of some worth in the person that makes it a virtuous feeling: for proof of which, let us suppose that we know the person to be worthless, we have no longer that feeling for him which deserves the name of pity, if we suppose pity to be an affection of the rational nature; and though the sight of him in pain may be offensive to our animal nature, yet our reason, so far from being dissatisfied with his sufferings, which it would be, if he were really an object of pity, will rather approve of them, and even rejoice in them, if he be a great criminal:—or, though he should not be a criminal, but of a mean contemptible character, we will rather despise him than pity his misfortunes. Of this Plutarch has given us a fine example, in his Life of Paulus Emilius, the conqueror of Macedon. He tells us that, when Perseus, the last King of that country, was brought a prisoner into the presence of Paulus, he behaved with such abject submission, even prostrating himself before him, that, Plutarch says, he deprived himself of the last consolation of the unfortunate, that of being pitied.

In the next book our author considers the several minds of man, as distinct substances; for, as we have before hinted, this principle may be indefinitely varied, and is only limited by the variety of motions. That there are two principles in man, the intellectual and the animal, or what may be styled the soul and the life, he thinks is evident from the operations being distinct; for active beings are only known by their operations. These principles are no less distinct in their nature than in their existence: the one is not an improvement of the other, and neither are an improvement of the vegetable life.

The

The intellectual principle is simple and uncompounded, capable of exertions, but slow in its evolution and operations.

The fourth book treats of the origin of our ideas, and the several properties of the mind. In this part of his subject, our author is disgusted with the opinion of those metaphysicians, who attribute them only to sensible objects. His divinity is degraded, at being supposed to stoop so low for her materials. The ideas of the mind he supposes to be original and underived; and that those of substance, matter and form, cause and effect, are of this kind. That the idea of substance, and consequently matter in general, is abstract must be evident, notwithstanding the objections of our author; but, if he contend, that any one can have the idea of form, simply considered, we should suspect that he has not yet understood the meaning of the term.—The smell of a rose, the colours of a tulip, are forms which we can readily conceive, and again recollect; but the idea of form itself, if it can exist, is but ‘the shadow of a shade,’ a fleeting abstract, from that very general abstracted idea of substance. He pursues, however, his opinion, and endeavours to support it by a variety of arguments. We could wish fully to pursue him in this tract, for we are convinced that the doctrine of innate ideas is totally contradicted, by every fact which an attention to the mental physiology will suggest. It originated in ages of darkness and ignorance; and is supported only by the splendor of a few names, which, in the opinion of some philosophers, could make ignorance itself respectable.

Our author goes on to distinguish the several kinds of life: and here we meet with the subject stated with accuracy and attention, and pursued with the intelligence of a real observer. The author has acknowledged his obligation to Drs. Black and Hope; and here we probably meet with their observations.

I will begin with distinguishing the elemental mind from the vegetable: and there is one distinction, which I have already observed, taken from the bodies that are moved; namely, that the elemental, or unorganized bodies, are much more simple and less artificial in their structure than the vegetable.—Another difference is from the nature of their motion, which, like the body moved, is much more simple and uniform in the body unorganized than in the body organized. And there is another remarkable difference in the motion, that the body unorganized is moved altogether, and not one part before another or without another: whereas, the vegetable and animal having organs and vessels, there is motion in them, when there is none in the rest of the body; and it is by their means that the other parts of the body are moved.

‘ Another very material difference is, with respect to the production and the growth of the two kinds of bodies. The unorganized body is produced at first by particles of matter, homogeneous, no doubt, in many respects, though in some particular they may be of different kinds, coming together by a certain sympathy, and cohering, so as to form one mass, to which, according to their different natures, we give different names, such as gold, silver, iron, &c. And the growth of these bodies is, by accretion, or apposition, from without, of certain particles of the same kind. On the other hand, the vegetable is produced from seeds, and in a way of generation, which has been discovered to be very analogous to the generation of animals; and its growth and nutrition is not by accretion or external apposition of parts, but by nourishment, which it receives from the earth by the means of certain organs, which convey it into the inward parts of the plant, where it is digested, assimilated, and distributed all over the body. Hence comes the growth of the plant, its foliage, flowers, fruit, and seed.

‘ The last difference I shall observe, is from the final cause, which ought never to be out of the view of the philosopher: as the vegetable is of a nature much more excellent than any unorganized body, and as it is a law of nature, that what is less excellent is produced for the sake of that which is more so, the unorganized body, being less excellent than the vegetable, is intended for the sake of it. And, accordingly, the earth, the air, the water, the fire, salts, and all other mineral substances, serve for the production of vegetables.

‘ As the scale of life rises higher, the difficulty of distinguishing the several principles of vitality increases. It is, therefore, more difficult to distinguish the vegetable from the animal life, than the vegetable from the elemental: and the similarity has of late been discovered to be so great, that some, as I have observed, are inclined to think, that the difference is only in degree, such as they suppose the difference betwixt the animal and intellectual life to be; and that the vegetable has even sensation.

‘ It was sensation which the antients made the characteristic difference betwixt the animal and the vegetable: and they were certainly so far in the right, that whatever is sensitive is an animal. But why has the animal senses, and not the vegetable? This leads to the final cause of the distinction, which no genuine philosopher will ever have out of his view; and the general principle, from which I imagine all the differences betwixt the vegetable and animal may be deduced, is this, that the vegetable is fixed to a certain spot from which it draws its nourishment; whereas the animal is locomotive, and has its nourishment to seek, sometimes in places very distant. This makes senses necessary to the animal, which would be entirely useless to the vegetable; for the animal being obliged to go about in search of his food, it requires that correspondence with external things which the senses

senses furnish. and by which it is enabled both to find out its food, and to defend itself from the dangers which threaten a being that goes about, much more than one that is fixed to a certain place.—In short, it is by the information of the senses that an animal is enabled both to preserve the individual and continue the kind.

‘ If the animal has senses, it follows of necessary consequence, that he must have likewise the feeling of pleasure and pain : for it is impossible to conceive that a creature should have the sense of touch, which may be said to be an universal sense common to all animals, or of taste, without feeling pleasure or pain ; not indeed would these senses answer the purpose for which they are given, if they did not inform the animal, in that way, of what was useful or not useful.

‘ Further, if he has the feeling of pleasure and pain, he must likewise have appetites and desires, by which he seeks the one and avoids the other. Those, therefore, who maintain that the plant has sensation, must also maintain that it has both pleasure and pain, and likewise appetites and desires.

‘ Those, who philosophise only by facts and experiments, will hardly believe what they cannot see with their eyes or perceive with some other of their senses. They will not, therefore, be convinced by this reasoning *a priori* and from *final causes*, that the vegetable has not sensation and a feeling of pleasure and pain. But, luckily for these philosophers, there is an experiment, which, if they please, they may make upon their own bodies, and which will convince them that the sensitive nature in them is quite distinct from the vegetable ; for, if they cut the nerves of any member of their body, they will immediately perceive that they have no sensation in that member, below where the nerves are cut, and yet the vegetable part there, if the artery be not cut, and if the blood continue to circulate, will remain entire and uncorrupted.

‘ As the vegetable part of the creation is intended for the sake of the animal, it is therefore more abundant, and is propagated in more different ways : for almost all animals are propagated only by seed in the common ways of generation ; whereas the vegetable is not only propagated in that way, but by slips, grafts, laying, suckers from the root, and even by cuttings, in which last way it is now discovered that all plants, with sufficient care and attention, may be propagated.

‘ And from hence results a remarkable difference betwixt the animal and the vegetable ; namely, that the vegetable life appears to be in every part of the vegetable, whereas the sensitive life has a particular seat, which is the brain, in all animals that have brain ; so that the communication with that seat being cut off, by the cutting of the nerves, which all proceed from the brain, there is, as I have said, an end of the sensitive life in the animal.

‘Further, as the sensitive life is more excellent than the vegetative, so the latter, according to the order of nature, is made subservient to the former. And this accounts for a remarkable difference betwixt the vegetable, when it is by itself, as it is in the plant, and when it is joined with the sensitive life, as it is in the animal: for, in the plant, the sap by which it is nourished only ascends and descends, but does not circulate as the blood does in animals; nor has it one common fountain or reservoir, where it is thrown out, and again taken in; for that was not necessary for the oeconomy of the plant: whereas, for the support of the body of the animal, so much more artificially organized than the plant, and for enabling the organs to perform the several functions, it was necessary that there should be a circulation of the blood, a distribution of it to every part, and a secretion from it of many different juices, of which the vegetable has no need.

‘Another remarkable difference is, that, as the animal is an *emancipated son* of the earth (as he is called by some philosopher, whose name I have forgot), and goes from place to place, he has members adapted to that progressive motion, by which he moves not only on the earth, but in the water and the air. And he has also a certain impulse of his mind, called in Greek *igen*, and, in English, *spontaneity*, by which he is excited to that motion; whereas the vegetable, being fixed to a certain place, has neither.

‘The last observation I shall make upon this subject is, that, as there is no gap in nature, the vegetable life comes so near to the animal, that there are animals which partake so much of the vegetable, as to be denominated by both names, and called *zoo-phytes*, such as polypuses and corals, and several others that have been of late discovered and curiously examined. In them the use of that great principle, which I have laid down as a distinguishing characteristic of the animal from the vegetable, is well exemplified; for, as animals are more or less locomotive, so they have more or less the use of senses. Those animals, who, like the vegetable, are fixed to one place, and only move themselves in that place in order to take in their nourishment, have very few senses, perhaps only one, viz. the touch, without which they could not be an animal at all.

We have followed our respectable author at some length, lest the unpromising title of his work should deter the generality of readers from opening it. It is needless to add, that it is written in an elegant style, with much learning, and an extensive acquaintance with the Grecian philosophy. We shall pursue the subject in our next Number.

[To be continued.]

The

The Nineteen Tragedies and Fragments of Euripides. Translated by Michael Wodbull, Esq. 4 vols. 8vo. 1l. 4s. in Boards. Payne and Son.

IN the preface to this translation we have a short account of the life of Euripides, and are informed, that, according to some authors, he composed seventy-five, and according to others, ninety-two plays. At present only nineteen plays and a few fragments remain. It is needless to observe that he was the friend of Socrates, and that the sage obtained the credit of having contributed to the sublime and moral observations with which some of these performances abound. Though Euripides, in spirit and force, is inferior to Eschylus; in judgment, and possibly fancy, to Sophocles; yet, from his adhering more closely to the simplicity of nature, from his addresses to the human heart, and uniting philosophy with poetry, he is generally supposed to have carried the Grecian drama to its highest perfection. Notwithstanding his great merit, we cannot subscribe to the indiscriminate encomiums so frequently lavished on him by his classical admirers. There is a secret charm in the dead languages, as well as in obsolete English, that fascinates readers of a certain stamp, and no less enchants the deep scholar in the one, than the antiquary in the other; and the plain English reader is much surprised when these performances are reduced to modern language, to perceive them fall infinitely short of his expectations. The same excuse may indeed hold good for both (though we are aware they spurn at a vindication.) The discovery of latent beauties, unknown to the generality of mankind, gives such a sort of conscious superiority over them. Being thus self-convinced of their more exquisite sagacity, fancy heightens the delusion, and bestows a brighter colouring on the objects they admire, than properly belongs to them. Some allowances, however, must be made for the vernacular elegancies of the classic writers, which the learned only can relish, and which can seldom be preserved in a translation. A want of these elegancies, and the spirit and pathos which distinguish the original, we too often experience in the present performance. The author, like some laborious copyist of a celebrated painting, preserves the proportions and different figures with great exactness, but the colouring and expression is but faintly imitated, and mocks his industry.

Some of the principal faults that strike us in these tragedies are the following: the introductory soliloquies with which these plays commence, almost without exception, either of some god, or principal character in the drama, are inartificial,

ficial, tiresome, and disgusting. Great improprieties are often used to preserve the unity of time and place; and even *that* boasted excellence of the Greek theatre is frequently violated; sometimes the same play is deficient in both respects. We refer the reader particularly to *Alceſtis*, *Hippolitus*, *Rhesus*, *Iphigenia in Tauris*, and the *Suppliants*. . . The Chorus, perpetual witnesses of what is transacting, generally without attempting to assist or prevent the designs formed in their hearing, is unnatural and absurd. It has been vindicated on account of the excellent sentiments, and poetical imagery, contained in it, and the fine effect which the music, that sometimes accompanied it, must have had on the audience. We acknowledge that the Grecian Chorus is often replete with those beauties; but if the excellence of the drama consists in representing life and manners, they are certainly beauties improperly placed. The same objection holds good against the music; it undoubtedly has the same degree of merit as our operas have, but they are both equally unnatural. The best vindication we can allege in favour of the Chorus is, that when intimately united with the action (which is but seldom the case) and when *that* is for a while suspended, it keeps our attention alive, and prepares us for what is to follow. This is an advantage it preserves over our mode of representation, where, between the acts, curiosity often languishes, and our feelings are blunted by the contemplation of other objects. We shall however discuss this point, on which so much has been said, no farther, but proceed to point out some other defects, as well as beauties, in a cursory review of these several performances.

The first in the list (for the translator has not arranged them chronologically, but in the manner they have been placed in the old editions) is *Hecuba*. In this play the situations are affecting: the character of Polyxena is drawn with a masterly hand; a dignified spirit, such as became the daughter of Priam, mingled with female softness, is well preserved, and the account of her death highly interesting. *Hecuba* has the same, or possibly a greater degree of merit: possessed of a soul which, though broken with calamity, yet struggles against adversity, she occasionally yields to all the agonies of grief, but at times resumes her wonted dignity, and rouses her mind to thoughts of vengeance and retribution. We have formerly seen a tragedy formed on the plan of this play; but have forgot the author's name, and, as far as we recollect, believe it to be of inferior merit. But it is a subject well adapted for theatrical representation.

We cannot say so much in favour of *Orestes*. A spirit of injustice, fraud, or violence, actuates almost every character; and

and yet, by the interposition of Apollo, not much to his credit, it concludes happily. There is something likewise comic and ludicrous in it: a Phrygian captive is introduced for little or no other reason, that we can perceive, but to cast a ridicule on his countrymen by the timidity of his behaviour, and flatter the Athenians with an idea of their superior courage.

The next play, called the Phœnician Damsels, is of a different nature. It gives an account of various calamities attending the unfortunate house of Laius; is full of characters, and abounds with just and moral observations. In some parts it resembles the Seven Chiefs before Thebes, of Eschylus. He indeed often tries the Ulyssean bow with that father of tragedy; but though he generally manages it with more grace, he seldom bends it with equal force.

The celebrated tragedy of Medea, which follows, has many faults. The greatest seems to be that of the Chorus of Corinthian women. They hear her firmly resolve to destroy her children; but, instead of taking any measures to prevent it, as they might have done, content themselves with expressing their detestation, and invoking the god's assistance. Its beauties, however, greatly overbalance its defects. The artful, vindictive spirit, and frenzy of Medea, are exhibited in the most glowing colours; and we refer those readers who cannot enter into the beauty of the original to Glover's play of this name, which is written with purity and elegance, after the Greek model, and will give them a just idea of its merit.

In Hippolitus we find some bitter reflections against the ladies, which, with many others scattered through several of his plays, probably gained Euripides the name of the woman-hater. We think it rather an unjust title, as in some others, great eulogiums are bestowed on the fair sex, and several very amiable female characters exhibited. The following speech of Hippolitus, enraged at his step-mother's incestuous passion, is spirited and nervous, and no unfavourable specimen of the translation.

‘ *Hip.* By a fair semblance to deceive the world,
Wherefore, O Jove, beneath the solar beams
That evil, woman, didst thou cause to dwell?
For if it was thy will the human race
Should multiply, this ought not by such means
To be effected: better in thy fane
Each votary, on presenting brass or steel,
Or massive ingots of resplendent gold;
Proportioned to his offering, might from thee,
Obtain a race of sons, and under roofs
Which genuine freedom visits; unannoy'd ...

By

By women live. But to receive this worst
 Of evils, now no sooner are our doors
 Thrown open, than the riches of our house
 We utterly exhaust. How great a pest
 Is woman, this one circumstance displays ;
 The very father who begot and nurtur'd,
 A plenteous dower advancing, sends her forth,
 That of such loath'd incumbrance he may rid
 His mansions : but the hapless youth who takes
 This noxious inmate to his bed, exults
 While he caparisons a worthless image,
 In gorgeous ornaments and tissued vests
 Squandering his substance. With some noble race
 He who by wedlock a connection forms,
 Is bound by harsh necessity to keep
 The loathsome consort ; if perchance he gain
 One who is virtuous sprung from worthless sires,
 He by the good compensates for the ills
 Attending such an union. Happier he,
 Unvex'd by these embarrassments, whose bride
 Inactive thro' simplicity, and mild,
 To his abode is like a statue fix'd.
 All female wisdom doth my soul abhor.
 Never may the aspiring dame, who grasps
 At knowing more than to her sex belongs,
 Enter my house : for in the subtle breast
 Are deeper stratagems by Venus sown :
 But she whose reason is too weak to frame
 A plot, from amorous frailties lives secure.
 No female servant ever should attend
 The married dame, she rather ought to dwell
 Among wild beasts, who are by nature mute,
 Lest she should speak to any, or receive
 Their answers. But the wicked now devise
 Mischief in secret chambers, while abroad
 Their confidants promote it : thus, vile wretch,
 In privacy you came, with me to form
 An impious treaty for surrendering up
 My royal father's unpolluted bed.
 Soon from such horrors in the limpid spring
 My ears will I make pure : how could I rush
 Into the crime itself, when having heard
 Only the name made mention of, I feel
 As though I some defilement thence had caught ?
 Base woman, know 'tis my religion saves
 Your forfeit life, for by a solemn oath,
 If to the gods I had not unawares
 Engag'd myself, I ne'er would have refrain'd
 From stating these transactions to my sire ;
 But now while Theseus in a foreign land

Con-

Continues, hence will I depart, and keep
The strictest silence. But I soon shall see,
When with my injur'd father I return,
How you and your perfidious queen will dare
To meet his eyes, then fully shall I know
Your impudence, of which I now have made
This first essay. Perdition seize you both :
For with unsatiated abhorrence, still
'Gainst woman will I speak, tho' some object
To my repeating always the same charge :
For they are ever uniformly wicked :
Let any one then prove the female sex
Possess of chastity, or suffer me,
As heretofore, against them to inveigh.'

Smith's Phædra and Hippolitus is taken from this play ; in which, though sublimity often degenerates into bombast, and we are sometimes tired with the redundancy and frequent repetitions of classical imagery and allusions, we find a harmony of language, a grandeur of sentiment and diction not often to be met with.

The second volume opens with Alceſtis, in which there are many pathetic passages. The method Hercules takes of restoring her to her husband after she was dead,

' By furiously encountering the stern king
Of disembodied ghosts,' —————

seems somewhat extraordinary to the modern reader. Hercules indeed is a very peculiar character ; he is represented quite as the jolly fellow, and advises Admetus' servant to live merrily, to indulge in wine and women, and not think of to-morrow. Several passages of this comic kind frequently occur in Euripides' plays. Probably they had a very different effect in those days, from what they would have at present. The wild romantic exploits of the Grecian demigods and heroes, if not always credited by their countrymen, might excite the admiration, and amuse the fancy ; while their familiar converse impressed their imagined characters more forcibly on the mind.

The tragedy of Andromache has considerable merit. Her character is excellently well drawn, and the scene between her and Hermione well supported. From this play Phillips took his Distress Mother. But as in Euripides the widow of Hector is distressed for fear Molossus, her son by Pyrrhus, should be slaughtered by his enemies, he judiciously substitutes Astyanax in his stead ; by which means he raises her character, and interests us more deeply in her favour.

In the Suppliants we have a variety of characters well discriminated, labouring under different kinds of calamity for their

their friends and relations slain at the siege of Thebes. The magnanimity of Theseus is particularly well preserved.—From this play Beaumont and Fletcher seem to have taken some of the first part of the *Two Noble Kinsmen*.

Iphigenia in Aulis opens in a much more natural manner than any play we have considered. It contains many excellent passages: probably the quarrel, and subsequent reconciliation of Agamemnon and Menelaus, which has been compared to that between Brutus and Cassius in Shakspeare, is the most brilliant.

Iphigenia in Tauris, which follows, has been greatly and deservedly admired. We have an excellent translation of it by Mr. West, and the present is a very respectable one.

The third volume begins with the tragedy of Rhesus. The plot (if it deserves the name) is taken from the tenth book of Homer's *Iliad*. There is no skill displayed in its conduct, and nothing interesting in the characters. Some critics have suspected that this play was not written by Euripides, and the supposition does no injustice to his memory.

The tragedy called the *Trojan Captives* opens with a very extraordinary reconciliation between Neptune and Minerva, by the former's giving up the cause of the Trojans, though he is represented through the whole *Iliad* as their most irreconcilable enemy. It has, notwithstanding, many striking passages. Cassandra is well supported; and the lamentations of Hecuba and Andromache are natural, characteristic, and affecting. Phillips is indebted to this play for many of his most pathetic speeches in the *Distress Mother*.

We cannot speak very highly in favour of the *Bacchanals*. Pentheus is struck with frenzy by Bacchus, and torn in pieces by his mother, and other females, for endeavouring to prevent their celebrating his orgies. It appears, however, that the mother and her companions were inspired by the same god with equal frenzy, and mistook him for a lion. On the return of her reason, she bitterly complains of the usage she had met with from Bacchus; laments her son's fate; and resolves to banish herself for ever from her native kingdom. 'And thus,' according to the translation, 'doth this important business end.' There certainly appears no great justice in the proceedings of this deity; and if Pentheus' representation of the conduct of those ladies was a true one, and which, from what appears of them, we are by no means disposed to controvert,—he certainly met with very undeserved treatment.

'Having awhile been absent from the realm,
On my return I hear, that by fresh evils

This

This city is infested, and their homes
Our women have deserted, on pretence
That they in mystic orgies are engaged;
On the umbrageous hills they chaunt the praise
Of this new god, whoe'er he be, this Bacchus;
Him in their dances they revere, and place
Amid their ranks huge goblets fraught with wine:
Some fly to pathless deserts, where they meet
Their paramours, while they in outward shew
Are Mænades by holy rites engross'd,
Yet Venus more than Bacchus they revere.

We believe Socrates had no hand in this performance.

The Cyclops, in which Silenus, a votary of Bacchus, makes a conspicuous figure, is taken from the ninth book of the *Odyssey*; even the pun, poor as it is, on *στις*, *no-man*, is preserved. Notwithstanding the tragical event which happens to Polyphemus and two of Ulysses' companions, we cannot but suppose that it was merely intended to excite laughter; and, as a specimen of the humour with which it abounds, we shall present our readers with part of a Cyclopean drinking scene, as a literary curiosity.

Polypheme. Shall we stay here? What think'st thou, O Silenus!

Silenus. With all my heart. What need, for our carousals,
Of a more numerous company?

Pol. The ground
Beneath our feet, a flowery turf adorns.

Sil. O how delightful 'tis to drink, and bask
Here in the sunshine: on this grassy couch
Beside me take your seat.

Poly. Why dost thou place
The cup behind my elbow.

Sil. Lest some stranger
Should come and snatch the precious boon away.

Poly. Thou mean'st to tope clandestinely: between us
Here let it stand.—O stranger, by what name
Say shall I call thee?

Ulysses. No man is my name.
But for what favour shall I praise your kindness.

Poly. Thee last of all the crew will I devour.

Uly. A wondrous privilege is this, O Cyclops,
Which on the stranger, you bestow.

Poly. What mean'st thou?
Ha! art thou drinking up the wine by stealth?

Sil. Only the gentle Bacchus gave that kiss,
Because I look so blooming.

Poly. Thou shalt weep
Because thy lips were to the wine applied,
Nor did it seek thy mouth.

Sil.

Sil. Not thus, by Jove,
I drank because the generous god of wine
Declar'd that he admir'd me for my beauty.

Poly. Pour forth ; give me a bumper.

Sil. I must taste
To see what mixture it requires.

Poly. *Damnation !*
Give it me pure.

Sil. Not so, the heavens forbid !
Till you the wreath bind on your ample front,
And I again have tasted.

Poly. What a knave
Is this my cup-bearer !

Sil. Accuse me not ;
The wine is sweet : you ought to wipe your mouth
Before you drink.

Poly. My lips and beard are clean.

Sil. Loll thus upon your elbow with a grace,
Drink as you see me drink, and imitate
My every gesture.

In the Children of Hercules are many excellent passages. The character of old Iolaus commands our esteem, and the noble-spirited Macaria, who devotes herself to death for the sake of her brothers, breathes sentiments becoming the daughter of Hercules. Many delicate compliments are paid the Athenians in this tragedy. Indeed Euripides, like his contemporaries Eschylus and Sophocles, seldom omits an opportunity to flatter the vanity of his countrymen, in order to conciliate their favour : and, from their character, we have reason to suppose he generally obtained the desired effect.

We come next to Helen, and are informed, to our great surprise, contrary to the account of Homer, and all other classic authors, nay contrary to himself in his other plays where Helen is introduced, that notwithstanding all the confusion she had occasioned at the siege of Troy, she was never there ! but privately conveyed by Mercury to Egypt, whilst a phantom, substituted in her place, was ravished by Paris, and caused all the disturbance. We cannot but exclaim with Theoclymenus,

' O Priam, for how frivolous a cause
Thou with thy Troy didst perish !'

Helen, however, is not the only instance where a different character and contradictory actions are ascribed to the same person, when introduced in more plays than one. Orestes is the most remarkable instance of it. Had this performance alone of Euripides' works existed to this present time, we should have been surprised at his having acquired the name of
a woman-

woman-hater; for Helen, whose frailty is almost proverbial, here represented as a faithful and affectionate wife. We find but little else remarkable in it, except a bold censure of diviners and divination, which we think must rather have given offence to the religious prejudices of an Athenian audience.

‘ I perceive how vain

And how replete with falshood is the voice
Of prophets : no dependance can be plac'd
Upon the flames that from the altar rise,
Or on the voices of the feather'd choir.

It is the height of folly to suppose

That birds are able to instruct mankind.

For Calchas, to the host, nor by his words

Nor signs declar'd, “ I for a cloud behold

“ My friends in battle slain.” The seer was mute,

And Troy in vain was taken. But perhaps

You will rejoin, “ ’Twas not the will of Heaven

“ That he should speak.” Why then do we consult

These prophets ? We by sacrifice should ask

For blessings from the gods, and lay aside

All auguries. This vain delusive bait

Was but invented to beguile mankind.

No sluggard e'er grew rich by divination,

The best of seers are prudence and discernment.’

The first play in the fourth volume is *Ion*, from whence Whitehead took the plot of *Creusa*, a performance of no inconsiderable merit. It is full of dramatic incidents and interesting situations. We have some anachronisms, however, in it, not inferior to those of Shakspeare, when Hector quotes Aristotle; when drums are introduced in the time of King Lear, and canon and Swift guards in that of Hamlet.

In *Hercules Distracted*, though no very capital performance, we have some passages both sublime and pathetic. The following lines which Macaria speaks, alluding to his children,

—‘*Ἡρακλεῖοι παῖδες καὶ ὑποπύρου*

*Σὺν ὧν νεσσούς, ὅρνε ως νημενῆ**.’

bear a strong resemblance to our Saviour's affecting address to the Jews : ‘ Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !’

The last of Euripides' plays is *Electra*. The unfortunate house of Pelops was a never-failing subject for the Greek tragic writers. In that of Eschylus of the same name, and to which this bears a strong resemblance, Orestes is made known to his sister by the impression of his feet being of the same size with her's, by the similar colour of his hair, and by wearing a

* Euripides, Traged. old quarto edit. vol. ii. p. 703, l. 71.

vest she had given him when a child. In this of Euripides an old man who had taken care of them in their infancy, advises Electra to examine a young stranger in regard to these points, who often came secretly to her father's tomb, as by that means she might probably discover him to be her brother. She ridicules such a mode of recognition, observes that a man's foot is larger than a woman's, that many people no way related to each other have hair of the same colour, and that the vest she gave him when a child could not be worn by him then, unless it had grown in proportion with his growth. The observations are very just, but certainly much more proper for a farce than a tragedy. It has been supposed that the author meant by this passage to ridicule Eschylus; and if so, it proves that the ancient playwrights were not more free than the modern from envy and malignity. The manner in which the discovery is here brought about is by means of a scar under Orestes' eye, and which the old man points out to Electra. The hint of this seems to have been taken from the nineteenth book of the Odyssey, where Euryclea recognizes Ulysses by a similar mark on his knee. This was certainly a better mode of discovery, but we cannot highly approve it. Electra was older than Orestes, was with him when he received the hurt, and is always represented as having tenderly loved him. Would it not then have been more consistent with reason and propriety, if she had first discovered her brother; particularly as she had been apprized before, that in all probability the stranger was Orestes? The following is the latter part of the passage alluded to.

Old Man. My daughter, with attention
Look on this dearest object.

Elec. Much I fear
You are not in your senses.

Old Man. Can my senses
Deceive me, when thy brother I behold?

Elec. What unexpected words, old man, are these
Which you have utter'd!

Old Man. That I see Orestes,
The son of Agamemnon.

Elec. To convince me
'Tis he, what mark do you perceive?

Old Man. A scar,
Close to his eye-lids, whence the blood gush'd forth,
When, ere he left the palace of his fire,
Following with thee the dappled hind, he fell.

Elec. Ha, what is this you say? I see the marks
Which on his visage from that wound remain.

Old Man. Yet, after this, delay'st thou to embrace
Thy dearest brother?

Elec.

Elec. But no longer now
Will I delay, old man; for by the scar
You have describ'd, my soul's convinc'd—O thou,
After a tedious absence, who appear'st,
In these fond arms, an unexpected guest,
Thee I infold.

Oref. By me too you at length
Are to this bosom press'd.

Elec. I never form'd
Such an idea.

In justice to Euripides we must allow, that the translation above quoted, though extremely faithful, suffers that little spirit which belonged to it to evaporate. The chorus which follows in the original is very fine.

Ἐμοῖς ἔμολες ὃ χρόνιος ἀμείψας
Κατίλαμψας ἔειξας ἑμτανῇ
Πέλειπυρόν, ὃς παλιν ἴα Φυγα
Πατρῶν ἀπὸ δαιμόνων
Τάλας ἀλαιὼν ἔβαν·
Θεὸς αὖ θεὸς ἀμειψέων τις ἄγει
Νικῶν δ' Φίλα,
Λεῖχε χεῖρας, ἀνέχε λόγον, ἴα
Διταὰς εἰς θεάς,
Τυχὰς σὺ τέχνη
Καὶ ἰσχυροὶ ἑμβατιῶσαι πέλιν.

But where is the rapid flow of joy and exultation so well described in these lines to be met with in the following tame, spiritless translation?

' At length thou com'st, O radiant day,
Thou to this city dost display
Thy beams, and bring the light of Argos home,
Who fled from his paternal dome
A miserable exile. O my friend
See a victorious god descend;
Lift up thy hands, thy thoughts aloud express,
And to the heavens thy prayer address,
That fortune on thy brother's steps may wait
As he enters Argos' gate.'

We cannot upon the whole speak very highly of this performance, nor assert that it is devoid of merit. The author appears to be a man of sense and a scholar. His translation, as far as we have compared it, is accurate and just; but the poetry is in general inharmonious, and the dialogue flat and prosaic. Had he taken a greater latitude in some passages, and contented himself with giving the meaning, without adhering too closely to the letter, he would doubtless have pleased his readers more: though, at present, his performance will prove of greater use to those who, by the assistance of a translation, wish to obtain a more accurate knowledge of the original.

Synopsis Nosologiae Methodicae exhibens Systemata Nosologica Sauvagesii, Linnæi, Vogelii, & Sagari. Edidit suumque proprium Systema Nosologicum addidit Gulielmus Cullen. Editio III. 2 vols. Cadell.

WE are much concerned, that the present edition of this laborious and ingenious performance, should have been so long neglected ; but, as it would be an endless labour to take notice of every edition of an author's works, we attend chiefly to those in which the additions and emendations are considerable. It was a lucky accident, only, which informed us, that the present was so much improved, as to be almost a new work ; and we take the earliest opportunity of announcing these improvements, with all the respect which the eminent character of the author demands.

We are well aware that nosology has been considered as a fashionable innovation, calculated for amusement rather than instruction, and to display an useless subtilty rather than to convey accurate information. It is indeed true, that the abuse of this study may deserve a censure perhaps more severe ; but we have always thought that, with proper views, and in proper hands, it might facilitate the labour of the observer, and diminish the trifling minuteness which often disfigures the works of the describer. We have much reason to think that the present edition will contribute to establish our opinion ; for we must candidly own, that this attempt is the only one, which has extended so far as to enable the learned world to judge of its utility. If it be a question, whether a given disease should be arranged at the beginning or end of a system ; or, whether one name or another is best adapted to it, the design would be insignificant, and every effort to arrive at it, trifling and misplaced. Nosology, however, has more important objects ; viz. to distinguish every disease from those which it nearly resembles ; to ascertain, with precision, the essential or the accidental symptoms ; and to collect, into one view, those which are styled by pathologists, *pathognomonic*. It would appear a ridiculous question to ask, whether it be not necessary to know the disease, under which an individual labours, before you attempt to relieve it ; yet every physician regrets, even in the best authors, the want of the peculiar distinguishing symptoms ; and every attentive reader of medical observations has reason to lament the general and indiscriminate representations of those who pretend to the title of medical observers. It will assist the study of this branch of medicine to observe, that all disputes which should interest the physician, those, for instance, which relate to the characters and distinctions of the

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genera and species, lead to careful and exact observations; for it is the defect of these which occasions the doubts or the difficulties. But it is not our business to enter on the defence of nosology; the ability, the erudition, and the experience of our author should prevent us from forming hasty conclusions; what Dr. Cullen has thought worthy of his attention, we ought not rashly to reject, or slightly to overlook.

It may be necessary perhaps to inform some of our readers, that attempts of this kind are not the innovations of the present age, or the refinements of young candidates for fame, who labour at being distinguished for the *novelty* of their attempts, if they cannot command respect for their *utility*. Sydenham recommended the plan, and the laborious Sauvages amassed a load of materials for the execution. He adopted the design in the ardour of his youth, and pursued it under the auspices, and with the approbation of Boerhaave. It could add little to his extensive credit at the time of publication; and he could scarcely have expected, even in the most sanguine moments with which youth and health abound, that he could live to receive his full measure of fame. Linnæus followed his steps. His system was published in the *Amœnitates Academicæ*, in the year 1759, ten years after they had been delivered in his college. Vogel, the experienced professor of Göttingen, dissatisfied with the labours of his predecessors, or lamenting their imperfection, engaged in a similar attempt, with enlarged views, and extensive information. These systems have been long known; but, in the present work, another is added from M. Sagar, of Vienna. This is perhaps more respectable for its casual information than for its arrangement and its distinctions. But a philosopher will profit from the errors of his predecessors; and Newton might have been a strenuous supporter of vortices, if the mistakes of Des Cartes had not corrected his wanderings.

We need not, at present, give a minute or a distinct account of the system of our celebrated professor. It is only necessary to inform the reader what he may expect in this new and enlarged edition. The characters are, in general, lengthened, and more exactly discriminated. The genera are more numerous, and the species are now commonly distinguished by what botanists call *trivial* names, and a suitable definition. By this means, the vast mass of Sauvages is reduced to a system, perhaps equally elegant and exact; and we now see, with precision, what the learned author formerly hinted, that the number of his species may, with propriety, be very considerably reduced. Dr. Cullen disclaimed, in his former edi-

tions, the idea of giving a complete system; but he has now approached so nearly to it, as to show, in the clearest light, the advantages which may be expected from Nosology. The diseases, which he had considered as consequences or symptoms, are still continued in their former position; but proper characters of each are subjoined. In doubtful circumstances, the author seems to have carefully referred to Sauvages' authorities; and, in a few instances, to have detected his mistakes.

The preface contains a very judicious account of the subject, and of the reasons which have guided him in his conduct; and the more doubtful points are explained, or defended, by a general commentary through the whole. It is an agreeable reflection, that our author's conduct is a striking example of the propriety of the method which we formerly recommended*, in arranging subjects, whose number, even in a disordered state, cannot overburthen the memory; viz. to form natural orders, or families, and to leave those which cannot be easily introduced, till farther experience, and more extensive information, shall determine their position. Many of the orders in our author's system are natural ones; and, in those which are less so, the several relatives are connected. It is evident that he has been less solicitous about the classes of diseases; and yet, they are evidently the result of enlarged knowledge, and clear and comprehensive views. A catalogue of the diseases which cannot be with propriety admitted, is added at the end.

Where the author confesses imperfections, it would be uncandid to look for errors, or ostentatiously to point out defects. Extensive knowledge, as it discovers the faults of others, detects, with equal sagacity, its own; thus diffidence is the constant attendant of real merit, and confidence the companion of ignorance.

On the whole, this work contains real information; and the characters may be read with improvement, even by those who despise order, and look on every attempt to arrange diseases "as a shining brass or a tinkling cymbal."

* See Crit. Rev. for October, p. 309.

Enchiridion Botanicum complectens Characteres genericos & específicos Plantarum per Insulas Britannicas sponte nascentium Edidit Arthurus Broughton, M. D. 12mo. 4s. sewed. Robinson.

THE English botanist has found many guides to conduct him through those difficulties, which at the first view terrify and distract him. The enamelled field presents a delightful confusion to the untutored eye; every fence is covered with plants in the wildest profusion, and the banks of every river adorned with an apparently boundless prodigality. The curious enquirer, in vain, endeavours to perceive any order in this new chaos, without the assistance of the experienced botanist; and even the judicious and instructive Ray will often fail, if he is exclusively trusted. We mean not, however, to lessen, in the smallest degree, the credit of this very intelligent naturalist. At the period when his Synopsis was published, natural knowledge was not pursued with the spirit which now inspires its votaries; and the mistress which has not profusely lavished her favours on her most ardent admirers, can scarcely be expected to yield without an attack, or to bestow the rewards of a conquest on those who have not aimed at the title of victors. Mr. Ray collected much real information, but he left more to be gleaned by his successors. His Synopsis was published after his death, by Dillenius, at London, 1724, with the addition of 450 new furnished species, by the united endeavours of Plukenet, Sherard, Richardson, and the editor Dillenius. Though these were the chief benefactors, yet the principal botanists of that age also contributed to form this very perfect and useful catalogue. In 1754, Isaac Olaus Gruffberg, of Stockholm, delivered his Flora Anglica at Upsal, and it was published in the *Amœnitates Academicæ*, vol. IV. In this catalogue he has imperfectly reduced Ray's Synopsis to the system of his master Linnæus; a work at that period of little consequence, either from its utility, or convenience to the English botanist; for the fame of Linnæus was not yet sufficiently splendid to eclipse the humbler efforts of Ray, in the minds of his grateful countrymen. The very diligent and accurate Hudson published the first edition of his Flora Anglica, in 1762. He had collected many new species, and adopted the system of Linnæus. In this form, therefore, he has delivered them, with some difference in the arrangement of the species: while, at the same time, he has preserved the observations of Ray, by referring to the synonyms in his Synopsis*.

* A new and much enlarged edition of this valuable work was published in 2 vols. 8vo. in the year 1778.

The lively and ingenious Berkenhout followed him in the year 1770, under the title of *Outlines of the Natural History of Great Britain and Ireland*. His spirit, however, could not bear the fetters of a system; and he, who had glanced like a swallow over various sciences, could not be intimately acquainted with any. We need not, therefore, be surprised to find that his work, though convenient and portable, is often inaccurate. But it was still useful and agreeable: and, from its language, may continue to be the pocket-companion (for which it was originally intended) of the fair botanist. In the disputed parts, he neglects Hudson, to follow Linnæus.

We have given this short sketch of the principal systems of the English botanists, to point out with greater accuracy the merits of our author. We have neither stopped to mention the various herbals, from Pottiver to Hill; nor to notice the useful system of Lightfoot's *Scottish Plants*, or the independent and meritorious efforts of the indefatigable Hope, the present professor of botany in the university of Edinburgh. These, though undoubtedly useful, would swell this imperfect sketch into a history. Our author seems to have availed himself of the labours of his predecessors; and, as far as we have been able to discover, has presented us with a very correct and useful manual. The *Scottish plants* are now, we believe for the first time, introduced into a British system; and the literary is, at least, as complete as the political union. In the arrangement of species, we think he has erroneously followed Linnæus, in opposition to Hudson, whom we are inclined to trust with the greater confidence, as his scale was smaller, and he was consequently able to bestow greater attention on every part; but they are selected from the last work which that celebrated professor assisted, we mean Murray's *Systema Vegetabilium*. It is not perhaps generally known that Dr. Murray, professor of medicine at Gottingen, in an interview with Linnæus, some time before his death, pressed him to render his system of nature as perfect as the later observations would permit. Linnæus declined it, on account of his increasing age and infirmities; but consigned to Murray all the alterations and additions which he had made. These are now published under the title just mentioned. We have repeatedly endeavoured to procure it, but in vain. At present, the importation of soldiers only from Germany is encouraged.

If this little manual should reach another edition, we would recommend to the author to add references to Ray's *Synopsis*, and to the *Species Plantarum* of Linnæus: they would very slightly increase the bulk of the work, and would greatly assist the botanist in his researches.

Hymn

Hymn to the Sun, and the Tomb : an Elegy in Poetic Prose. By the Abbé de Reyrac, Censor Regius, &c. Translated from the fifth edition by O. B. Esq. of the Middle Temple, 12mo. 2s. Kearfley.

OUR neighbours have their Rowleys and their Ossians,—nor is English credulity alone proverbial. This Hymn was said to have been discovered in the Archipelago, some months before the discovery of Homer's Tomb ; and, if by this connexion it was not intended to attribute the poem to the immortal father of the epic, it was at least designed to carry its antiquity to a very remote period. We are told that it excited general admiration, and that it passed, with rapidity, through several editions ; but the author soon developed the mystery, and adopted the fugitive bantling, which, in the true spirit of antiquity, he had inhumanly exposed. It is not at present our object to discuss the subject of its age, yet we cannot avoid remarking, that the disguise was carelessly put on, and the imposition injudiciously conducted, since, in page 90, we have an address to the Loire, and a very pointed imitation, in the first canto, of the spirited effusions of the Royal Psalmist.

The translator has introduced this poem to the English reader, with a judicious preface, in elegant language. What he has observed concerning the subject, is at once animated and correct.

‘ The Hymn to the Sun may in some degree claim the merit of novelty ; for though the subject matter of it has been often worked upon before, it has never been presented in any similar form ; and though ancient and modern poetry is full of the awful beauties, the genial influence of the father of the day, his praises are confined to a certain number of detached passages, and there is in no language (as far as the author's knowledge extends) a poem of any length of which the Sun is as it were the hero.

‘ And yet it seems of all other subjects the fittest for a descriptive poem in which the greatest degree of perfection attainable in that kind of writing should be aimed at. It is a point of view which commands the universe, and the center wherein the physical relations of all creation unite : there nothing is invisible, nothing irrelative, and the poet who takes his stand there (if I may use the expression) has the material, animal, and intellectual world lying open before him ! All that is most sublime in sentiment, most solemn in meditation, beautiful in imagery, various in description, interesting in the revolutions of human life, or pleasing in the representation of human manners ; all in short that can employ or call forth the spirit of poetry is placed within his grasp, and the labour of selection is the only labour necessary.

The

The heavenly bodies roll above his head, earth and sea are stretched out beneath his feet ; the mountains that ascend, the vallies that sink down ; the plain decked with plenty, the desert inhabited by famine ; the howling forest, the jocund city ; the whirlwind that removes the oak, the breeze before which the reed refuses to bend ; the ocean that roars, the stream that murmurs ; the seasons that discriminate the face of nature, which, for ever various, is for ever the same ; all offer themselves to his choice, all press for his acceptance.

‘ With materials so rich, so abundant, and so various, it must be the artist’s fault if the picture be not worthy of the subject. By keeping his principal object always in view, by considering others only with reference and in subordination to it ; by appreciating justly the importance of these secondary objects, and giving each of them that rank in his work, which, considered with regard to the effects he wishes to produce, it holds its nature, he will reconcile abundance with order, and variety with clearness.

‘ If we did not bring these principles to our examination of the abbé de Reyrac’s Hymn, we might collect them from it ; as Aristotle from the practice of preceding poets, gave lessons to future ones. In the Iliad every thing is done either by Achilles, or through that hero, or for him ; present (if so quaint an expression may be pardoned) in his very absence, the wisdom of Ulysses, the influence of Nestor, the authority of Agamemnon, the uncouth valour of Ajax, the intrepidity of Diomedes, the amiable heroism of Hector, the personal charms of Nireus, all contribute to illustrate his character, in discriminating those of their respective possessors, who, like the satellites of some greater planet, reflect on him the light they borrow themselves. What Achilles is in the Iliad, the Sun is in the Hymn before us, the origin, mean, or end of every thing it contains. To prove that this is the case, would require only a slight consideration of the conduct of the whole performance, a task however not to be undertaken here ; as the reader would find our assistance in that respect totally superfluous, besides that so injudicious an anticipation must take away greatly from the effect of the piece on perusal.’

We cannot join with equal cheerfulness in his defence of the measured prose, in which this Hymn is written. He is not accurate, when he observes, ‘ that it was the perfection of eloquence, among the Greeks and Romans, invented by Thrasymachus, improved by Isocrates, and explained, defended, and extolled by Cicero.’ It is well known that all the Grecian orators and philosophers were very exact, in the arrangement of their words. The simple ones with which one of Plato’s works commences, ‘ Κατέβην χθες εἰς Πάριον μετὰ Γλαυκῶνος τῷ Ἀριστῶνι,’ were found, in his tablets, arranged in a great variety of ways. The story is told by Dionysius Halicarnassensis, in his Treatise on Composition. The abuse

of

of this art of arrangement gave a hobbling air to the language of the philosopher ; so that, in the opinion of Aristotle, his scholar, his style is sometimes neither verse nor prose. But it is unnecessary to contend to whom we are indebted for this species of poetry ; in our opinion, it is an unnatural mixture, without the strength or harmony of its constituent parts. Voltaire has, in various passages of his works, complained of the difficulty of French versification, and we believe, in his observations on *Œdipe*, remarked that the pleasure it excites in tragedies, arises from a consciousness in the hearer of its difficulty. This very remote and ill-judged reason, which seems to be calculated only to recommend the facility of his own rhymes, will not readily be allowed, by the judicious critic, yet our author seems to feel its full force, and to apply it to his own language, in the defence of the measure of this poem.

‘ Poetic prose, so much cultivated in France, and so little known in England, is a species of writing intended to reconcile the different advantages of poetry and prose ; to unite the freedom and vigour of the latter, with the grace and harmony of the former, and thus make out of both something more perfect than either. Every writer of verse must acknowledge, that his conceptions are narrowed, his thoughts mutilated, and his expressions fettered by the necessity of cramping his sentences with particular measures, confining them within a given space, or closing them with a certain sound. How many are the *otiosa epistola* introduced to fill up the chasms of Greek and Latin versification ! In the Gothic trammels of modern poetry, who, even of the greatest masters of metre, does not frequently sacrifice reason to rhyme ? English blank verse, though in appearance less incumbered with slavish restrictions, far from being easier than other kinds, is in reality more difficult, as the small number of those who have succeeded in it fully evinces.

‘ Mere prose, on the other hand, is too irregular in its movement, too simple in its garb, too timid in its flights, to reach the harmony, brilliancy, or noble daring of divine poesy. But from a union of both, what might not be expected, if their offspring should possess the beauty and the graces of the mother, joined to the manly vigour and noble freedom of the father ? That this should have occurred to the French earlier than to us, is not at all surprising ; because, in the opinion of their own writers, their versification is attended with peculiar difficulties, and because its effect (at least if an English ear may decide) is by no means adequate to the labour required. The alternate return of masculine and feminine rhymes, the luxuriant superabundance of some sounds, and the extreme penury of others, the stubborn intractability of the mute syllables demands a thousand painful efforts of the wretched rhymster, and produce nothing better, for the most part, than a cold, spiritless monotony.’

The

The poem itself is often spirited and beautiful. We shall select the first address to the Sun.

‘O Sun! how dare I raise myself toward thee—how contemplate the resplendent fires of thy burning orb? I behold but thee alone in the world: thy fiery looks inflame all nature, and fill it with life and magnificence! ’tis thy powerful heat that made the earth come forth from chaos: its extremities do not bound thy course; it is not sufficiently extensive for thy rays.

‘Though I should cross the Atlantic with the rapidity of the bird of Jupiter:—though more swift than the north-wind, I should transport myself from the cloudy top of mount Athos—to the remote climes, where the angry Tigris rolls impetuous his foamy floods—though I should fly from the gates of the west to those of the east—from the burning sands of the south to the frozen rivers of the north;—though I should penetrate to the furthest limits of the world, thou art always before me, and waitest for and enlightenest me at once, in all parts of the universe.

‘Sublime image of the gods, like them, thou seest, thou knowest all the inhabitants of the different parts of the earth—the fertile plains of smiling Hesperia, and the happy fields which the Ganges and Eurotas water:—Ithaca where the sage Ulysses ruled:—Pylos where old Nestor reigned, ever eager to relate his glorious exploits; and Colchis so celebrated for the expedition of the brave Argonauts, intrepid heroes, who, to fetch the golden fleece, dared the first in a frail bark, to plough the watery deep and defy angry Neptune.

‘Thou seest with one glance, Athens and Lacedemon, Corinth and Mitylene, the proud Tyrian, and haughty Babylonian, and Thebes with a hundred gates, and the hundred cities of Crete, and the flowery vallies of Thessaly, and the happy hillocks of Amathion, and the myrtle woods of Idalia and Paphos. Thou seest us all from the heavens together with the sovereign arbiters of our destiny. What do I say? Incomparable luminary? am I mistaken? Oh! if I were in error—if thou wert thyself the first, the greatest of gods—speak, and immediately I prostrate myself and adore thee. Fool that I am!—what have I said? I hear his voice resound through the world, and publish every where that he is not a god.—Thou art not a god, O father of the day! thou art then the sublime work and the greatest gift of the gods. They never created any thing so beautiful—nothing so worthy the praises of mortals,

‘Trembling thou beholdest that sparkling luminary, fierce monarch of the sky, noble bird, whose bold flight is as quick as the wing of the south-wind, as the arrows of Jupiter: thou who, in the height of thy pride, beholdest with scorn even man himself—thou viewest it with astonishment, and, to contemplate nearer the fires of its sparkling orb, thou soarest aloft, from the profound valley to the highest rock of mount Pelion.

‘I see thee carry on thy rapid wings, thy unfledged eaglets—shake them with violence, and balance them a long time in the ambient

ambient' air. Thou offrest them to the sun—is it to try if they be worthy of thee? or rather, is it not to teach them that that magnificent luminary is the only object that should fix their audacious looks?

‘ Like a profound and majestic river, whose waters always flow in the same abundance; or like an inexhaustible volcano that drives from its thundering caverns, streams of fire, and vomits torrents of flame—infinite abyss of light, thou sheddest it, thou dost lavishly pour it forth, from the creation of time without exhausting it.

‘ Thou consumest not thyself, nor growest old, like every thing that exists; nor dost thou fall insensibly into dust, like the frail body of man. Thou hast seen a hundred times, the earth renovated—its inhabitants change masters, laws, manners, and languages;—thou hast seen a thousand times the nations divided and armed against one another;—magnificent and opulent cities rise from the bosom of deserts, and sink again into obscurity;—empires formed, enlarged, become formidable—dwindle to nothing, or rise to fall again;—hostile kings, dethrone one another;—the inhabitants of the earth, in the beginning, like weak rivulets, soon after as swollen rivers, impetuous torrents—overflow and ravage the surface of the earth;—all at length, men and kings, after a little noise, fall and disappear in the abyss of time, always open to swallow them.

‘ Thou lightest then but the ruins of ancient empires, and the remains of vain greatness. The world is to thee but as a vast tomb, where the ashes of those innumerable generations of kings and subjects are heaped together and confounded, so that the hand that explores them, cannot distinguish, nor find any vestige of that which has been;—whilst thou alone, O Sun! O luminary of the world! thou alone, witness of these great objects, dost exist by thyself, immoveable in the midst of these perpetual revolutions.

‘ In vain I survey the whole earth, to discover the magnificent monuments that adoring nations have raised to thy glory:—they are no more!—Temples, altars, pontiffs;—all are vanished; yet the god exists, and, following his course, triumphs, from the highest heavens, over the waste of ages. Jealous Time always chained to thy car, cannot extend his ravages to thee. Thou passest from the beginning with the same rapidity, through the immensity of the sky, and rollest thy resplendent globe, through the torrent of ages, nor can it weaken or stop thy course.

‘ Instead of diminishing thy splendour, it seems to revive and increase with new vigour. The end of thy course seems yet more brilliant than its beginning. Thy car, plunging into the sea, leaves after it, in the sky, long streaks of light which extend to the region of darkness.

‘ At thy setting, the sky is variegated in a thousand purple, golden, azure and silver hues—thou quittest not the horizon until

is filled with a deluge of fire to be lavished on other worlds; and the source of thy rays, that beget the day, and vivify the stars of night, is never exhausted.

‘Ye muddy swamps—ye impure lakes, haunts of a thousand horrid reptiles, images of hearts infected with the poison of the passions—you do not fully by your exhalations those pure rays; if they light you, ’tis without corrupting themselves, and without the smallest diminution of their unchangeable beauty.

‘Sacred ornament of the heavens, I hail thee once more;—receive to the end of time, the multiplied homage of the infinite beings that people the extent of the world. Shine during the infinite space of ages, with the same splendour;—enlighten the earth eternally, the sea, and the heavens, and never go back into the gulph of chaos.

‘Marvellous luminary, king of the world, be immortal, like the gods. Thou art their heavenly image;—their nature and their glory are painted in characters of fire in the splendour of thy dazzling globe. O how thy aspect ravishes my soul, how it enlarges it, in revealing its sublime origin! Thou ceaseest not to discover to it the Divinity. Yes—I am the son of the gods; I dare no longer doubt of it, when I contemplate thee. Every of thy rays is a victorious proof of their existence, a lively spark of their greatness, and the continual triumph of their supreme power.’

There is a very animated address to the Sun, at the conclusion of the poem of ‘Carthou,’ by —, may we still say by Ossian? for Mr. Macpherson perseveres in his obstinate silence! But its own splendor wants not the assistance of a name to recommend it. There is some resemblance between these two authors; but we can scarcely style it an imitation, though the northern poems have long since appeared in the polite dress of their civilized neighbours.

The other poem is an Address to the Tomb of his Parents. It is less animated than the former, but it exhibits a picture really interesting, for it comes home ‘to our own business and bosoms.’ In the former we admire the splendid imagery of the poet, in the latter we feel the tender sorrows of the man. Peace to your manes, ye amiable pair!—If disembodied spirits are conscious of sublunary affairs, the lamentations of such a son must convey the most pleasing satisfaction!

The author informs us that there are five other hymns added to the last edition of the *Hymne au Soleil*; and, that, if the present attempt meets with encouragement, ‘the same indulgence may be claimed for the rest.’ We have already given our opinion of his Preface; of the fidelity of the translation we cannot judge, as the original has not yet reached us; but if the present work succeeds, of which we, from its merits, en-

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certain little doubt, we would recommend to him more attention to the arrangement of his words. The cadence, in many places, is not so harmonious as we could wish. It were easy, but it might appear invidious, to point out examples of this defect; and we were in general too much pleased to be offended with little errors.

Natural History general and particular, by the Count de Buffon. Translated into English. Illustrated with above 260 Copper-plates, and occasional Notes and Observations by the Translator. 8 vols. 8vo. 3l. 3s. Cadell.

THE general character of Monf. de Buffon is well known. He is an intelligent, eloquent, and animated author: his knowledge is extensive, and his own opinions are illustrated by a language peculiarly elegant and strikingly energetic. It has been questioned, however, whether this enchanting splendor, these artificial decorations, have not injured that science which they were destined to adorn; whether the contrast between these delusive ornaments, and the more rugged precision of his northern rivals, have not excited an attention, which is not exclusively due to his real merits. The 'Loupe a la main' of M. Buffon, has perhaps been as fatal to the reputation of Linnaeus, as the 'cliquant de Tasse' was to the poet of modern Rome; and we have had some recent instances, that a flowing sentence, and a classical quotation, have been successfully opposed to attentive diligence, and mature investigation. But to the French naturalist we owe a work, which is at once elegant and instructive; extensive in its design, and in general satisfactory in its performance. The science of natural history is indebted to him for new facts, for attentive observations, and curious experiments; and we can only regret the spirit of rivalry which induced him to oppose the author, whose conduct and assistance would have been valuable.

This is not the first translation of Buffon's extensive work, but the former is little known, and scarcely deserves to be drawn from its obscurity. The History of Quadrupeds has been long since published in various forms, but that of Birds is less known, because M. Buffon has not yet completed it. The work now before us is, in one respect, finished, as it comprehends the general history of the earth, of man, and of the different beasts. It contains also the supplementary volume, published in 1776, the several parts of which are arranged in their proper places.

The translation is in general executed with fidelity: the little errors which we have remarked in our comparison, are
neither

neither numerous or important. The translator, Mr. Smellie, is a printer in Edinburgh, and remarkable for his diligence and attention. His literary attainments are not inconsiderable; but, like his countrymen, he cannot forget the peculiarities of his language; and in this work we still meet with a few Scotticisms. Our praise, however, of the translator must be confined to his accuracy. When M. Buffon wantons in conjecture, his language is often laboured with additional attention; we lose the argument, while we admire the eloquence of this modern Pliny, and when we are pleased, we often think we have been instructed. Mr. Smellie has checked the pleasing delusion. He has applied the wand of Merlin, and, by dissipating the cloud which by the force of enchantment had exhibited a beautiful figure, has shewn the truth in its genuine colours. M. Buffon may lose by his new dress, but the cause of truth will gain the advantage.

The plates are copied from those of the 12mo edition, published at Paris in 1752, and the subsequent years; and are little inferior to them. Some additional ones are added, which, by Mr. Pennant's leave, were copied from his Synopsi of Quadrupeds.

The Preface contains a very short and general view of the progress of natural history, from the interesting accounts of Aristotle, through the tedious, insipid details of Aldrovandus, to the more concise and exact definitions of Linnæus. It would be unjust not to give the translator's account of his attempts, as his modesty and candor must disarm the severity of the critic, even if greater faults occurred to excite it.

The following translation comprehends what is contained in the original fifteen volumes in quarto, together with the supplementary volume to the History of Quadrupeds, excepting the description of the king's cabinet, the dry and uninteresting anatomical dissections and mensurations, which can be of little use but to professed anatomists, and have been properly omitted by the author in the last Paris edition. The method of studying natural history, the reprehension of methodical distributions, and the mode of describing animals, are likewise omitted. The chief intention of these discourses is to ridicule the authors of systematic arrangements, and particularly the late ingenious and indefatigable Sir Charles Linnæus, whose zeal and labours in promoting the investigation of natural objects merit the highest applause. There is a stronger reason for this omission: the same remarks and arguments are, perhaps, too frequently repeated in the history of particular animals.

To render this English version more valuable, the translator has added short distinctive descriptions to each species of quadrupeds. For these he has been indebted to the labours of the learned
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and ingenious Mr. Pennant, who has also with that politeness, and disinterested regard to science, which ought always to adorn the gentleman and the scholar, frankly permitted the engraving of several new animals from his excellent Synopsis. Beside these useful additions, the synonyms, and the generic and specific characters given by Linnæus, Klein, Brisson, and other naturalists, are subjoined to the description of each species.

Where the author commits mistakes, or where he recommends practices regarding the management of particular animals, which differ from those observed in this country, the translator has taken the liberty of admiring upon such passages in notes: but he has seldom taken any notice of particular theories or doctrines. These must rest upon the facts and arguments employed by the author. It was not the intention of the translator to write a commentary upon his original.

Observations on the Three first Volumes of the History of English Poetry. In a Familiar Letter to the Author. 4to. 2s. 6d. Stockdale.

THIS is an attempt to depreciate a History, the reputation of which has been long and justly established. The author opens his address in a strain of panegyric and apology. 'The History of English Poetry stands high in public estimation.—I have read and examined your great and important work with some degree of attention and accuracy.—If, in some few instances, I may be thought to have betrayed a warmth of expression, from which, reputation so high, abilities so uncommon, and a profession so sacred, ought to have been wholly exempt, &c.' This warmth of expression is soon betrayed, but not in a few instances only, nor in any degree of moderation. He calls the piece a *familiar* epistle. But his familiarity has not a grain of good-nature or pleasantry. Indeed, we seldom remember to have reviewed a controversial pamphlet on so peaceable a subject, more abounding with ill-manners and malignity. He seems to be angry, that a History of our Poetry should have been undertaken by a scholar of polite taste, and not by a pedant. He peremptorily declares, that Mr. Warton does not understand French, Italian, Latin, or Greek; that he has seen no manuscripts of old poetry, that he is probably an Irishman, that he is 'a thoroughbred Oxonian tory-tory highchurchman,' and that, on account of his frequent literary frauds for lucrative purposes, he deserves the name and punishment of a swindler. What writer is there of genius, of learning, and of integrity, who does not wish that his most avowed adversary would publish such abuse as this? It would be an unpleasant and perplexing

plexing employment, to pursue our observer through ~~his~~ prolix quarto pages of captious and scurrilous criticism. But we will produce a specimen. Mr. Warton had said, that Martin Coccaie, whose true name was Theophilo Folengio, published a burlesque Latin poem chequered with Italian and Tuscan words. Here, says our author, 'It seems to be your chief study, if you study at all, to court absurdity rather than to avoid it : here being no less than three choice blunders in little more than so many lines. For, in the first place, the assumed name of the above writer was not Martin, but Merlin Coccaie. Secondly, his true name was not Theophilo but Teofilo. And, thirdly, the most illiterate person must know, that the Italian or Tuscan is either one and the same language, or, at least, that Tuscan words are necessarily Italian ones.' These are surely mistakes of the highest consequence ! But let us see what we can make of these ~~three~~ choice blunders. With regard to the first charge, Martin might have easily been an error of the press, for Merlin. Besides, in some editions of Coccaie's Macaronic poem, he will be found to be actually called Martin. The second charge reminds us of Scriblerus's various ways of spelling the word Dunciad. As to the third, Italian and Tuscan are certainly, different languages, at least in the present instance, where the poet's design was to heighten his chequer-work. Coccaie, therefore, in interlarding his Latin with Italian, mixed the obsolete Tuscan dialect.

But it is not only in Italian that our author is skilled. He affects a profound knowledge of the Provençal and Spanish literature. Mr. Warton had asserted, that Petrarch borrowed a sonnet from Messen-Jordi, a poet of Valencia. 'Now,' says he; 'I am pretty well satisfied that no such person as Messen-Jordi ever existed.' But, with submission, we beg leave to inform this consummate master of modern languages, that some of the early Spanish historians have very severely reprov'd Petrarch, for pillaging, without reserve or disguise, the sentiments and imageries of Messen-Jordi, a knight and poet of Valencia about the middle of the thirteenth century, whose sonnets were celebrated in Gascony and Tholouse, where Petrarch resided. These circumstances are particularly specified, in an old history or chronicle of Valencia, written by Gaspard Scuolano. We refer to the first tome, and the fourteenth chapter.

We perceive that our author prudently passes over the two dissertations prefixed to Mr. Warton's History. The reason of this, he tells us, was to avoid a troublesome inspection of 'the numerous and uncommon books there quoted ;' and

which perhaps a critic, whose library and learning appear to lie in a small compass, might have found it difficult either to procure or to understand. He will not, however, allow that Mr. Warton ever saw or consulted those books, on which, in the second dissertation, he has raised an 'ingenious structure,' relating to the ambiguous and controverted origin of romantic fable.

The observer professes a singular respect for Mr. Thomas Hearne, of indefatigable memory; and is quite indignant; that the writer of a 'humorous trifle,' entitled, *The Companion to the Guide*, should have treated that sagacious antiquary with so much ungenerous ridicule. Perhaps our observer is persuaded; that Hearne, who has exhibited a most exact copy of the Boar's-head Carol, was admirably qualified to write the *History of English Poetry*.

On the whole, we are of opinion, that our author's objections, even if they should be all admitted to be just, by no means affect the general merit and substance of Mr. Warton's work. Such cavils are nothing more than the gleanings of minute investigation, the effect of a mind anxious about little things, intent only on the examination of extrinsic and unimportant parts, and unable to comprehend the whole. In a history, containing an infinite variety and extent of matter, it will be impossible to avoid petty mistakes. Nor is it difficult to detect frivolous faults, in so vast and complicated a mass of research.

To these observations the following advertisement is affixed. 'These Observations, printed in the size of Mr. Warton's *History*, are extremely proper to be bound up with that celebrated work, to which they will be found a very useful Appendix.' Without animadverting on the elegance of the phrase, 'extremely proper to be bound up with,' and without saying for what other purpose they are extremely proper, we shall only observe farther, that the author could not have contrived or suggested a better scheme, for securing long life to so contemptible and perishable a performance.

Biographical and Literary Anecdotes of William Bowyer, Printer, F. S. A. and of many of his learned Friends. By John Nichols. 4to. 11. 1s. Nichols.

WE have now before us a work of a singular kind, the memoirs of an eminent printer, accompanied with a biographical account of almost all the learned men, who were connected with him, either by friendship, or the casual intercourse of business in his profession. In the text the compiler

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has chiefly confined himself to the life of Mr. Bowyer, and a chronological detail of the works of others, which he printed. In the notes he has inserted all the authentic anecdotes, which could be collected by a long, diligent, and expensive enquiry, relative to every author, and every person of note, whom he had occasion to mention in the course of the narrative.

Mr. William Bowyer, the subject of these memoirs, was born in London, in 1699. His father was a printer, in the foremost rank of his profession. At a proper age young Mr. Bowyer was placed under the tuition of Mr. Bonwicke, a nonjuring clergyman of great piety and learning, at Headley, near Leatherhead, in Surry, in whose school the poet Fenton was at that time usher. In 1716 he was admitted as a sizar at St. John's College, Cambridge. Here he formed an intimacy with Mr. Markland, Mr. Clarke, author of 'The Connexion of the Roman, Saxon, and English Coins,' and other learned men. In 1722 he left Cambridge, without taking any degree, and entered into the printing business with his father. In this respectable profession he frequently displayed his critical abilities, in correcting and improving by notes, prefaces, or dissertations, many of the Greek and Latin books, which he reprinted.

His edition of the Greek Testament, with his Conjectures and Observations, his Discourses concerning the Hebrew months, the Sabbatical years, and the years of Jubilee, his treatise on the Origin of Printing, and other pieces, have been received with universal approbation, and are indisputable proofs of his laudable industry and learning.

Mr. Bowyer was twice married. By his first wife he had a son, who is now living.—He died November 18, 1777, in the 78th year of his age.

To his literary and professional abilities he added an excellent moral character, which gained him the friendship and patronage of some of the most eminent men of his time.

In the course of his reading, it was his constant custom to note down every observation which occurred. In consequence of this practice, he filled the margins of many of his books with such curious remarks, as may greatly contribute to improve future editions. On two books in particular he bestowed much pains: viz. Leigh's *Critica Sacra*, 1662, and Du-Gard's † *Lexicon Græci Testamenti Alphabeticum*, 1660; both which he left accurately corrected and much enlarged.

† William Du-Gard was born in 1606, educated at Sidney College, Cambridge, was A. M. in 1630, and some time master of Merchant Taylor's school. He died 1662.

The former, full of critical notes, is now in the possession of Dr. Owen, and the latter in the hands of his successor, Mr. Nichols.

Some years since we took occasion, in our Review, to recommend Du-Gard's Lexicon, as a work excellently calculated for the use of schools, and young students in divinity; serving the purpose, not only of a lexicon, by exhibiting all the words in the Greek Testament, as they stand in the text, with their explanations and inflections; but answering likewise the end of a concordance, in a compendious form. There are some errors and omissions † in this work, which, we presume, Mr. Bowyer has corrected and supplied. These improvements will, no doubt, render it much more valuable, if at any time it should be republished.

From the numerous biographical anecdotes, with which this work is enriched, we shall extract some of those which seem to be more particularly suited to the taste of common readers, and are easily detached from the context.

Our biographer, speaking of Mr. Robert Ainsworth, the industrious editor of the best Latin dictionary this kingdom has ever produced, gives this account of the origin and progress of that useful work.

‘ Whilst it was preparing, the execution of it was attended with so many difficulties, that it went on very slowly for a long time, and for some years was entirely suppressed. But afterwards, on account of Mr. Ainsworth's advanced age, and a disorder that affected his eyes, I was desired to assist in reviewing the copy; and at his request, and the bookfellers concerned, accepted of it, after about a dozen sheets had been wrought off.’ Preface to the second Edition; which was published in 1746 by Samuel Patrick, LL.D. usher to the Charter-House; with many additions and improvements; to which Mr. Ainsworth himself contributed, as did also Dr. Ward, who had given his assistance in the first edition. In the second edition, however, Mr. Bowyer in MS. has remarked, that ‘ There are many gross mistakes; particularly in interpreting *genæ* [cheeks] to signify *the eye-lashes*, from a law of the XII. Tables, *Mulieres ne radunto genas**. And *projicit* [throws away, or lays aside] *ampullas et sesquipedalia verba*, Hor. Art. Poet. 97, he interprets *utters* and *makes use of*, contrary to the sense of the place, and of the constant use of the word. So *ποινίμυ* in Greek.’ It is, however, the best work of the kind that has hitherto appeared.—Dr. Patrick dying soon after, a third edition was superintended by Mr. Kimber in 1751, with little or no variation; and in 1752 an edition, in two volumes folio, much improved, by Mr. William Young, a ge-

† Radere, i. e. unguibus, says Festus.

* As, *ἐθρίμαχον*, 1 Cor. xv. 32, &c.

nus far superior to either of the preceding editors; and whose abilities, if he could have bestowed the proper application, would have enabled him to publish a better Latin Dictionary than any that has ever appeared. (Mr. Young, I may here observe, was the real Parson Adams of Fielding.) — An edition in two volumes octavo was published in 1758, under the inspection of Mr. Thomas, who corrected a fourth edition in quarto, 1761. — In 1773, the learned Dr. Morell, at the age of seventy, corrected, for the third time, an edition of this Dictionary, as appears by his Letter to Messrs. Longman and Johnston prefixed to it. ‘There are few names,’ he observes, ‘so great as to enhance the sale of any book whatever, if its own utility does not recommend it: and as to myself; not being a dangler, or in any way importunate, by constitution; since, after frequent dedications, by permission, by request, I can only say with my late friend Dr. Young, I have been so long remembered, I am forgot; I was induced to inscribe this work to you, with whom alone I can boast a mutual obligation.’ This was the fifth edition in quarto; and my venerable friend, who also superintended an octavo edition in one volume 1774, is now (1780) again engaged in correcting another edition in quarto.’

Mr. Ainsworth was master of a considerable boarding school at Bethnal Green, and successively in some other villages near London, where he taught with reputation many years; when, having acquired a moderate fortune, he retired. His Dictionary was first published in 1736, and has gone through eight editions. Besides this useful work, he was the author of a grammatical treatise, and several other pieces. He died at London in 1743, at the age of eighty-three.

In his account of Maittaire, our author gives us the following list of the Latin writers, which that excellent editor published separately, most of them with indexes.

‘In 1713, *Christus Patiens* [an heroic poem by René Rapin, a Jesuit, first printed in 1674;] *Justin*; *Lucretius*; *Phædrus*; *Sallust*; and *Terence*. In 1715, *Catullus*, *Tibullus*, and *Propertius*; *Cornelius Nepos*; *Florus*; *Horace*; *Juvenal*; *Ovid*, three volumes; and *Virgil*. In 1716, *Cæsar’s Commentaries*; *Martial*; *Quintus Curtius*. In 1718 and 1725, *Velleius Paterculus*. In 1719, *Lucan*. In 1720, *Bonifonii Carmina*. And here he appears to have stopped; all the other classics which are ascribed to him having been thus disclaimed, by a memorandum which I have under his own hand, in the latter part of his life; ‘As the Editor of several classics some years ago printed in 12mo. at Messrs. Tonson and Watts’ prels, thinks it sufficient to be answerable for the imperfections of those editions, without being charged with the odium of claiming what has been put out by editors much abler than himself; he therefore would acquaint the publick, that he had no hand in publishing the following books,

books, which in some news-papers have been advertised under his name, viz. *Sophoclis Tragediæ*; *Homerii Ilias*; *Musarum Anglicanarum Analecta*; *Livii Historia*; *Plinii Epistolæ & Panegyricus*; *Conciones & Orationes ex Historicis Latinis*. M. M.*

The following paragraph is worthy of notice, as it contains an intimation which it may be of use to observe.

‘ Mr. Maittaire’s valuable library, which had been fifty years collecting, was sold by auction by Messrs. Cock and Langford at the close of the same year, and beginning of the following, taking up in all forty-four nights. Mr. Cock, in his prefatory advertisement, tells us, ‘ In exhibiting thus to the publick the entire library of Mr. Maittaire, I comply with the will of my deceased friend, and in printing the catalogue from his own copy just as he left it (though, by so doing, it is the more voluminous,) I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious.’ I scarcely need add that the printing of it was committed to the care of Mr. Bowyer; but shall take this opportunity of observing, that the present mode of compiling catalogues of celebrated libraries for sale, so much more laconic than that which obtained about 40 years ago, except when Mr. Samuel Paterson exerts that talent of cataloguing for which he is particularly distinguished, cannot possibly do equal justice with the ancient mode, either in a literary or pecuniary view.’

To this remark we shall add, that as the catalogues of large libraries sold by auction, are generally preserved by men of learning, for the sake of ascertaining the dates or titles of books, they may be rendered infinitely more useful at a small expence, by subjoining an alphabetical index, containing the names of the authors, whose works are promiscuously introduced in the course of the sale. With this improvement, Dr. Mead’s catalogue, which at present is confused and almost useless, would have been as valuable, in proportion to its extent, as the *Bibliotheca Menckiana*, *Bultelliana*, or any other publication of the same kind. The auctioneer would derive sufficient advantage from such catalogues.

Dr. Rawlinson, the celebrated antiquary, died in 1755. His body, says our author, with counsellor Layer’s * head in his right hand, was buried in a vault (in the north aisle of St. Giles’s church, Oxford) of which, with the inscription, he had a plate engraved in his life-time.’

* The political principles of Dr. Rawlinson are now merely matter of speculation; but may be ascertained by this peculiar circumstance: when the head of Layer was blown-off from Tem-

* Christopher Layer, Esq. was executed for high treason; particularly for publishing the pretender’s declaration, in 1723.

ple Bar, it was picked up by a gentleman in that neighbourhood, who shewed it to some friends at a public-house; under the floor of which house, I have been assured, it was buried. Dr. Rawlinson mean-time made enquiry after the head, with a wish to purchase it, was imposed on with another instead of Laver's; which he preserved as a valuable relique, and directed it to be buried in his hand.'

Imagine this venerable antiquary and his companion awaking out of their slumber, how would the former be amazed and mortified on his perceiving, that he had been taking to his bosom, not the head of the counsellor, but the worthless pate of some strolling mendicant, some footpad, or some superannuated harlot!

There is a memorable story of the same kind, relating to the bones of Livy. In the year 1413, the citizens of Padua, in digging for the foundation of a chapel, found a sort of coffin, on which was inscribed T. Livius, &c. The whole city, imagining that it contained the remains of the celebrated historian of that name, was, on this event, a scene of universal exultation; and these supposed illustrious relics were removed with great pomp and solemnity to the most conspicuous and honourable situation in the city, where a statue was erected to the memory of Livy, with a suitable inscription. In 1451, Alphonfus V. king of Aragon, hearing of this wonderful discovery, employed an ambassador to request, that the magistrates of Padua would send him, upon any terms, the bone of that arm with which their famous countryman had written his history. Upon obtaining this favour, he caused the bone to be conveyed to Naples with the greatest ceremony, and preserved as a most valuable relic. But many years afterwards the celebrated Gudius*, on an accurate examination of the inscription, which was originally placed over the body, incontestably demonstrated, that the bones which had been preserved with so much veneration, were nothing more than the remains of one Halys, who had been a slave, and on receiving his freedom, had, as usual, annexed to his own the name of his master, T. Livius, which had belonged to many persons at Padua, besides the celebrated historian.

Yet notwithstanding the detection of this gross mistake, several modern † writers have gravely told us, that the bones of Livy were discovered at Padua in the year 1413!

Such deceptions should put antiquaries on their guard against a weak and ridiculous credulity.

* Vide Morhof de Patavinitate Livianâ, c. 3.

† Historical and Classical Dictionary, 8vo. 1776. &c. &c.

In his account of David Papillon, Esq. another eminent antiquary, our author relates the following anecdote, which we transcribe more on account of its singularity than its importance.

‘ I have been told that he contracted with Thomas Osborne to furnish him with a hundred pounds worth of books at three-pence a-piece. The only conditions were, that they should be perfect, and that there should be no duplicate. Osborne was highly pleased with his bargain; and the first great purchase he made, sent him a large quantity; that the next purchase, he found he could send but few, and the next still fewer; that, not willing to give up, he sent books worth five shillings a piece; and at last was forced to go and beg to be let off the contract. Eight thousand books would be wanted; and it seems that though the books, which booksellers call *rums*, appear to be very numerous, because they come oftener in their way than they like; yet that they are not so really, reckoning only one of a sort.’

In the following note our inquisitive biographer ascertains the real author of a well-known tract, entitled *The great Importance of a Religious Life*, which has been ascribed to various writers.

‘ It is a somewhat singular circumstance that the real author of this most admirable treatise should never yet have been publicly known, and the more so, as it is plainly pointed out in the following ‘Short Character’ prefixed to the book itself. ‘It may add weight, perhaps, to the reflections contained in the following pages to inform the reader, that the author’s life was one uniform exemplar of those precepts, which, with so generous a zeal and such an elegant and affecting simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and inflame themselves and the world with endless controversy: it was the wiser purpose of his more ennobled aim, to act up to those clear rules of conduct which Revelation hath graciously prescribed. He possessed by temper every moral virtue; by religion every Christian grace. He had a humanity that melted at every distress; a charity which not only thought no evil, but suspected none. He exercised his profession with a skill and integrity, which nothing could equal but the disinterested motive that animated his labours, or the amiable modesty which accompanied all his virtues. He employed his industry, not to gratify his own desires; no man indulged himself less: not to accumulate useless wealth; no man more disdained so unworthy a pursuit; it was for the decent advancement of his family, for the generous assistance of his friends, for the ready relief of the indigent. How often did he exert his distinguished abilities, yet refuse the reward of them, in defence of the widow, the fatherless, and him that had none to help him! In a word, few have ever passed a more useful, not one a more blameless life; and his whole time was employed either in doing good,

good, or in meditating it. He died on the 6th of April, 1743, and lies buried under the Cloister of Lincoln's Inn Chapel. MEM. PAT. OPT. MER. FIL. DIC. The following Epitaph, inscribed on a stone under the cloister above referred to, will clearly point out the author of the above performance :

' Here lies the Body of
WILLIAM MELMOTH, Esq.
Late one of the Senior Benchers
of this Hon. Society, Who died
April the 6th, 1743, in the 77th
Year of his Age.

' Let Mr. Melmoth's name therefore be handed down to posterity with the honour it so eminently deserves ; let the author of the ' Short Character' have his share of the honour due to the worthy son of a worthy sire ; and let it be mentioned, to the credit of the age, that, notwithstanding many large editions had before circulated, 36000 copies of this useful treatise have been sold in the last fifteen years.'

This short character was not, and, it is evident, could not be inserted in any edition of *The Great Importance*, published before the author's death.

As the Dictionary of Mr. Chambers is now republishing, in weekly numbers, with a success unexampled in the annals of modern literature, the following particulars, some of which were communicated by the late William Ayrey, esq. relative to that very useful and laborious author, cannot but be acceptable to our readers.

' Ephraim Chambers was born at Kendal, in the county of Westmoreland, of Quaker parents, who bred him up in the principles of the sect ; which, however, as he advanced in life, he shewed no attachment to, if he even did not abandon them. He was put apprentice to Mr. Senex the globe-maker ; and, during his connexion with that skilful mechanick, acquired the taste for learning, which continued his prevailing passion during the remainder of his days. His principal work, *The ' Cyclopædia,'* was the result of many years application. It was first published in two volumes folio, 1728, by a subscription of four guineas, and has a very respectable list of subscribers. The dedication to the king is dated Gray's Inn, October 15, 1727. A second edition*, with corrections and additions, was printed in 1738 ;

* ' In an advertisement to the second edition, he obviates the complaints of such readers as might, from his paper of ' *Considerations*' published some time before, have expected a new work instead of a new edition. A considerable part of the copy was prepared with that view, and more than twenty sheets were actually printed off, with design to have published a volume in the winter of 1737,

1738†; a third in 1739; a fourth in 1741; and a fifth in 1746. Mr. Chambers's attention was not wholly devoted to this undertaking. He was elected a fellow of the Royal Society, November 6, 1729; and joined in a translation and abridgement of 'The Philosophical History and Memoirs of the Royal Academy of Sciences at Paris; or an Abridgment of the Papers relating to Natural Philosophy, which have been published by the Members of that illustrious Society, 1742,' five volumes octavo. His share in this work has been much censured by his coadjutor and assistant Mr. John Martin, F.R.S. and professor of botany at Cambridge*. He likewise was concerned in a periodical work, called 'The Literary Magazine,' which was begun in 1735, and wrote many articles therein, particularly the review of Dr. Morgan's book. Mr. Ayrey, who was his amanuensis from the age of twelve, in 1728 to 1733, said, that in that time he copied near twenty folio volumes, which, Mr. Chambers used to say, comprehended materials for more than thirty volumes of that size, though he at the same time added, they would neither be sold nor read if printed. He was represented as a man equally indefatigable, perspicacious, and attentive, yet never acquired much money by his labours; very cheerful, but hasty and impetuous; free in his religious sentiments; kept little company, and had but few acquaintance. He was also very exact in money matters. He made a will shortly before his death (which was never proved) in which he declared he owed no debts, except to

and to have gone on publishing a volume yearly till the whole was completed; but the bookseilers were alarmed by an act then agitating in parliament, which contained a clause obliging the publishers of all improved editions of books to print their improvements separately. The bill passed the commons, but failed in the house of lords.

† 'While the second edition of Chambers's Cyclopædia, the pride of bookseilers, and the honour of the English nation, was in the press, I went to the author, and begged leave to add a single syllable to his magnificent work; and that, for Cyclopædia, he would write Encyclopædia. To talk to the writer of a Dictionary, is like talking to the writer of a Magazine; every thing adds to his parcel: and, instead of contributing one syllable, I was the occasion of a considerable paragraph. I told him that the addition of the preposition *en* made the meaning of the word more precise; that Cyclopædia might denote the instruction of a circle, as Cyropædia is the instruction of Cyrus, the *en*, in composition, being twined in *o*; but that, if he wrote Encyclopædia, it determined it to be from the dative of *Cyclus*, instruction in a circle. I urged, secondly, that Vossius had observed, in his book de Vitiis Sermonis, that 'Cyclopædia was used by some authors, but Encyclopædia by the best.' This deserved some regard, and he paid to it the best he could: he made an article of his title to justify it.' W. BOWYER.

* See Preface to his 'Dissertation on Virgil, 1770,' 12mo. p. 361.

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his taylor for a roque-laure. He lived in chambers at Gray's Inn, but died at Canonbury House at Islington; and was buried at Westminster, where the following inscription, written by himself, is placed in the cloisters of the abbey:

* Multis pervulgatus,
 Paucis notus,
 Qui vitam, inter lucem et umbram,
 Nec eruditus nec idiota,
 Literis deditus, transegit; sed ut homo
 Qui humani nihil à se alienum putavit.
 Vita simul, et laboribus functus,
 Hic requiescere voluit,
 EPHRAIM CHAMBERS, F. R. S.
 Obiit xv Mart. MDCCXL.

Here the limits of our Review oblige us to conclude this article, though we could extend it much farther with pleasure to ourselves and advantage to our readers: for it is but justice to the accurate and ingenious author to declare, that this work contains a copious treasure of biographical information; and may be said to form a valuable history of the progress and advancement of literature in this kingdom, from the beginning of the present century to the end of the year 1777.

Eight Sermons preached before the University of Oxford, in the Year 1782, at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By Robert Holmes, M. A. 8vo. 4s. Rivington.

THIS is the third volume, which has appeared in consequence of Mr. Bampton's bequest. The authors of the two former were Dr. Bandinel and Dr. Neve.

The argument pursued in these lectures is drawn from the prophetic testimony of John the Baptist to the Gospel and its Author, and from the principal prophecies of Christ himself, which are jointly urged in support of the divine origin of the Christian religion.

As we cannot easily give our readers an epitome of these discourses, without being in danger of weakening the author's chain of reasoning, we shall content ourselves with a short extract, containing the general conclusions, which he himself has deduced from the foregoing prophecies.

'The baptismal doctrine of John, and the ancient prophecies, respecting the Messiah and his kingdom, agreed in their true principles and import, and therefore might both proceed from the same divine Spirit. And, as the Baptist, in assigning the attributes of the Messiah, and characterizing his kingdom, proceeded upon the spiritual sense of Scripture, contrary

trary to the notions and traditions of the Jews ; and, above all, added to the prophecies many new and original circumstances, which were afterwards fulfilled, it appears, that a divine revelation had been actually vouchsafed to himself.

Several attributes of the Messiah's person and office John, as his forerunner, predicted, before he knew him ; and after the Messiah was personally notified to him by divine revelation, he ascribed to him many new characters, denoting his official and personal glory, which seemed not to have been revealed to the Baptist, at his original mission. These and other evidences were pointed out in proof that he acted under continual inspiration from God. All these characters John, as a witness, applied to Jesus of Nazareth, whom he had baptized to the office of Messiah. In order to shew that this application was just, he instanced the descent and abode of the Spirit upon Jesus, which he saw, and the voice of the Father, that proclaimed him his beloved Son, which he heard.

When Jesus entered upon his ministry, he assumed, and, by displaying the mighty works of the Father and of the Spirit, that dwelt in him, justified himself in assuming the several characters, previously ascribed to him by the Baptist. At the same time he gave prophetic views of the various circumstances and situations, through which he should pass, and of several successive acts of power, which he would display, in accomplishing each of those characters, which the Baptist had ascribed to him, and which he had thus assumed to himself.

He also delivered prophecies, parallel indeed to those of John, but far exceeding the measure of the prophetic spirit in the Baptist. In his minute particularity, as to circumstances ; in his exact limitations, as to time ; and, in his original disposition and arrangement of things in the work of redemption, all implying the same perfect knowledge of the human and divine mind, the glory of the Spirit of God appeared through the veil of his flesh. And moreover, by promising to fulfil his own prophecies, and actually fulfilling them, after his death and resurrection, and after his ascending up, where he was before, to the glory, which he had with the Father, before the world was ; in a word, by delivering prophecies and promises in his state of humiliation, which he has, to this time, signally accomplished in his state of glory, he has given evidence, which strengthens daily, that he was the Son of God, and came down from heaven, and, being made perfect, in all his offices, is become the author of eternal salvation to them, that obey him.

The general substance of the foregoing discourses will, it is presumed, yield a sufficient foundation for these conclusions,

if

if the authenticity of the Gospel-history, to which the appeal has all along been unreservedly made, cannot reasonably be disputed. With respect to this point, it may be urged, that many prophecies of Jesus, which have been already mentioned, namely, that his Gospel should be preached throughout the Roman empire, and most of his Apostles be put to death; and Peter particularly by crucifixion, before the end of Israel should come; and, that the city and temple of Jerusalem should be overthrown, and trodden down of the Gentiles, till the end of a period, not yet fulfilled; and that the Jews should 'be carried captive into all lands,' before that very generation of men should pass away; were all extant in written Gospels, long before either of the predictions were accomplished. History, sacred, ecclesiastical, and profane, and even the present condition of Jerusalem and of the Jewish people, concur in their testimony, that all these prophecies either have been exactly fulfilled already, or are now in a course of accomplishment.

" Since then the divine Spirit only, which foreseeth all things, could have dictated these prophecies, and the divine power only, which ordereth all things, could have exactly adjusted the several events to the predictions, as they stood in the New Testament writings; it seems evident that both at the first preaching of the Gospel by Jesus, and at the written publication of it by the Evangelists, God set his seal upon it, and marked it for his own, by applying his transcendent attributes of prescience and power, to witness and support it; and consequently, that the baptismal predictions and testimony of John, and the prophecies of Jesus, as both are represented in the Gospels, were truly the witness of God, which he hath testified of his Son.'

This learned writer has maintained his argument in an able manner; and, by bringing an accumulation of prophecies into one view, has exhibited a strong presumptive evidence in favour of Christianity. By taking this ground, he has luckily avoided all temptation to advance or support any of those speculative points in theology, which have been contended for by others, under the appearance of orthodoxy; but which, in reality, have no foundation in the New Testament.

*An Introduction to the Study of Polite Literature. Vol. I. 12mo.
2s. Doddsley.*

WHEN children first begin to speak and to read, the generality of people seem to imagine, that they are incapable of forming any rational ideas, or comprehending any useful

useful instruction. Under this persuasion, they are treated as a species of idiots. Their views are turned upon the lowest and the most trifling objects. The language, in which they are addressed, is a despicable jargon of broken English*. And some of the books, which are put into their hands, are written in a mean style, filled with foolish and contemptible stories, the very reverse of every that can open their minds, or give them just and rational notions.

Nothing surely can be more absurd and pernicious than a practice which thus vitiates the taste, and gives the mind a false bias, at the commencement of its progress in learning. Parents and others, who have the care of children, should consider, that good sense, correct language, and delicacy of sentiment, are as easily understood and remembered, as idle gibberish, or a ridiculous tale.

The small volume we are now considering is not of this class. It is formed upon a superior plan, and presents the young reader with a series of elegant and important instructions.

The first lessons consist of short, easy sentences, calculated for the youngest readers, who advance with a slow pace, and can scarcely support their voice through five or six monosyllables. It is not sufficient, as the author observes, that the words are easy and familiar, the sentences ought to be short. For children, by attempting to read a longer sentence than their feeble organs can command, inevitably fall into a whining, muttering, drawling tone, the common fault of those who have been taught to read by persons of no taste or judgment. These short sentences, which are not divided by any point, the author directs the reader to pronounce clearly and distinctly, and at the same time with spirit and vivacity.

The young student is then led on to sentences divided by a comma, a semicolon, a colon, a period, an interrogation, an exclamation, and a parenthesis; and proper directions are subjoined for the management of the voice at all these points respectively.

This mode of instruction, though its utility seems to be extremely obvious and striking, has not been pursued by any preceding writer. The consequence of which was, children were taught to read upon no certain principles; and if ever they knew any thing of the proper division of a sentence, or the management of the voice at the stops, it was owing rather

* • Will pitty sing have a pitty pun? is the language of foolish and frivolous parents, nurses, and grandmothers.

to accident, than to any information which could be derived from books.

The young scholar being thus gradually instructed in the nature and use of every pause, some more particular directions for reading are added, which seem to be clear and rational.

What constitutes no small part of the merit of this performance is the beauty of the sentiments, introduced to exemplify every rule.

The following are some of those lessons, which consist only of short sentences, not divided by any pause.

Of the Deity. Lesson 37.

God made all things.
He is the fountain of life.
He preserves every creature.
He encircles the universe in his arms.
He is present in every region of nature.
He sees all our actions.
He knows our private thoughts.
He is the father of mercies.
He is the helper of the friendless.
His laws are wise and good.
His word is truth.
His works are infinite.

Of the Deity. In the beautiful and sublime Language of Scripture. Lesson 38.

The Lord omnipotent reigneth.
His greatness is unsearchable.
He fills heaven and earth.
He only hath immortality.
He is clothed with majesty and honour.
His judgements are a great deep.
The earth is full of his goodness.
His tender mercies are over all his works.
His eyes are in every place.
All things are naked and open to his view.
In his presence is fulness of joy.
Holy and reverend is his name.

Of Christianity. Lesson 39.

Our religion is a noble system.
The Author was a divine person.
He proved his omnipotence by miracles.
He shewed his omniscience by prophecies.
His discourses were the dictates of wisdom.
Goodness flowed from his lips.
He taught the purest morality.
He left us a perfect pattern.

He

He gave us just notions of God.
He shewed us the way of life.
He brought immortality to light.
He opened the kingdom of heaven to all believers.'

'It may probably be said, that some of these lessons are above the comprehension of children.—In answer to this objection, the author observes, that mean language, and 'beggarly elements,' have a tendency to debase the taste of young readers; and that it is one of the greatest objects of this essay to open their minds, to enliven their imaginations, and to give them noble and enlarged ideas.'

In the chapter concerning the management of the voice in reading and exclamatory sentences, we have, among others, the two following lessons.

A perspective View of the Creation. Lesson 61.

What a noble scene is before us!
How charming the face of nature!
How beautiful is the prospect!
How majestic is the sun!
What inimitable painting in the clouds!
What a serenity in the air!
What a profusion of plenty around us!
What an astonishing variety of living creatures!
What fragrance in the flowers!
What an agreeable verdure in the meadows!
What a delightful melody in the woods!
How glorious are the works of God!

The Folly of Atheism. Lesson 62.

O blind and impious unbeliever!
What! deny the existence of a Deity!
Banish the Creator from his own world!
See the wonders of his power!
Enjoy the blessings of his goodness!
And turn his being into jest!
What madness is this!
What a presumptuous creature is man!
And yet how weak are his devices!
How frail is human life!
What an awful thing is death!
What a tremendous prospect is eternity!

The plan of this work is entirely new, and so perfectly coincides with our own sentiments upon the subject, that we must do violence to our taste and judgement not to recommend it to the attention of the public.

This volume, which is called the first, is the only one that has yet appeared. A second, we suppose, will follow, if the present should meet with approbation.

VOL. LIV. Nov. 1782.

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FOREIGN

FOREIGN ARTICLES.

Storia Antica del Messico, &c. Opera dell' Abate D. Francesco Saverio Clavigero. [Concluded from p. 314.]

THE Seventh Book treats of the political, military, and oeconomic constitution of the Mexican empire. They took particular care of the education of their children; every child was nursed by its own mother. They had many schools and seminaries, both for nobles and plebeians. Some specimens of the Mexican pedagogical Sons generally learned the trade of their fathers. When the four electors had elected a king, their office was immediately transferred to four other noblemen. The king had his privy-council, without whose advice nothing of consequence was resolved upon. The Mexicans had also messengers and post-offices; and the dress of their messengers varied, according as they carried good or bad news. Nobility was hereditary, and distinguished by dress. The Spaniards were very wrong in not coalescing with the natives into one nation.

The landed property was divided between the crown, the nobility, the corporations of towns and villages, and the temples. The *usus-fructus* of the crown-lands was allotted to some court-officers. The nobility were permitted to alienate their property, but not to plebeians: the daughters were excluded from inheriting estates. Commons were divided among the inhabitants, but none of these was allowed to sell his share. The subjugated provinces paid a tribute to the crown in corn and fruits, in animals and minerals. Merchants paid their taxes in the several articles of their respective trade, and handicraftsmen in pieces of their manufacture. The capital of each province had a magazine for the crown-corn, the cloaths, and other effects which constituted the tribute; and the king's high-treasurer at Mexico had accurate lists of the quality and quantity of the taxes imposed on every place, which upon the whole appear to have been sufficiently oppressive. The king received besides, a great additional revenue, in presents from the governors of provinces, from the vassals, and from the spoils taken in war.

The laws and administration of justice were recorded in pictures. The laws were at first enacted by the nobility, in later times by the king; and at last despotism increased so far, that laws were altogether disregarded by the kings. Some of their laws are here inserted. A great number of crimes were made capital; adultery was punished by lapidation: incest, with hanging; small thefts, merely with restitution of the stolen goods, or satisfaction for them; greater thefts, if no restitution or compensation could be made, with lapidation. Faithless guardians were without mercy doomed to be hanged; as were also prodigal sons, who squandered their paternal inheritance. Intoxication was a capital crime for young people: men were not allowed to get drunk, except at weddings, and on other festivals; but old people, passed seventy years of age, were permitted to drink as much as they pleased.

Slaves among the Mexicans were bound only to perform certain personal services, and even those were limited to a certain determined period of time. Hence slaves could possess property of their own, and have other slaves in their turn. Slavery was not hereditary.

ditary. Every father was at liberty to sell his children; but no master could sell his slave, except with that slave's consent.

The military were held in the highest respect. The tutelary divinity of the Mexican empire was their god of war; no prince was elected king till he had signalized his bravery in war, and taken, with his own hands, the prisoners who were to be sacrificed at his coronation. The Mexicans had three different military orders; that of Princes, that of Eagles, and that of Tygers. When they proposed to engage in a war with a nation; it was always previously denounced in form, and she was summoned to take the field and defend herself: to surprise an enemy was accounted unbecomingly brave men.

In their agriculture the seeds were not sown as with us, but singly dropt into holes, made in the soil with small sticks, in straight lines and at equal distances; a task performed with greater dispatch than we should be apt to imagine. The goodness of cochineal depends on its drying; the best is that which is dried in the sun.

Besides the bartering trade, they had five different sorts of money. Every weekly fair at Tlascalla, we are told, was frequented by above thirty thousand dealers. The empire had its highways and inns.

In the Mexican language the consonants B, D, F, G, R, and S, are entirely wanting. The language is said to be rich, polished, and emphatical; though the author will not venture to compare it with the Greek. It is said to possess every word necessary for expressing abstract ideas, so that the most profound mysteries of Christianity could be expressed in it without borrowing any foreign words. It has numerals to denote any number as far as forty-eight millions. Ab. Clavigero, therefore, severely rebukes M. de Paw for having asserted, that the Mexicans could not count farther than three; that they could not express any moral or metaphysical ideas; and that no Spaniard could speak their language on account of its extreme harshness. The language is said to abound in diminutives; in addressing persons of different ranks, the expressions are varied according to their respective conditions; and the degree of respect paid to each, expressed by particular particles. As in the Greek, so in the Mexican language, several words may be compounded, and then made to comprise as it were, definitions of the denoted objects. No wonder then, that a language so sweet was spoken by so many orators, and sung by so many poets. Yet has the nation made a greater progress in dancing than either in poetry or music. They had public games, especially military ones, consisting in representations of battles.

The Mexican pictures exhibited historical, mythological, chronological, astronomical accounts, laws, customs, and taxes. The Totechtse are said to have been the first who related historical facts by means of such pictures; the whole empire was full of them, but the first preachers of the gospel have, with the most furious zeal, endeavoured to destroy them, and thus caused an irreparable loss to the history of Mexico. In Tezcucco, the principal school for painting, they collected a great number of those pictures in the market-place, and set them on fire. The Mexican paper was made in different manners, and from various materials, and at last from cotton. The author cannot deny that their figures of men and animals are absolutely deficient in point of form and proportion; but this deficiency he imputes not to their want of skill, but the

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rapidity

rapidity with which they executed their paintings. Besides the proper figures of the object, they all employed hieroglyphics and characters. Their method of preparing their colours from vegetables and minerals. Their sculpture seems to have been superior to their painting, but the sculptures too were destroyed by the zeal of Christian missionaries; and the foundation of the first church in Mexico was laid entirely on broken idols.

The Mexicans melted metals, and were very skilful in jewellery: their Mosaics are yet matchless, they consisted of the finest and most beautiful feathers, and were by the Mexicans themselves valued higher than gold. Those specimens, however, which are still to be met with in collections of artificial curiosities in Europe and in Mexico, are all of them of the sixteenth century: the author knows none made in earlier times.

Their architecture and aqueducts. The Mexicans employed lime in their buildings; another observation against Mr. de Paw. Lime makes an article in their registers of tributes; and the ancient structures still subsisting, prove likewise the use of lime. . . . The place from which they got their precious stones is now unknown. . . . A list of curiosities, presented by Cortez to Charles I. from Gomara; their value is said to have consisted rather in their exquisite workmanship than in their bulk and materials. . . . An account of Mexican physic from Hernandez: this nation, however, seems not to have made any considerable progress in medicine, since their physicians were mere quacks and conjurers.

Chocolate, called in the Mexican language, *chocolatl*, was first made in Mexico. Both the name, the tools, and the proceeding in preparing it, have been borrowed by the Europeans from the Mexicans. Vanilla and honey were added to cacao, in order to render that beverage more wholesome and agreeable. The use of wax and tallow candles was unknown to the Mexicans: they burned wooden flambeaux, and kindled fire by rubbing pieces of wood against each other.

Of the plates with which this work is illustrated and embellished, such as represent Mexican pictures, views of the city, arms, cloaths, the seculum, years, months, the deluge, are copied from Mexican drawings; the rest are borrowed from the Conquistadore Anonimo, or the Relation, by a gentleman in Ramusio, in. 304; from Hernandez, Jemelli, Herrera; some others have been drawn from things seen by the author himself, or from accounts of ancient writers.

After the explication of these figures, follows a letter addressed to the author, by Abate Lorenzo, on the Mexican Kalendar, in which its resemblance to that of the ancient Egyptian is traced. The second volume concludes with some strictures on the *Lettere Americane*.

The character given by Abate Clavigero of the ancient Mexicans, appears upon the whole still what it was in all preceding writers, the figure of an ill-shaped, distorted monster: inexplicable from a most striking mixture of the characteristics of a very high stage of civilization, with those of the lowest barbarism. The features of the rudeness and barbarism of the Mexicans are not, however, so completely collected and exhibited by our author as they have been by preceding writers on the History of Mexico.

FOREIGN LITERARY INTELLIGENCE.

*De Finibus utriusque Potestatis Ecclesiasticae et Laicae Commentarius; in quo quaedam constituendo generalia Principia, communi disputantium suffragio plerumque recepta, media tentatur Via ad Concordiam Sacerdotii et Imperii. Authore D**** Presbyt. et Mon. Ord. S. Bened. e Congreg. Casinensi & Jurisprud. Eccles. Prof. in 4to. Lucca.*

THE Author begins with declaring his unwillingness to meddle with arguments deduced from the variable practice of ancient times, as susceptible of being accommodated to a variety of opinions. But his own practice appears frequently not quite consistent with his professions of impartiality. He has, indeed, in many essential points, yielded more than many of his predecessors, in order to reconcile the respective claims and interests of the church with those of the state; but still the question is, whether, in the nature of things, it is possible cordially to reconcile two pretenders to supreme authority in one and the same state.

Institutiones Philosophicae de Homine & Deo. In usum auditorum adornata a P. Columbano Roesser Bened. A. Banzensi, Philosoph. in Wirceburgensi Univ. Prof. 8vo. Würzburg.

The author treats first of the history of man; of man in general, considered physiologically and psychologically; of understanding; of will; of the essential difference between man and brutes; and finally of natural theology.

His present performance evinces, like his former publications, great judgment and skill in selecting what is generally useful, in cautiously pointing out such doctrines or opinions as are not quite consistent with the reigning opinions of his church, yet fit to excite a spirit of philosophical reflection, and an intimate acquaintance with the works of eminent ancient and modern philosophers.

A List of Prize Questions proposed within the Three last Years, for the Improvement of Arts and Trades, by the Dutch Society of Sciences at Harlem. 2 Sheets in 8vo. Haerlem. (German.)

This list is very numerous and remarkable; the prizes are very considerable, and are furnished by the contributions of more than 3000 members.

Most of the prize questions here proposed relate to the establishment of manufactures as yet wanted in Holland, or to the discovery of certain essential improvements; and one of the conditions is, that a considerable quantity of the desired commodity must be furnished within a year, if required. For instance, whoever establishes an English hardware or steel manufactory in the United Netherlands, and shall be able to furnish within a year, at least 2000 pieces, and among these 500 knives equal to English ones, at the ordinary price, is to receive 200 ducats. And the society at the same time engages to keep his secret during his life. An Osnabrug linen manufactory is wanted for clothing the slaves in America; also a window-glass manufactory equal to those of Germany or France; manufactories of several sorts of leather, of printing paper, and, in short, a very great variety of useful improvements are here encouraged by liberal, patriotic, and adequate rewards.

Svar paa nogle Spørgsmaal til det juridiske Facultet, givne af P. Kofod Ancher, Conventraad og Professor Juris ved Kiøbenhavn's Universitet; or, a Collection of Consultations and Answers returned in the Name of the Faculty of Law, by . . . Ancher, Prof. of Laws in the University of Copenhagen. in 4to. Copenhagen. (Danish.)

This publication is doubly interesting to Danish readers, both as being the first of its kind, and still more as containing solid, judicious, and learned answers to several important questions and points in the Danish laws.

As the Danish code, promulgated by Christian V. had strictly and severely prohibited all interpretation of laws, but that by the legislative power, or the king, and at the same time all use of foreign laws in the courts of justice in Denmark and Norway; the judges, and in some measures, even the litigating parties were not allowed to apply to universities for solutions of any difficult point of law; and the faculty of law in the university of Copenhagen was reduced so low as to consist for a long time of one single professor. In 1736 the Danish jurisprudence was, by a royal order enjoining public examinations of students of law, restored together with the faculty of law; and the latter was very frequently consulted not only by judges and parties, but by the king himself, especially in applications for pardons. As the Danish law is in many cases obscure and defective, especially in penal, ecclesiastical, and matrimonial matters, the author applies in penal matters the law of nature, as expressed by a general coincidence of a multitude of foreign laws; and in ecclesiastical and matrimonial matters, the ecclesiastical laws of protestant foreign nations, from whom the first ecclesiastical law of Denmark was borrowed.

The Preface contains a concise history of the consultations of lawyers who were not legislators. The earliest he finds in the books of Moses. The answers and directions given by ancient Roman lawyers were too short, and degenerated into laws, as they were not supported by arguments; whence the emperors considered them as hurtful, and greatly lessened their authority and influence. The ancient Germans consulted a kind of supreme and inferior courts, called Schoeppensticke; and some cities likewise had and exercised a right of returning answers or responses, which were considered as binding, but whose authority declined at the introduction of the Justinian code and the canon law. As both that code and the canon laws were written in Latin, a language then understood only by the clergy, the clergy found means to engross the right of giving responses, and introduced the fashion of returning them with all the arguments at full length, drawn out in writing. In France and Holland parties now also apply to counsellors or advocates for consultations; and if several of these happen to contradict one another, they get one from among them selected by faculties of law. The kings of Denmark always used to order every regulation to be examined by some eminent lawyer, before it was issued or promulgated. In the earliest times the Danish landtings, or provincial courts, were applied to in difficult cases, and their consultations were collected into books, which were frequently copied. The Swedes had Laugmen, or superior judges for the same purpose of instructing ignorant subjects; and in Iceland the chief magistrate or the chief justice was appointed for explaining the law to litigating individuals from among the people, though that chief magistrate had no legislative power.

The author starts the questions, Whether a doctor at law, by and with that degree, acquires the right of giving responses; and whether a responsum from a faculty of law is to be preferred to a sentence of a court of law: and seems to answer both these questions in the affirmative.

The twenty-five consultations here published by professor Ancher, treat minutely of a great variety of objects and cases, most of them peculiar to the Danish laws, customs, or constitution.

Historia Diaboli, seu Commentatio de Diaboli malorumque Spirituum Existentia, Statibus, Judiciis, Consiliis, Potestate. Auctore Jo. Godofredo Mayer, A. M. & V. D. M. in Agro Tubingensi. Editio altera. 712 Pages in 8vo. besides the Preface and Tables of Contents, Tubingæ.

The first edition of this work was published in quarto, in 1777; the second is enlarged to at least twice the quantity... In the present variety and diversity of opinions, assertions, and disputes on the subject, the doctrine concerning the devil and his operations, so voluminous a work is a phenomena worth being calmly examined by lovers of truth. It was, indeed, a task not only useful, but even in some measure necessary to undertake a minute enquiry into a doctrine founded on the Bible, and important by its connexion with other doctrines of religion; and in that enquiry carefully to separate the real doctrine of revelation from all ancient and modern additions.

The author begins judiciously by considering the very existence, and still more the nature, attributes, and operations of evil spirits, as things which cannot be learned but from revelation only, and of course with excluding not only all fruitless attempts to deduce them from general truths, but also all pretended ancient and modern experience, under whatever name.

That almost all known nations of the ancient and new world, have believed and still believe in the existence of such invisible evil and malignant beings, is, indeed, somewhat remarkable; but to us they cannot afford any sufficient reasons for crediting all or any of these relations: yet as soon as we apply for information to the Bible only, the prevailing disputes on the principles of Hermeneutics, will lead us into a labyrinth of difficulties. Upon the whole, Mr. Mayer declares himself for those who firmly adhere to the literal sense, and of course find the existence of the devil in a variety of passages of the Old and New Testament, in which others find no such thing. Here he proves himself neither a servile copyist, nor ignorant. He knows and answers the objections that are or may be made to his interpretations; he proceeds deliberately, collects, surveys, and examines the whole of the subject. This he could hardly elucidate without employing arguments founded on analogy; and perhaps these very inferences from analogy will be chiefly objected to by his antagonists.

The doctrines concerning devils, which he deduces from these sources, are: their existence, their state before, in, and after their fall; the divine judgment on them; their views, (of tempting man to sin;) finally, their power, and the fittest arms to be employed against these foes. He is so far from considering apparitions, spectres, witchcraft, or enchantments in modern times as facts that can be proved, that he considers the greater part of such stories as so many evident falsehoods and impositions. But he thinks, with Leibnitz and other philosophers, that an impossibility of the devil's

influencing other spirits, or bodies, is what cannot be demonstrated from general principles. With equal caution he guards against the other abuse of these doctrines, and asserts, that no sin is committed by man, but of which man himself is the real and moral agent: and which must, therefore, justly be imputed to him. This doctrine, in his opinion, precludes the idea of a physical, forcible, influence of the devil, operating without man's consent: but it does not render all other sorts of temptations impossible.

Throughout the whole long work, where at almost every step he could not but meet with antagonists, the respectable author never strays from true Christian toleration and charity; never from that respect and esteem which he thinks he owes to them; and never from modesty and decency.

But the work is too voluminous to invite many readers to an attentive perusal, and it contains some questionable hypotheses, which may possibly hinder or at least lessen its usefulness. The author is evidently well versed in ancient and modern works, in Greek and Roman authors, in philosophy and divinity; but appears to be somewhat deficient in some branches of historical and literary knowledge, the possession of which would have saved him some inaccuracies, and even some hasty, though but hypothetical judgments of men and bodies of men.

MONTHLY CATALOGUE.

P O E T R Y.

King Stephen's Watch. A Tale, founded on Fact *. 12mo. 6d.
Longman.

THIS humorous little tale is founded on a recent fact; though, to prevent offence, carried back to the days of king Stephen. We shall gratify our readers by a short quotation.

'Avaunt! ye wife, disloyal throng,
Who think a monarch may do wrong!
I'll prove, in every rebel's spite,
Ev'n all he touches must do right.
King Stephen was a worthy peer,
His breeches cost him half a crown,
In which a watch this king did wear,
All in a fob of fustian brown.
'Heavens!' cries dean M—H—s in sage amaze,
A watch, and worn in Stephen's days!

* 'King Stephen presented a watch to one of his courtiers, ycleped Sm—t, and condescended to regulate it with his own royal hands. Sm—t being in a promiscuous company, enquiry was made after the hour of the day. Watches were drawn out, when the differences were marked, and consisted, as usual, in the variation of some minutes, from one to ten or fifteen. The royal watch alone was before the foremost an hour and a half, and was consequently reprobated as heretical. Sm—t, however, insisted that his was right, and *must* be right, being regulated by infallible royalty, &c. &c.'

This

This anecdote we do not read,
 In Baker, Hollingshed, or Speed.
 Watches, when first invented—seek 'em
 In brother Trusler's Vade Mecum.
 —See here—first brought to England—ev'n
 So late as fifteen ninety-seven,
 —Now Stephen reign'd, —

I care not when ;

Doctor, you interrupt my pen.
 'Tis rude to stop a staunch old tory
 Thus at the out-set of his story.
 If other folks me tripping catch,
 About king Stephen and his watch,
 You prudently should wink I ween ;
 You—a grave churchman, nay a dean !"

Saint Stephen's Tripod ; or Mother Shipton in the Lower H^{is}te, Comprising a Scheme of Prophecy admonitory, and epigrammatic, formed on a mystic and denunciatory System of Revelation ; and delivered on the ancient Principles of Sybilline Prescience, and oracular Inspiration. 4to. 2s. 6d. Kearsley.

This poetical Iquib is an attempt, under the idea of a prophecy, to satirize many of the public characters of this kingdom. It is formed upon the model of Kilkhampston Abbey, and other late publications of a similar nature, and like them may afford a temporary amusement ; but it is not necessary to be endued with the prophetic spirit of the author's Sybil, to foresee, from the weakness of the bantling's constitution, that it cannot be long lived. We select the first prophecy in the collection, as a specimen of the author's manner.

' To Sir C — T —, Bart.

When the pale form of C — — sh glides from its post,
 Thy newly-bought fame shall decline ;
 The peerage thou hop'st, shall, *in nubibus* lost,
 Change to air, when thy patrons resign.
 Then be sober in time, prune thy trees, plant and plough,
 Leave the public, and cleave to thy wife :
 Beware of delusion— who guides the helm now,
 May, perchance, but escape with his life."

The Beauties of Administration, a Poem ; with an heroic Race to the Palace between Lord Sh!b*ne, and the Hon. C. J. F*x. 4to. 3s. Hooper.*

The author of this poem, though he professes himself an enemy to Lord N — th's administration, and a friend to that of Lord R — m, runs a-muck at all he meets ; and while he splashes through thick and thin, throws his dirt indiscriminately on friend and foe. Indeed it is only a harmless mixture of earth and water, and will brush off as soon as it is dry, without leaving a stain behind. However, we do not chuse to soil our paper with it. and, therefore,

therefore, shall only observe, that the pamphlet contains a few good lines mixed with a heap of trash.

Stanzas on Duelling; inscribed to Wogdon, the celebrated Pistol-maker. 4to. 1s. Kerby.

The artist to whom these stanzas are inscribed is famous for his skill in making pistols, whose aim is remarkably true. In the course of this address, the author interweaves an account of the most noted duels which have been fought for several years past. Though there is nothing in this trifle disgusting, there is little to merit praise. The following stanzas are two of the best.

‘ Some room is left to shew the fencer’s art;
Honour more often than revenge is sought;
The pistol aims directly at the heart;
No pow’r of saving when the battle’s fought.
We use the pious Liturgy in vain,
For Wogdon’s sudden deaths are ever nigh;
No one can tell how short he shall remain,
If honour calls and Wogdon bids him die.’

D I V I N I T Y.

Reflections on the Unity of God. 8vo. 1s. Johnson.

The design of this tract is to evince, by arguments drawn from reason and scripture, the unity of the supreme Being: or to prove, that the Holy Ghost is no other than the Spirit of the Almighty; and that Jesus Christ was only ‘the sacred and anointed Messenger of the Most High, or the Son of God in a qualified sense.’

The author, who appears to be a serious and sensible writer, has discussed the subject with a proper degree of moderation, and a laudable desire of discovering what he apprehends to be the truth, in this important article of religion.

Piety; or the happy Mean between Profaneness and Superstition. By the late Rev. Mr. Mole. 8vo. 2s. Dilly.

A plain, sensible, and useful discourse,—The author very properly supposes true piety to be founded on just and honourable notions of the Deity.

A Sermon preached before the University of Oxford, on the 29th of May, 1782, the Anniversary of the Reformation. By Edward Dupré, M. A. 4to. 1s. Rivington.

An animated discourse, setting forth those important instructions, which princes and their subjects may derive from the political calamities, in which this nation was involved, during the civil wars of the last century.

M I S C E L

MISCELLANEOUS,

Thesaurus Ecclesiasticus Provincialis; or, a Survey of the Diocese of Exeter, respecting all Matters of Ecclesiastical Jurisdiction and Concern: containing an accurate List of the several Parish Churches and Chapels within that Diocese, &c. 4to. 7s. in Boards. Rivington.

The diligent and careful editor has republished that part of Mr. Ecton's scarce and valuable book, which relates to the diocese in which he resides. It is corrected, in many places, and improved by some very necessary additions. We see, with pleasure, the improving attention of some provincial editors. The present work is finished with much care; and the author endeavours, by his requests to the clergy, to render it still more exact.

An Apology for some of Mr. Hooke's Observations concerning the Roman Senate. With an Index to the Observations. By Mr. Bowyer. 4to. 1s. Nichols.

Mr. Hooke's Observations on the Roman Senate were published in 4to, 1758, price 7s.

The Roman senate, according to Dionysius Halicarnassensis, consisted of 100 members made by Romulus; afterwards under the union of Romulus and Tatius, 100 Sabine members were added; and 100 Albans under Tullus and Hostilius. According to Livy, i. 17. 30, it consisted of 2 hundred only to the time of Tullus: and this account is uncontroverted by any of the Latin historians. Under Brutus, after the regifuge, the senate was augmented to 300, as Pighius understands the words of Livy, which cannot be reconciled with Dionysius.

Mr. Hooke adopts the report of Livy. But Mr. Spelman*, who in the year 1758 published a translation of Dionysius Halicarnassensis, and also a small tract entitled a Short Review of Mr. Hooke's Observations, makes Livy contradict himself rather than Dionysius. He contends that, from the speech of Canuleius, l. iv. 4. the first hundred senators were Albans, who had followed Romulus to the spot where he built Rome; and that a hundred Sabines were added after the union between Romulus and Tatius.—In this article Mr. Bowyer vindicates Mr. Hooke; and likewise in this position, 'that the Plebs contained the knights and all the citizens, except the senators.'

Mr. Bowyer's Apology is included in six pages. The Index drawn up by Mr. Bowyer to Mr. Hooke's Observations, is a very useful addition to that learned work.

* Mr. Edward Spelman, of High House, near Roughton, Norfolk, was the great-grandson of the famous Sir H. Spelman. He translated Xenophon's Expedition of Cyrus, published in 2 vols. in 1740; Dionysius Halicarnassensis, 4 vols. 4to, in 1758; and a Dissertation on the Presence of the Patricians in the Tributa Comitia, 4to, which was given to his friends, &c. He died in 1767.

Remarks on Mr. Rousseau's Emilius. 12mo. 3s. Nicoll.

These remarks on Emilius are not intended as an analysis of that elaborate performance, nor does the writer pretend to determine, how far it may be eligible, or even practicable to adopt Mr. Rousseau's system of education, or what alterations it must undergo to accommodate it to the time and country we live in, and render it of general utility. His design is only to point out a few of those passages, which, in his opinion, contain the most striking sentiments and remarkable observations, at the same time that he proposes his objections to such parts of the work, as he apprehends to be particularly exceptionable.

In the course of this work he makes many just and pertinent observations on female education, the limited capacity of man, the rationality of animals, the vis inertæ of matter, the immateriality and immortality of the soul, free-agency, the unequal dispensations of Providence, the creative power of the Deity, the Christian religion, the Reformation, civil and religious liberty, the genius of Shakspeare, love, matrimony, the power of custom, and other topics, as they occur in the volumes of Emilius.

The Little Spelling Book for Young Children. 6d. Johnson.

This little volume is offered to the public, as preparatory to Mrs. Barbauld's Lessons. It is divided into three parts. The first comprehends the alphabet, and lessons consisting entirely of monosyllables. The second presents the young reader with words of two syllables; and the third, a collection of words divided into syllables, including the names of birds, beasts, insects, trees, flowers, plants, fruits, &c. The lessons in the first and second parts consist of such familiar observations, as a mother or a governess may be supposed to make to a child, on those amusements and objects which usually engage its attention.

Hints respecting some of the University Officers. By Robert Plumtree, D. D. 8vo. 6d. Cadell.

From the operation of various causes since the year 1570, when the fees of the university were regulated by statute, the emoluments of the different officers, it is alleged, are become inadequate to the trouble attending them. Dr. Plumtree, therefore, suggests the propriety of correcting this inconvenience by new regulations; but these he forbears to specify, until the subject be maturely considered by the members of the university.

P O L I T I C A L.

A Collection of State-Papers, relative to the first Acknowledgment of the Sovereignty of the United States of America, and the Reception of their Minister Plenipotentiary, by the States General of the United Netherlands. 8vo. 2s. 6d. Fielding.

These papers relate to the negotiations between the states of Holland and the American provinces, as conducted by Mr. John Adams, who is dignified with the title of ambassador plenipotentiary, and with whom we find the pamphlet both begins and terminates.

minutes. The introduction consists of memoirs of this very important gentleman; and the conclusion is a short essay written by him on canon and feudal law, in which we meet with nothing that is worthy of observation.

A serious Address to the Electors of Great-Britain, on the Subject of short Parliaments, and an equal Representation. 8vo. 6d. Debrett.

The author of this address presents his readers with a concise detail of the several arguments advanced in favour of short parliaments; the objections usually urged against them; and answers to those objections. He also delivers the principal arguments for an equal representation. The whole is drawn up with perspicuity, and discovers no small degree of zeal for the accomplishment of the purpose.

An Enquiry whether the absolute Independence of America is not to be preferred to her partial Dependence. 8vo. 1s. Bew.

The author of this pamphlet endeavours to convince his readers, that the independence of America is most agreeable to the interests of Great Britain. A subject so complicated and interesting admits of much debate; and this writer, however he may be prejudiced, argues dispassionately.

A Letter to the Right Hon. Edmund Burke, concerning the Justice and Expediency of a total Renunciation on the Part of Great Britain of the Right to bind Ireland by Acts of the British Parliament. 8vo. 1s. Kearfley.

The design of this letter is to evince the justice and expediency of a total renunciation, on the part of Great Britain, of the right to bind Ireland by acts of the British parliament, either internally or externally. The policy of the British legislature, in respect of that country, has, on former occasions, been both illiberal and erroneous; but Ireland cannot now have any reason either to complain, or to question the friendly disposition of the sister kingdom.

Letter to the Author of Lucubrations during a short Recess. 8vo. 1s. Stockdale.

The *Lucubrations*, which are the subject of this letter, related to national representation and public œconomy. The author disapproved of shortening the duration of parliament, but contended for a change in the system of electing the members, with a view of reforming if not of equalizing the representation of the people. The writer of the Letter endeavours to explode the idea of a more equal representation, as not only dangerous to attempt, but really impracticable. In the best political institutions abuses may arise, which ought undoubtedly as much as possible to be reformed; but the several schemes which have been hitherto suggested for this purpose in the present case seem, however laudable in point of zeal for public liberty, to require more mature deliberation for carrying them into effect.

State

State of the Public Debts, and of the annual Interest and Benefits paid for them; as they will stand on the 5th of January, 1783. Likewise, as they will stand (if the war continues) on the 5th of January, 1784. To which the Attention of the Public is humbly requested, before they decide us to Peace or War. Together with some Thoughts on the Extent to which the State may be benefited by Oeconomy; and a few Reflections on the Conduct and Merit of the Parties contending for Power. By John Earl of Stair. 8vo. 1s. 6d. Stockdale.

The 'Facts and Consequences,' published last year by this intelligent nobleman, were submitted to our notice on the change of the late ministry; when the nation looked every day for a peace with America and Holland, agreeably to the confident assurances which had been given of such an event by some members of the opposition, immediately before this period. At the time mentioned, therefore, there seemed reason to conclude, that the Earl of Stair would no longer have occasion to insist on the pernicious consequences of a war which he had so often reprobated in the strongest terms. But the expectations of his lordship and the public have been equally disappointed. To the honour of his patriotism, it now clearly appears, that it was the measures, not the men, of the administration, which had hitherto been the object of his political censure; for he not only intimates an opinion of more than the inutility of the change of ministers, but candidly ascribes the merit of our naval victory on the 12th of April, so far as preparation was concerned, to the late first lord of the admiralty.

In respect to the public debts and resources which are the immediate subject of this pamphlet, Lord Stair continues to give a very alarming representation. He observes, that, from the accumulated national burdens, the state must pay fifteen millions annually; while, as he maintains, the revenue cannot be made to exceed twelve millions. The state, he affirms, cannot now pay more in interest than at the rate of thirteen shillings and six pence to the pound; and that if the war continues another year, the nation will not be able to pay more than twelve shillings and a penny.

The inference from this discouraging representation is too obvious to be mentioned. But, if a prosecution of the war be deemed necessary, let us hope that there are still in the nation resources, greater than the anxious state of mind, with which this noble lord has viewed our distresses, has permitted him to discover. *A Defence of the Right Honourable the Earl of Shelburne, from the Reproaches of his numerous Enemies. To which is added a Postscript addressed to the Right Honourable John Earl of Stair. 8vo. 1s. 6d. Stockdale.*

This pamphlet may be considered as a manifesto on the part of the Foxians, previous to their taking the parliamentary field against the Shelburnites; and, like other writings of the kind, abounds more in declamation and severe strokes of satire, than in fair argument or a proper statement of facts.

The

The author, that he might be enabled to display his ingenuity with the greater appearance of good-humour, has chosen to give the name of a *Defence* to a virulent accusation. Not content with attacking the character and conduct of Lord Shelburne, upon the evidence of alledged facts, he makes an excursion into the region of theory, to prove it almost impossible for that nobleman to be a good minister. In this, and other parts of his performance, the author has not happily supported the irony with which he set out. His representations are sometimes equivocal; and he not unfrequently makes a sudden pass from the oblique to the direct species of invective. But though he be occasionally impelled by unguarded emotions, he discovers no small deliberation in forming a contrast between Mr. Fox and Lord Shelburne, the former of whom he represents as the immaculate child of simplicity, and the latter as a compound of almost every political artifice.

After this curious picture, drawn with a pencil not unqualified for fantastic delineation, the author proceeds to a more particular view of Lord Shelburne's character as a minister: but, strange as it may appear, he condemns him, not so much for any thing he has done already, as for what the author thinks will be done in the course of the ensuing session of parliament; thus endeavouring to render the noble lord responsible for eventual contingencies, in which, as a minister, he may be unconcerned.—It would be endless to expose the various misrepresentations of this writer. So much is he blinded by prejudice, that he concludes with affirming of Lord Shelburne, 'that he is suspected by every man in the nation, who does not despise or detest him.' Such assertions are too much exaggerated to impose upon men of candour and understanding, though well calculated to answer the purposes of faction, and furnish subjects for licentious declamation, at those places where the free and independent electors of Westminster are assembled to hear the praises of the *Man of the People* pronounced by himself.—It is happy, however, for this nation, that a certain set of orators are deprived of some of their favourite topics, in consequence of the repulse of the French and Spaniards from Gibraltar, the effectual relief of that important garrison, and the safe return of our fleet.

We do not pretend to be advocates for the first lord of the treasury; though we are of opinion that this attack, however ardently and ingeniously maintained, in a great measure defeats its own purpose. The author of the *Defence* affirms, that 'the present is the most critical moment of his majesty's reign;' and we may add, that it is a season when the public good ought to supersede all the interested views of party. The situation of Lord Shelburne is, at this important crisis, so arduous, that it cannot be envied by men of moderate ambition: it is, therefore, proper to give him credit for public virtue, until experience shall evince it to be defective.—It is universally allowed,

ed, that Mr. Fox is master of very uncommon abilities; and it would be unjust to refuse our author the praise of a very ingenious and acute party-writer. The portrait, however, which he exhibits of his hero does not much resemble the original; but, to the honour of his impartiality, it ought to be observed, that he has made a liberal use of his chalk and charcoal, and caricatured several other persons of distinction.

While we have offered these remarks concerning the present performance, we thought it our duty to bestow our censure in a more particular manner upon the illiberal and personal animosity which appears in almost every part of it. The extreme violence of the declamation serves to impair the force of the arguments which are advanced by the author. He discovers himself to be the organ of a party, and not the dispassionate friend of his country. In the former character his work at the best can only be read with suspicions: but, if it had been his good fortune to have intitled himself to the latter character, he might have obtained a signal and deserved reputation. The public has been so long and so repeatedly abused by the virulence and detraction of the abettors of contending statesmen, that the study of politics has been sunk and degraded. It is our wish, that men of real patriotism and public virtue would step forward, and give their genuine sentiments to the world. It is by them that we are to be instructed, and that those plans of reformation are to be suggested, which are finally to establish the national tranquillity and greatness. The partizans of a faction disturb their country by their struggles, and are a real grievance. Inflamed by selfish passions, and under the dominion of prejudices, if they possess abilities, or abound in wit, they are the more imminently dangerous.

‘ O England!—model to thy inward greatness,
Like little body with a mighty heart,—
What might’st thou do, that honour would thee do,
Were all thy children kind and natural!
But’ —————

SHAK. Hen. V.

We shall not, at present, take any notice of the Postscript, as the Earl of Stair will probably answer the observations made on his last performance by this writer.

A Word at Parting to the Earl of Shelburne. 8vo. 1s. Dobrett.

This pamphlet, while it is grossly illiberal, is without wit or information. It is read, of consequence, with disgust. The author appears to be offended with Lord Shelburne; but his reasons of offence are not always well founded; and his argument being pressed with more passion than art, it hurts the cause he would defend. Mr. Fox and his friends have, accordingly, no obligations to this writer. Nature never designed him for a partizan; and his efforts deserve no reward.

T H E

CRITICAL REVIEW.

For the Month of *December*, 1782.

*A General History of Music. By Charles Burney, Mus. D. F.R.S.
Vol. II. [Continued from p. 333.]*

OUR author's third chapter concerns the origin and use of the *Time-table*. And here his definitions of time, or measure in music, and opinions of its importance, are clear, and will be found instructive to musical readers and students. He introduces the subject in the following manner :

‘ In the wild attempts at extemporary Discant, though some pleasing harmonies had been found, yet but little use could be made of them, without a Time-table ; and when these harmonies were first written down, in Counterpoint, unless the *Organum*, or additional part, moved in notes of the same length as the plain-song, the composer had no means of expressing it, till a kind of algebra, or system of musical signs and characters, to imply different portions of time, was invented.

‘ The ancients have left us no rules for rhythm, time, or accent, in music, but what concerned the words or verses that were to be sung ; and we are not certain that in high antiquity they had any melody purely instrumental, which never had been set to words, or was not formed upon poetical feet and the metrical laws of versification.

‘ Before the invention therefore of characters for Time, written music in parts must have consisted of *Simple Counterpoint*, such as is still practised in our parochial Psalmody, consisting of note against note, or sounds of equal length ; which at first was the case even in extemporary discant, as the rules given for it by Hubald, Odo, and Guido, speak of no other.

Vol. LIV. Dec. 1782.

D d

‘ It

‘ It has been already shewn in the Dissertation prefixed to the first volume, that the ancients had no other resources for time and movement in their music than what were derived from the different arrangements and combinations of two kinds of notes, - o, equivalent to a long and a short syllable. And before the use of lines there were no characters or signs for more than two kinds of notes in the church; nor, since ecclesiastical chants have been written upon four lines and four spaces, have any but the square and lozenge characters, commonly called Gregorian notes, been used in Canto fermo.

‘ When vocal and instrumental music were separated, or rather, when instrumental, wholly emancipated from syllables, was invented, a guide and regulator of the duration of sounds, even in simple melody, became necessary; but in written discant, and florid counterpoint, indispensable.

‘ The most affecting melody consists in such an arrangement and expression of musical tones as constitute the accents and language of passion. A single sound, unconnected, or a number of sounds, of an indeterminate length, express nothing; and almost all the meaning, beauty, and energy of a series of sounds depend on the manner in which they are measured and accented. If all notes were equal in length and unmarked by any superior degree of force or spirit, they could have no other effect on the hearer than to excite drowsiness. Innumerable passages, however, of a different character and expression might be produced by a small number of notes; and by a series of such small portions of melody as these, diversified by *Measure and Motion*, an air, or composition might be produced, which in many particulars would resemble a discourse. Each passage, regarded as a phrase, might at least awaken in the hearer an idea of tranquillity or disquietude, of vivacity or languor.

‘ Indeed *Time* is of such importance in music, that it can give meaning and energy to the repetition of the same sound; whereas, without it, a variety of tones, with respect to gravity and acuteness, has no effect. Upon this principle it is that a drum seems to express different tunes, when it only changes the accents and measure of a single sound. And it is on this account that any instrument which marks the time with force and accuracy, is more useful in regulating the steps of a dance, or the march of an army, than one with sweet and refined tones.

‘ The invention of characters for time (says our author), was much more important to music than that of counterpoint, as it constitutes the true æra of musical independence; for till then, if melody subsisted, it was entirely subservient to syllabic laws.

‘ Soon after this epoch music became free and independent, perhaps to a licentious degree, with respect to *vocal music*: but *instrumental in parts*, and in *florid Counterpoint*, certainly could not subsist without a well-regulated measure, and a more minute and subtle division of time than could be derived from that of long and short syllables.

‘ I know

I know that many of the learned think the *Liberty* music acquired at this memorable revolution has often been abused by her sons, who are frequently *Enfans gâtés*, riotous, capricious, ignorant, licentious, and enthusiastic; and that whenever poetry is at their mercy they are more in want of instruction and restraint than the most wild and ignorant school-boys: this perhaps is true, as far as concerns grave and sublime poetry in the hands of injudicious composers: but that poetry, truly lyric, is constantly injured by melody, none, but those who are both unable and unwilling to feel its effects, will aver. I could instance innumerable scenes of the admirable *Metastasio*, which, however beautiful in themselves, have been rendered far more affecting and impassioned, both by the musical composer and performer. To these I could add many English accompanied-recitatives, and airs, in Handel's Oratorios, where even prose has received additional dignity and energy from lengthened tones: and none who ever heard the late Mrs. Cibber sing "Return, O God of Hosts," or "He was despised and rejected," whose ears could vibrate, or whose hearts could feel, would dispute the point. And still, to go a little farther back, I would rest the decision upon the productions of a composer of our own country, in our own language, who seldom was so fortunate as to have words to set that were either elegant, sublime, or truly lyric; I mean Henry Purcell, whose style is now unfashionable, and whose melodies are uncouth and ungraceful; yet few can hear his *Mad-Bess* well sung, without being infinitely more affected than by merely reading that melancholy monologue as a poem.

Indeed music, considered abstractedly, without the assistance, or rather the shackles of speech, and abandoned to its own powers, is now become a rich, expressive, and picturesque language in itself; having its forms, proportions, contrasts, punctuations, members, phrases, and periods.

Divisions, in Ecclesiastical singing, are proved by our author to be of very high antiquity. What he says on this subject is very curious.

In singing, many sounds applied to one syllable constitute a *Division*, *Volée*, *Roulade*, *Volata*, *Passaggio*; and in playing upon an instrument, a rapid succession of sounds without a rest, or slow note, has generally the same appellation. Such as are chiefly pleased with grave and sober music censure those flights, as capricious, unmeaning, and trivial. Others are, however, captivated by them, when executed with precision, and regard them as proofs of the composer's invention, and the performer's abilities. And it is perhaps a popular prejudice to imagine that all such inflexions are absurd, and ill placed, even in a slow and plaintive melody. On the contrary, when the heart is much moved and affected, the voice can more easily find sounds to ex-

press passion, than the mind can furnish words ; and hence came the use of interjections and exclamations in all languages. It is no less a prejudice to assert, that a Division is *always* proper on a favourable word or syllable, without considering the situation of the finger, or the sentiment he has to express.

In the fragments of ancient notation which have been preserved, groups of notes, which in modern musical language would be called *divisions*, are given to particular words at the end of a verse or sentence ; and in one of these, of the eleventh century, which has been decyphered by Walther, the different notes or sounds applied to the second syllable of the word *Sanantur*, amount to near seventy.

‘ *Divisions*, says Dr. Burney, were unknown to the ancients, who never allowed more than two notes to a syllable ; but with them, as has already been observed, music was a slave to language, and at present it is become a free agent. When the words of an air are divided, repeated, and transposed at the pleasure of the composer, though they stop the narration, they either paint an idea in different colours, or enforce a sentiment upon which the mind wishes to linger. And the different phrases of an air are only reiterated strokes of passion ; for it is by these repetitions and redoubled efforts that an expression, which at first is heard with tranquility, disturbs, agitates, and transports the hearers. But whether this reasoning be allowed or no, Divisions were certainly first practised in the church, even in Canto Fermo, where the *Periclefis* and the *Neuma* have long been admitted, and where their use is still allowed.

‘ Roman Catholics authorise this custom by a passage in St. Augustine, which says, that when we are unable to find words worthy of the Divinity, we do well to address him with confused sounds of joy and thanksgiving : “ For to whom are such extrinsic sounds due, unless to the Supreme Being ? and how can we celebrate his ineffable goodness, when we are equally unable to adore him in silence, and to find any other expressions for our transports than inarticulate sounds ? ”

‘ This licence prevailed even in the time of Guido, to whom some attribute the invention of the *Neuma*, for which he gives rules in his *Micrologus*. But it seems as if the perfection of *figurative Counterpoint*, and the invention of Fugues, had utterly diverted the attention of the composer, performer, and public, from poetry, propriety, and syllabic laws ; to this may be added the use of the Organ in accompanying the service of the church, which, according to Dante, rendered the words that were sung difficult to be understood. Indeed, when Harmony was first cultivated, and began to charm the ears of mankind, verse was so rude in the new and unpolished languages, that it wanted some such sauce as Harmony to make it palatable. And at the revival of letters, when poetry began again to flourish,
Melody

Melody was so Gothic and devoid of grace, that good poets disdained its company or assistance; and we find that the verses of Dante, Ariosto, and Tasso, supported themselves without the aid of music, as musical compositions in counterpoint seem to have done without poetry. It was the cultivation of the musical drama that once more reconciled the two sisters; however, their leagues of friendship are but of short duration, and like a froward couple whose dispositions too rarely coincide, it is

“ Sometimes my plague, sometimes my darling,
Kissing to-day, to morrow snarling.”

But as I shall hereafter have frequent occasions to speak of the abuse of Harmony to the injury of Melody, and of both to the utter ruin of Lyric Poetry, I shall now proceed to trace the invention of musical characters for time.

The benefit conferred on music by the invention of a Time-table, which extended the limits of ingenuity and contrivance to the utmost verge of imagination, must long have remained unknown to the generality of musicians and musical writers, or more care would have been taken to record some few memorials concerning its author. But when the age and contemporaries of a man of letters or science are known, the curiosity of most readers is satisfied; for a life spent in the perusal and composition of books, in quiet and obscurity, furnishes but few circumstances that can interest the busy part of mankind. The efforts of the mind in retirement, however great may be the objects with which it is occupied, admit of no description; while an active life, ostensibly employed in the service of a state or any order of society, supplies the biographer with materials of easy use, and, if well arranged, and interwoven, such as are welcome to all readers.

The invention of musical characters for Time, which has been so long given to John de Muris, our diligent author obliges de Muris himself to restore to Franco of Cologne, who flourished from the year 1047 to 1083, at which time he is recorded to have filled the charge of magister or scholastic of Liege. The lights which Dr. Burney has thrown upon the subject of this invention are truly curious: for he has not only found in the Vatican Library a musical MS. written by John de Muris (*Compendium Joannis de Muribus*, N^o 1146,) in which he ascribes to Franco the invention of musical characters for Time (*Magister Franco, qui invenit in Cantu Mensuram figurarum*;) but another passage in a MS. by Marchetto da Padua (*Lucidarium in Ars Musica planæ*) written 1274, in which he is cited as a writer upon measure; and lastly has found the musical writings of Franco himself, in the Bodleian Library at Oxford (N^o 842. f. 49.) of which he has given an abstract, and critical remarks on particular passages, which imply great knowledge of the subject. Our author concludes his account of this writer's tract on Time in the following manner.

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Whoever compares the notation of Franco with that of Guido, or any writer of the eleventh or twelfth centuries, must be greatly astonished at its method, simplicity, and clearness. For though he uses but three characters, or distinct forms of notes, yet those, with their several properties of prolation and diminution, furnished a great variety of measures and proportions. And if, with improvements in notation and harmony, he be allowed to have suggested the *Bar*, and the *Point* of augmentation, the benefits he has conferred upon practical music will entitle him to a very conspicuous and honourable place among the founders and legislators of the art. Indeed, I have been able to find no considerable improvements in the Time-table between the eleventh and the fourteenth century; when the chief merit of several authors in the *Cantus Mensurabilis*, whose names and writings are come down to us, was to dilute the discoveries of Franco, and pour water on his leaves.

More pains have been taken, says our author, to point out and explain the musical doctrines of Guido and Franco than of any other theorists of the middle ages; their tracts having been regarded as original institutes, which succeeding writers have done little more than copy or comment. John Cotton is the commentator of Guido, as Robert de Handlo is of Franco; and John de Muris, in his *Speculum Musicae*, is little more. However, in the succeeding century, Prosdocimus de Beldemandis wrote an exposition of the doctrines contained in the *Practica Mensurabilis Cantus* of John de Muris: and thus we go on from age to age, reviving old opinions, and adding little to the common and limited stock of human knowledge! It is humiliating to reflect, that the discoveries of one age barely serve to repair the losses of another; and that while we imagine ourselves advancing towards perfection, we seem, like muffled horses in a mill, but pursuing the same circle!

We have next an entertaining account of the celebrated musical writer, John de Muris, and his works which are still preserved in manuscript, and which Dr. Burney seems to have taken infinite pains to discover and consult in the several great public libraries of Europe, particularly those at Rome, Paris, and Oxford. *De Muris* flourished from 1321 to 1345, and though he has no title to the *first invention* of the Time-table, (says our author), he must certainly have been a great benefactor to practical music by his numerous writings on the subject, which doubtless threw new lights upon the art, as may be better imagined now from the gratitude of his successors, by whom he is so frequently quoted and commended, than from the writings themselves, which *Time*, to whom he was supposed to have been so great a friend, has rendered totally useless, and almost unintelligible. Of the famous *Speculum Musicae*, or *Mirror of Music*, which is the principal and most ample of all the musical writings of John de Muris, and which Rousseau

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and Dr. Burney have been so intrepid as to attack and cite in the original, preserved only in the king of France's library at Paris, our author says, that

'Notwithstanding all the nice and subtle divisions and subdivisions of his seven books into nine hundred and seventeen chapters, the practical musician would at present profit but little from the study of them, as almost all the doctrines contained in the first five books are speculative, and as such may be found in Ptolemy, Boethius, and other ancient authors, whom almost all the musical writers of later times have copied in pure pedantry, without understanding themselves what they read, and consequently without conveying any useful science to their readers by what they have written. It is only in the two last books that de Muris condescends to speak of the *Practical Music* of his own times: in the sixth book he treats of the Ecclesiastical Tones, Notation, and Chants, which John Cotton and Walter Odington had done before; and in the seventh he defines *Cantus Mensurabilis*, Discant, Moods, Characters of the different duration of Sounds, as the *Long*, *Breve*, *Semi-brève*, and their perfection and imperfection. Here he employs several chapters in refuting such as have disputed his doctrines; and lastly, he draws a parallel between the music of the ancients and that of the moderns, in order to ascertain their several degrees of perfection.

'It is in mere charity to the curious in musical antiquities that I have bestowed so much pains in examining and describing this book; which, though of difficult access, and more difficult perusal, might tempt them from the celebrity of the author, to explore its dark regions, and impair their eyes and patience in search of scientific treasures, which it does not contain.'

Dr. Burney next proceeds to give an account of another early writer on music, *Phillippus de Vitriaco*, whom he imagines to have been *Philippe de Vitri*, bishop of Meaux, who died in 1351*. This author 'was not only one of the most an-

* Moreri tells us that this prelate was likewise a poet; that he translated Ovid's *Metamorphoses* into French verse; that he is mentioned by Gaces, or Gaston de Vignes, his contemporary, who wrote *Le Roman des Oiseaux*; and that a Letter is still subsisting which Jean de Muris (not *Munis*) a celebrated astrologer of the same century addressed to him.

Judicial astrology, says Dr. Burney, was then the reigning folly of philosophers and learned men. Robert the Good, king of Sicily, so renowned for wisdom and science, that Boccaccio called him the wisest prince who had reigned since king Solomon, sent his predictions to his cousin king Philip de Valois, then at war with our Edward the Third. Indeed most of the musical writers of those times studied the stars, perhaps for the sake of *Spherical Music*; and as the tonsor and surgeon were long united in this country, so we find music and astrology constant companions. Walter Odington, of Evesham in Worcestershire, is said to have been "an able astrologer and musician." The same is said of Simon Tunsted, and Theinred, of Dover.

cient writers on Counterpoint, but the reputed inventor of the *Minim*, and a composer of *Motets*, which have been very much celebrated by old musical writers.² Here we an historical account of *Motets*, from their first admission into the church, to the present time.

We have next a specimen of the wretched counterpoint that was used in religious houses four hundred years ago, that is, about the year 1374; as well as of *Neumæ*, or divisions, with which the good monks were allowed to solace themselves on festivals: *pro festiuitatum ratione*.

Our author's reflexions on the harmony of this period, and of the transient state of music in general, at all times, are so true and philosophical, that we cannot help thinking our readers, who interest themselves in the subject, will be obliged to us for giving them entire.

‘ This Discant is too contemptible for criticism: there is in it neither measure nor harmony: indeed, almost the only concords to be found in it are 5ths and 8ths, and those generally in succession. None of the rules of Franco, Vitriaco, or John de Muris, are observed, to which the composer seems to have been an utter stranger. Only three kinds of characters are used: the Long, Breve, and Semibreve; and these are all *full*, and *black*, as *white*, *open* notes were not yet in use.

‘ Franco's Discant shews that there was much better harmony known at a very early period after Guido, than had been practised in the church under the title of *Organizing*.

‘ New attempts at deviation from the old *Diaphonics* were long kept out of the church, if we may judge by the *Motets* and other written Discants that have been preserved in convents and ecclesiastical archives, produced in times when secular music was much improved. The scanty rules given by de Muris, Vitriaco, and others of the fourteenth century, had they been known or followed, would have taught Contrapuntists how to use *Concords* at least less offensively than seems to have been done by the ecclesiastics, who could think such Discant as that we have been mentioning worthy of admission into the divine offices.

‘ If the church had never suffered such wretched compositions as these to enter its pale, who could have languished for them? or, when better were invented, if she had been hasty to excommunicate and anathematize these, who would have thought her power abused? but that she ever should have allowed such jargon to disgrace her temples, or pollute the sacred service, and should long prohibit the use of better harmony, when better was found, must make the profane doubt of the infallibility of those councils by whose decrees the one was received, and the other rejected.

‘ But the cultivators of Melody and Counterpoint in general were now feeling their way in utter darkness, as to the musical laws

laws which have been since established, and in favour of which habitude has so much prejudiced our ears, that we wonder how any other arrangement or combination of sounds could ever be tolerated than that to which we are accustomed.

It is perhaps nearly the same with respect to the combination of letters in the structure of words, and arrangement of sentences; and the Euphony of language, though not in itself ideal and arbitrary, is as temporary and local to the ears of those that are accustomed to it as the arrangement of sounds in Melody, and their combination in Harmony. Whoever should now chuse to converse at St. James's in the language of Chaucer, which was that of the court in his time, would not only be thought rude and savage, but a lunatic. It is by small and imperceptible degrees that a new-formed language or melody is polished; we see and hear nothing but what is within point-blank of our senses; and by accommodating ourselves to the degree of perfection which surrounds us, we imagine that but little more can be acquired by posterity than what we have attained.

There is indeed a period at which a language might be wished to remain stationary, as fewer liberties are allowed in speech than melody, which, a few tonal and fundamental laws excepted, is abandoned to all the caprice and vagaries of imagination. But that the immutable laws of *Harmony* should be subject to the vicissitudes of fashion is wonderful: for it seems as if the Concords which we now call perfect, of Unison, Octave, 4th, and 5th, must *always* have been Concords, and that 3ds and 6ths, though nominally imperfect, must ever have been grateful to creatures organized like ourselves; but, on the contrary, it has appeared in the course of this work, that almost every Concord, whose coincidence and perfection are open to mathematical demonstration, has had its period of favour. When men became fatiated with the monotony of Unisons and Octaves, the 4th for many ages was the favourite interval and consonance among the Greeks; and in the middle ages, during the infancy of Counterpoint, sometimes it was most fashionable to organize by a succession of 4ths, and sometimes of 5ths; to *Diatessaronare* and *Quintifier*, as was in vogue by turns. Then 3ds were received among auricular sweet-meats of the most piquant kind, which every subsequent age has so much contributed to refine and perfect, that there seems little probability that the inhabitants of Europe will soon be cloyed with them. In Corelli's time a chain of 7ths, regularly prepared and resolved, was thought necessary to combine Harmony, and ornament almost every composition: 9ths, accompanied by 3ds, and 4ths by 5ths, abounded in every page of that period; whereas now the 9th is seldom seen without a 4th or 7th, and the 4th is constantly observed to prefer the 6th for its companion, to its old crony the 5th: a new association too has, of late years, been formed between the 7, of which former times can give no example. All which circumstances

evidently

evidently prove that there is a *mode and fashion* in *Harmony*, as well as *Melody*, which contribute to render the favour of musical compositions so transient; and when we reflect upon the various powers of voices, instruments, and performers, on which the perfect execution of every musical composition depends, but little hope can remain to the artist that his productions, like those of the poet, painter, or architect, can be blest with longevity!

[*To be continued.*]

Cecilia, or, Memoirs of an Heiress. 5 vols. 12mo. 15s.
T. Payne and Son.

IN this elegant performance the incidents are ingeniously contrived, and artfully conducted; the characters are natural, well drawn, and well supported; the style, in general, easy, correct, and agreeable: it is amusing, interesting, and instructive; draws us on insensibly from page to page, and keeps up our constant attention from beginning to end. It is supposed to be written by miss Burney, author of *Evelina*, and daughter of the ingenious Dr. Burney, so well known in the literary world by his excellent *History of Music*.

Having prepared our readers for the pleasure which they will receive in the perusal of these volumes, we shall lay before them a brief sketch or outline of the contents.

Cecilia Beverley, the heroine of the tale, whom the author represents as possessed of every female accomplishment, is left an heiress to ten thousand pounds, together with an estate of three thousand pounds per annum, when she is of age, with no other restriction than that of annexing her name, if she married, to the disposal of her hand and her riches. The management of her fortune, and the care of her person, are committed to three guardians; Mr. Harrel, a spendthrift; Mr. Briggs, a miser; and Mr. Delvile, a man of high birth and character, valuing himself most immoderately on his rank and family. With the first of these, Mr. Harrel, Cecilia takes up her residence for a few months before her coming of age. Mr. and Mrs. Harrel's manner of life is accurately and minutely described: they spend their time in a fashionable round of dissipation, riot, and extravagance. Harrel, at length, after putting his amiable ward to the greatest distress, by drawing money from her, which she borrowed for him, on the credit of her future fortune, destroys himself. This event obliges Cecilia to change her place of residence: and it being impossible to live with the miser, Briggs, she has recourse to her other guardian, Delvile; goes to his house, where a reciprocal passion is commenced between her and his son, young Delvile.

vile. Mrs. Delvile is described as a lady of very high breeding and refined sentiments, with scarce any fault or weakness but that of ridiculous family-pride, which she derives from, and shares with her imperious husband, and which inclines her to break off the connexion between her son and Cecilia, for whom, notwithstanding, she retains the highest regard. The change of name mentioned in the will that bequeathed to Cecilia her ample fortune, was an insurmountable obstacle in the eyes of the proud Delviles who, though the money would have been very agreeable and convenient to them, would never consent to the ignominy of changing the family-name. This is the great hinge on which the whole novel turns, and the cause of all the heroine's distress. Duty, spirit, and fortitude, on young Delvile's side, combating love, happiness, and inclination, each conquering alternately, and alternately each vanquished. Irritated by repeated indignities, and uncertain of her lover's affection, Cecilia quits Mr. Delvile's house, and goes to Mrs. Charlton's, an old friend in the country, where young Delvile surprises her by a visit: they frankly declare their mutual passion, and he urges her strongly to an immediate and secret marriage, to which she very reluctantly consents; comes to London for that purpose, and goes to church, where, after the marriage-ceremony is begun, it is suddenly interrupted; for when the priest came to the adjuration, 'if any man, &c. let him now speak,' a female voice called out 'I do!' and rushing from a pew, glided out of the church, unknown. This breaks off the nuptials, and the parties return home unmarried. The affair, however, comes soon to the ear of the Delviles: she promises Mrs. Delvile never to see her son more, and flies from him: he discovers her retreat, renews his addresses, and, as the only possible means of settling matters amicably with his proud parents, proposes to her that she should entirely relinquish her estate of three thousand pounds per annum, of which she had just taken possession, as the only condition upon which his mother would consent to the match. Cecilia agrees to the proposal; but at the same time informs Delvile, that she had dissipated the ten thousand pounds, which she inherited, exclusive of that left by her uncle, and consequently had no fortune. Delvile, notwithstanding, persists in his resolution to marry her: they go to town; and, Mrs. Delvile yielding to their mutual solicitations, are, without the consent of the father, privately married, and immediately separate. Old Delvile, still inexorable, and prejudiced against Cecilia, who had been misrepresented to him, refuses her admittance into his house, and treats them both with the utmost contempt and inhumanity; but being at last prevailed on, by the interposition of a friend,

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to see his son, he finds Cecilia in a state of insanity. Her situation deeply affects him; and being soon after convinced of her innocence, and sensible of her merit, he forgives them both, takes them into his own house, and all ends happily.

This is a rough sketch of the general plan, in which we have taken no notice of the subordinate incidents, the several schemes of Cecilia's admirers to prevent her union with Delville, or the various characters which perform the underparts of the drama. It may be necessary, however, to observe, that the listless and fastidious insipidity of Meadows, the affected loquacity of miss Larolles, the dark-designing penetration of Monckton, the sarcastic intelligence of Gosport, the mean-spirited absurdity of Mrs. Belfield, and the romantic sensibility of her daughter Henrietta, are delineated with skill, and preserved with consistency.

One of the most difficult tasks which a novel-writer has to perform, is the invention and proper colouring of new characters: in this miss Burney has been successful. Mr. Briggs, the miser, happily contrasted with the extravagant Harrel, is admirably pourtrayed, and well supported throughout the whole work. But the tender part of our readers will, we imagine, be more pleased with the interesting and pathetic: we will give them, therefore, a love-scene, which we think cannot be unacceptable.

‘ The spirits of Cecilia, however, internally failed her: she considered her separation from Delville to be now, in all probability, for life, since she saw that no struggle either of interest, inclination, or health, could bend him from his purpose; his mother, too, seemed to regard his name and his existence as equally valuable, and the scruples of his father she was certain would be still more insurmountable. Her own pride, excited by their's, made her, indeed, with more anger than sorrow, see this general consent to abandon her; but pride and anger both failed when she considered the situation of his health; sorrow, there, took the lead, and admitted no partner: it represented him to her not only as lost to herself, but to the world; and so sad grew her reflections, and so heavy her heart, that, to avoid from Mrs. Charlton observations which pained her, she stole into a summer-house in the garden the moment she had done tea, declining any companion but her affectionate Fidel.

‘ Her tenderness and her sorrow found here a romantic consolation, in complaining to him of the absence of his master, his voluntary exile, and her fears for his health: calling upon him to participate in her sorrow, and lamenting that even this little relief would soon be denied her; and that in losing Fidel no vestige of Mortimer, but in her own breast, would remain; “Go, then, dear Fidel,” she cried, “carry back to your master all
that

that nourishes his remembrance ! Bid him not love you the less for having some time belonged to Cecilia ; but never may his proud heart be fed with the vain glory, of knowing how fondly for his sake she has cherished you ! Go, dear Fidel, guard him by night, and follow him by day ; serve him with zeal, and love him with fidelity ;—oh that his health were invincible as his pride !—there, alone, is he vulnerable —”

‘ Here Fidel, with a loud barking, suddenly sprang away from her, and, as she turned her eyes towards the door to see what had thus startled him, she beheld standing there, as if immovable, young Delville himself !

‘ Her astonishment at this sight almost bereft her of her understanding ; it appeared to her super-natural, and she rather believed it was his ghost than himself. Fixed in mute wonder, she stood still though terrified, her eyes almost bursting from their sockets to be satisfied if what they saw was real.

‘ Delville, too, was some time speechless ; he looked not at her, indeed, with any doubt of her existence, but as if what he had heard was to him as amazing as to her what she saw. At length, however, tormented by the dog, who jumped up to him, licked his hands, and by his rapturous joy forced himself into notice, he was moved to return his caresses, saying, “ Yes, dear Fidel ! you have a claim indeed to my attention, and with the fondest gratitude will I cherish you ever !”

‘ At the sound of his voice, Cecilia again began to breathe ; and Delville having quieted the dog, now entered the summer-house, saying, as he advanced, “ Is this possible !—am I not in a dream ?—Good God ! is it indeed possible !”

‘ The consternation of doubt and astonishment which had seized every faculty of Cecilia, now changed into certainty that Delville indeed was present, all her recollection returned as she listened to this question, and the wild rambling of fancy with which she had incautiously indulged her sorrow, rushing suddenly upon her mind, she felt herself wholly overpowered by consciousness and shame, and sunk, almost fainting, upon a window-seat.

‘ Delville instantly flew to her, penetrated with gratitude, and filled with wonder and delight, which, however internally combated by sensations less pleasant, were too potent for controul, and he poured forth at her feet the most passionate acknowledgments.

‘ Cecilia, surprised, affected, and trembling with a thousand emotions, endeavoured to break from him and rise ; but, eagerly detaining her, “ No, loveliest miss Beverley,” he cried, “ not thus must we now part ! this moment only have I discovered what a treasure I was leaving ; and, but for Fidel, I had quitted it in ignorance for ever.”

“ Indeed,” cried Cecilia, in the extremest agitation, “ indeed you may believe me Fidel is here quite by accident.—Lady Honoria

Honoria took him away,—I knew nothing of the matter,—she stole him, she sent him, she did every thing herself.”

“O kind lady Honoria!” cried Delville, more and more delighted, “how shall I ever thank her!—And did she also tell you to care for and to cherish him?—to talk to him of his master—”

“O heaven!” interrupted Cecilia, in an agony of mortification and shame, “to what has my unguarded folly reduced me!” Then again endeavouring to break from him, “Leave me, Mr. Delville,” she cried, “leave me, or let me pass!—never can I see you more!—never bear you again in my sight!”

“Come, dear Fidel!” cried he, still detaining her, “come and plead for your master! come and ask in his name who now has a proud heart, whose pride now is invincible!”

“Oh go!” cried Cecilia, looking away from him while she spoke, “repeat not those hateful words, if you wish me not to detest myself eternally!”

“Ever-lovely miss Beverley,” cried he, more seriously, “why this resentment? why all this causeless distress? Has not my heart long since been known to you? have you not witnessed its sufferings, and been assured of its tenderness? why, then, this untimely reserve? this unabating coldness? Oh why try to rob me of the felicity you have inadvertently given me! and to sour the happiness of a moment that recompenses such exquisite misery!”

“Oh Mr. Delville!” cried she, impatiently, though half softened, “was this honourable or right? to steal upon me thus privately—to listen to me thus secretly—”

“You blame me,” cried he, “too soon; your own friend, Mrs. Charlton, permitted me to come hither in search of you;—then, indeed, when I heard the sound of your voice—when I heard that voice talk of Fidel—of his master—”

“Oh stop, stop!” cried she; “I cannot support the recollection! there is no punishment, indeed, which my own indiscretion does not merit, — but I shall have sufficient in the bitterness of self-reproach!”

“Why will you talk thus, my beloved miss Beverley? what have you done,—what, let me ask, have I done, that such infinite disgrace and depression should follow this little sensibility to a passion so fervent? Does it not render you more dear to me than ever? does it not add new life, new vigour, to the devotion by which I am bound to you?”

“No, no,” cried the mortified Cecilia, who from the moment she found herself betrayed, believed herself to be lost, “far other is the effect it will have! and the same mad folly by which I am ruined in my own esteem, will ruin me in yours!—I cannot endure to think of it!—why will you persist in detaining me?—You have filled me with anguish and mortification,—you have taught me the bitterest of lessons, that of hating and contemning myself!”

"Good heaven," cried he, much hurt, "what strange apprehensions thus terrify you? are you with me less safe than with yourself? is it my honour you doubt? is it my integrity you fear? Surely I cannot be so little known to you; and to make protestations now, would but give a new alarm to a delicacy already too agitated.—Else would I tell you that more sacred than my life will I hold what I have heard, that the words just now graven on my heart, shall remain there to eternity unseen; and that higher than ever, not only in my love, but my esteem, is the beautiful speaker.—"

"Ah no!" cried Cecilia, with a sigh, "that, at least, is impossible, for lower than ever is she sunk from deserving it!"

"No," cried he, with fervour, "she is raised, she is exalted! I find her more excellent and perfect than I had even dared believe her; I discover new virtues in the spring of every action; I see what I took for indifference, was dignity; I perceive what I imagined the most rigid insensibility, was nobleness, was propriety, was true greatness of mind!"

"Cecilia was somewhat appeased by this speech; and, after a little hesitation, she said, with a half smile, "Must I thank you for this good-nature in seeking to reconcile me with myself?—or shall I quarrel with you for flattery, in giving me praise you can so little think I merit?"

"Ah!" cried he, "were I to praise as I think of you! were my language permitted to accord with my opinion of your worth, you would not then simply call me a flatterer, you would tell me I was an idolater, and fear at least for my principles, if not for my understanding."

"I shall have but little right, however," said Cecilia, again rising, "to arraign your understanding while I act as if bereft of my own. Now, at least, let me pass; indeed you will greatly displease me by any further opposition."

"Will you suffer me, then, to see you early to-morrow morning?"

"No, sir; nor the next morning, nor the morning after that! This meeting has been wrong, another would be worse; in this I have accusation enough for folly;—in another the charge would be far more heavy."

"Does miss Beverley, then," cried he gravely, "think me capable of desiring to see her for mere selfish gratification? of intending to trifle either with her time or her feelings? no; the conference I desire will be important and decisive. This night I shall devote solely to deliberation; to-morrow shall be given to action. Without some thinking I dare venture at no plan;—I presume not to communicate to you the various interests that divide me, but the result of them all I can take no denial to your hearing."

"Cecilia, who felt when thus stated the justice of his request, now opposed it no longer, but insisted upon his instantly departing.

"True,"

"True," cried he, "I must go!—the longer I stay, the more I am fascinated, and the weaker are those reasoning powers of which I now want the strongest exertion." He then repeated his professions of eternal regard, besought her not to regret the happiness she had given him, and after disobeying her injunctions of going till she was seriously displeased, he only stayed to obtain her pardon, and permission to be early the next morning, and then, though still slowly and reluctantly, he left her."

The conversation between Mrs. Delville, her son, and Cecilia, in the fourth volume, exhibits a delicate and distressful scene. There are many other passages in this work, particularly in the two last volumes, which demand our warmest approbation. We will not, however, anticipate the reader's pleasure by many quotations, but refer them to the perusal of *Cecilia* in their closets.

Though the performance before us has many beauties, as our readers must perceive by the extract which we have given, it is not without a few blemishes and defects: amongst these is, in our opinion, its extraordinary length. If the five volumes had been reduced to four, the circle, though smaller, would have been more complete; and there are some conversations in the course of the work, which, perhaps, might have been shortened. The harangues of Mrs. Belfield, however natural, as well as the dialogues of Mr. Hobson and Mr. Simkins, though humorous and characteristic, seem to interrupt more interesting business. Cecilia's conduct, in sacrificing so large a fortune to gratify the pride of the Delville family, is an example which we would by no means wish to propose as an object of imitation for the fair sex: nor do we entirely approve of the conclusion, as we are of opinion that the pride and ostentation of old Delville ought, in justice, to have been punished; and the baughty slave convinced of his folly, by feeling in his own person the destructive consequences of his inhumanity.

The few blemishes we have discovered seem, however, to proceed from an ebullition of genius, and a facility of composition; and it is proper to observe, that the purest lessons of morality are every where inculcated, and no improper scenes presented to the reader; a fault which may be too often discovered in the most celebrated novel-writers.

Upon the whole, we think it but justice to class this work among the first productions of the kind; and recommend it to our readers as worthy their attention, and replete with instruction and rational amusement.

Ancient

Ancient Metaphysics, Vol. II. [Concluded, from p. 348.]

WHEN Butler endeavoured to advance the character of his hero, as a metaphysician, he summed up the whole in — But it would be heresy to change his words,

‘ He knew what’s what, and that’s as high
As metaphysic wit can fly.’

Our more subtle author leaves this plain road, this perfection of knowledge, to advance into the region of doubts, conjectures, and paradoxes,—He will neither permit us to ‘ see with our eyes, hear with our ears, or understand with our heart.’ The whole order of nature must submit to an hypothesis, to an airy phantom which deludes, to an ignis fatuus which misleads.

It has been the great aim of those metaphysicians, who have attributed many of the operations of the human machine to the guidance and direction of an intelligent mind, to detect this supreme governess in her separate operations. It is inconsistent with her dignity to be continually confined in this gross earthly machine, even for the temporary period of its existence, without her distinct excursions, and peculiar exertions. In fact, if this subject remain obscure, the subtilty of human wit, the acuteness of the brightest understanding, is misemployed in accumulating other arguments, and obviating other objections. If the mind is the supreme ruler; if it consults, in every circumstance, the health of the body; and, if the several functions are not, very generally, the *necessary* consequence of the external impressions, we must sometimes find the mind disengaged from the connexion, and meet with operations peculiarly her own.

Philosophers have long felt this difficulty, and from Aristotle to Stahl and to Hartley, this subject has employed their attention. It is not surprising that our author has entered into it with the spirit of a knight-errant, eager to defend the perfections of his mistress; and he has performed his task with dexterity and spirit. His views on the subject of innate ideas, are, in some measure, an introduction to the discussion; but it will be at once obvious, that they can really lend it very little assistance. If ideas are the natural furniture, the original property of the mind, we should expect those which are *not* suggested by external objects, to be equally numerous and vivid with those which are conveyed to it through the media of sense. But the former are very few, those few are doubtful, very similar to ideas which are abstract, and originally derived from sensible objects; equally faint and equally fallacious. It was necessary to

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shew, that the mind could, of itself, suggest ideas which could have no sensible archetype; that, when the incumbrance of flesh, or its connexion with it, was weakened, it could exert itself with redoubled energy, and dazzle the imagination by the brilliancy of its wit, or captivate the attention by the solidity of its judgments. We have indeed many wonderful histories of speeches of dying persons, of their advice, and even their prophecies. But these are delusive; we hear, with reverence, the last directions of our friends, and attend to them with an awful respect; we stamp on them an imaginary value; and what may have been insignificant, we think solid; and what is really sagacious, we consider as oracular. We have attended very closely to this subject, and the result of all our observations has been, that the mind and body, apparently, decay together. This might draw us, however, into larger discussions than our author at present authorizes: his arguments chiefly relate to the former circumstances, and he thinks the operations of the mind are to be found distinct in dreams, or rather night-walking, and instinct.

He introduces this subject in the fourth chapter of the fourth book, by some observations on the distinctions of causes. These are well known to the logical student; but their chief use, in their present situation, is to shew, that obstacles to the exertion of any function, cannot be styled a cause. This indeed may be readily allowed; but, when he adds, that the eyes are not even the instrumental cause of seeing, or the ears of hearing, but merely loop-holes, windows at which the soul looks out, without the impediment of this terrestrial covering, we cannot so patiently acquiesce. The learned author surely is aware that, but for the refraction of the rays by the organs of sight, no object could be formed on the retina, and no idea conveyed. He must be aware, that narcotic effluvia, directed to that part, without adding any new fleshly impediment, can destroy the power of the nerve of the eye, and not affect the mind. But he goes on to shew a very extraordinary instance of its distinct operations.

‘It was communicated, says he, to me in a letter from the late Mr. Hans Stanley, a gentleman well known both to the learned and political world, who did me the honour to correspond with me upon the subject of my first volume of metaphysics. I will give it in the words of that gentleman. He introduces it, by saying, that it is an extraordinary fact in the history of mind, which he believes stands single, and for which he does not pretend to account: then he goes on to narrate it. “About six and twenty years ago, when I was in France, I had an intimacy in the family of the late marechal de Montmorenci de Laval. His son, the comte de Laval, was married to mademoiselle de Maupaux,

peaux, the daughter of a lieutenant-general of that name, and the niece of the late chancellor. This gentleman was killed at the battle of Halstenbeck; his widow survived him some years, but is since dead.

‘The following fact comes from her own mouth. She has told it me repeatedly. She was a woman of perfect veracity, and very good sense. She appealed to her servants and family for the truth: nor did she, indeed, seem to be sensible that the matter was so extraordinary as it appeared to me. I wrote it down at the time; and I have the memorandum among some of my papers.

‘The comtesse de Laval had been observed, by servants who sat up with her on account of some indisposition, to talk in her sleep a language that none of them understood; nor were they sure, or, indeed, herself able to guess, upon the sound’s being repeated to her, whether it was or was not gibberish.

‘Upon her lying-in of one of her children, she was attended by a nurse, who was of the province of Brittany, and who immediately knew the meaning of what she said, it being in the idiom of the natives of that country; but she herself, when awake, did not understand a single syllable of what she had uttered in her sleep, upon its being retold her.

‘She was born in that province, and had been nursed in a family where nothing but that language was spoken; so that, in her first infancy, she had known it, and no other; but, when she returned to her parents, she had no opportunity of keeping up the use of it; and, as I have before said, she did not understand a word of Breton when awake, though she spoke it in her sleep.

‘I need not say that the comtesse de Laval never said, or imagined, that she used any words of the Breton idiom, more than were necessary to express those ideas that are within the compass of a child’s knowledge of objects.’

Our author, in his explanation, recurs to the distinction between dreaming and night-walking; the former is a natural state, and the latter a disease. In the former we only recollect what we may have heard; in the latter we may perceive things which we have never known, or recover those things which we have forgotten. After some other distinctions, he goes on to account for this extraordinary fact.

‘But how can our soul be so much separated from our body while it remains in it? How could the comtesse recollect in her sleep the words of a language of which she did not remember a word when she was awake? My answer is, that she could not have done it in her ordinary state of body and mind, even when she was asleep; though, at that time, the soul is more disengaged from the body than when we are awake, because the animal life and the senses are then at rest: but the comtesse was then not only asleep, but she was diseased; and in certain diseases the soul is more disengaged from the body than at any other time.

In fainting fits, for example, men very often see extraordinary sights, such as may be called visions, so far they exceed any thing that is to be seen when they are in a good state of health.*

The tie, therefore, betwixt the comtess's soul and body being much loosened, both by her being asleep and diseased, she exerted some part of that power which her mind would have had, if it had been altogether separated from her body. If she had been a woman of science, or a philosopher, she might have had perceptions of theorems, which she had either never known in this life, or, if she had known them, had altogether forgot them; and of this kind I had likewise some experience myself, in the fever mentioned in the preceding note: but, as I presume she was not a lady of that kind, all that was present to her mind at that time was the language and ideas of her childhood.

In the next chapter he enquires very fully into the nature of dreams, and, as we might expect, exalts them into oracular inspirations. It requires, however, a cool mind, a temperate and a virtuous life, to obtain the benefit of philosophic dreams, and prophetic visions. Three chosen spirits seem only to have been indulged with them, Aristides, Socrates, and Synesius; though, our author *modestly* observes, that, from his own experience, he is convinced 'that the more a man philosophizes, and the older he grows, the more philosophical his dreams will become, and less phantastical.' We are not, indeed, afraid to class him, in this instance, with the dreamers of antiquity, and would suggest an addition to his triumvirate, of Jacob Behmen and Emanuel Swedenborg. The last is the more modern hero; and though human nature has, according to our author's account, degenerated, was yet as capable of dreaming as Aristides and Synesius; and old Jacob had his waking reveries as well as Socrates. We are sorry to introduce the philosopher into such company, but we only follow our author, who has constantly considered him in this light.

* This Aristotle has observed in his third chapter, *De Somno et Vigilia*; and in a pamphlet that was published in London in 1778; entitled, 'Conjectures upon the Materiality of the Soul,' the author relates that he was present when a friend was blooded, who fainted as soon as the blood began to spring; and, when he recovered from his faint, said he had seen the most charming scenes that it is possible to imagine; and the surgeon who let him blood said that it happened frequently. I myself had some experience of this kind; for, when I was thought to be dying of a fever, about three years ago, I had a dream, or, as I would rather call it, a vision, in which I was happier than ever I was in my life: and it was a happiness of a kind altogether spiritual and intellectual, such as I could not express by words; but next morning I told my physicians that I had been in elysium last night, and, upon feeling my pulse, they declared me to be out of the fever.

It were an useless labour to follow our author in all his minute distinctions of the phantasia or imagination, and its operations; the difference between madness and folly, or a lively imagination. It might be proper to recur to his distinction between dreaming and night-walking, but that he has little farther occasion for it.—A man who contends for philosophical and prophetic dreams, though on the authority of Plato and Synesius, need not exactly discriminate the two states, even on his former views. If the mind can be conscious of future events, it may suggest new and original ideas. He proceeds to give us the system of Aristotle on the subject. It is, however, too *material* for his purpose, and he would reject it with contempt from a modern author. We shall beg leave to transcribe it, as, in this extensive period, we still do little more than repeat the same opinion.

Aristotle, as I have said, has written two books upon the subject, one upon dreams, another upon divination by dreams. In the first, his theory of dreams is as follows: all sensations, he says, are produced by a certain movement of the organs of sense; which movement is caused by external objects. This movement of the organs being carried on, and propagated to that internal principle of animal life within us, which we called the *sensorium*, and which he calls a *common sense*, produces that perception of the mind called *sensation*. The motion of the organs, says he, continues after the action of external objects upon them ceases, in the same manner as the motion of a body, impelled by another body, continues after the impelling body ceases to touch the body impelled, the motion being continued by the air propagating the motion, which it receives from the body impelling, to other air, and that air to other air; and so on, till the impelling force growing weaker and weaker by degrees, the motion at last ceases. And that this general law of motion holds with respect to our organs of sense, he proves by fundry experiments. A man who has been looking at the sun for some time, when he is brought into a dark place, or a place with much less light, sees nothing: and a man who has looked stedfastly, for some time, at one colour, when he transfers his sight to an object of a different colour, it appears to him to be of the same colour. All which, says he, can be owing to nothing else but the motion of the organ of sight, produced by the first impression upon it, still continuing. Now, this continued motion in the organ of sense is not perceivable by us when we are awake (except in such particular cases as those just now mentioned), by reason of the continual movement and agitation we are in, and the various impressions of so many different objects upon our organs while we are awake. But, in the stillness of the night, when we are asleep, and when no impressions are made upon the organs, at least none that reach to the *sensorium*, the motion, produced in them by the impression of external objects during the day, still continues; and being propagated to the *sensorium*, in the same manner as when we are awake, the

sensorium being then vacant, and free from other impressions, perceives those remains of motion in our organs ; and thence arise our dreams, which therefore, he says, are the remnants or reliëts of our actual sensations while we are awake. But, says he, this communication of motion from the organs to the sensorium may be disturbed and interrupted by other motions in the animal body, particularly by the motion of the vapours or exhalations from the head downwards, which produces broken and incoherent dreams, like images in water when the water is moved : and, if that defluxion is very great, as in the case of children, there will be no dreams at all ; but, if it be moderate, then it will not interrupt the propagation of the motion from the organs to the sensorium. By this propagation from the organ of sight, we see in our dreams : by the same propagation from the organ of hearing, we hear ; and so as to all the other senses.

The systems of Synesius and Mr. Baxter follow ; but we need not enter into them. Our author, after various distinctions, many of which are accurate and philosophical, gives his own opinion. It amounts to no more than this, that the mind, not encumbered with its terrestrial shell, expatiates at liberty into other regions, and suggests various ideas, which in our waking state we were not capable of entertaining. That, in this temporary emancipation, it pursues arguments at leisure ; suggests discoveries, and communicating with disembodied spirits, gives us much useful information with respect to future events.

We are sorry that our limits will not permit us to pursue our author to a greater length ; we shall just beg leave to offer a few observations on this curious subject, and shall then proceed to his other arguments for the mind's separate exertions.

In all the waking reveries of an active imagination, there is little proof of the separate exertions of the mind. Irregular combinations and phantastical representations often arise to it ; but the materials, however disfigured by the arrangement, are still the types of objects which have been suggested to the senses. Our author allows that dreams are the same in this respect, though he afterwards supposes, that we may make discoveries or foretell future events from them. It is indeed probable that the mind is, even in this state, intimately connected with the body, and influenced by it ; its faculties are proportionally diminished in imperfect sleep, and entirely lost after severe fatigue. To suppose that we forget our dreams in the beginning of the night, is gratuitous ; for we may on the other hand suppose, with equal truth, that they do not exist. It seems to be a general rule, that our dreams are more vivid when our sleep is less perfect, and more rational when the body is least indisposed ; but this is entirely inconsistent with any separate exertion of an intelligent mind.

Its wanderings should be less controlled by a perfect rest, and entirely uninfluenced by disorders of the body, when it is supposed to be temporarily emancipated from it. We believe too, that these rational dreams, these philosophical visions, are very rare, if they ever exist. There is a source of fallacy of which our learned author is scarcely aware. In sleep, when we pursue mathematical disquisitions, pronounce orations, or compose verses, we think them excellent in their several degrees, are delighted with our exertions, and wish to remember such successful efforts; but it has invariably happened, that when we have afterwards recollected them, we have found them trifling and insignificant. It is therefore probable, that, while in sleep, every other power of the mind is diminished, the judgment is also affected; and perhaps in a greater degree, since its perfection depends on the concurrent exertions of all the rest.

There is one source of dreams or phantoms which our author has not noticed, though it might have apparently assisted his system; that is, the visions which are the consequence of taking opium. Dr. Hartley has attended very minutely to this subject, but has failed in the solution. It is, however, to be solved in a manner which will not oppose our general opinions on this subject; but we must not enter on it at present. As far as our observations can lead us, the several facts respecting dreams do not in the least support this supreme intelligence of the mind, in her separate state. The dreams of sickness, whose irregularities are proverbial, are still less favourable to the opinion. In short, whatever the immediate cause of dreams may be, they originally depend on the body; and all the varieties which their irregular vagaries assume, may be traced back to its influence. The prophetic dreams, or their companions the waking reveries of the second sight, ought not to detain us in our present circumstances. The former when they recur are seldom more than accidental coincidences, whose similarity to the future event is remote and vague, and is perceived only through the influence of folly and superstition. The latter, or second sight, is a subject which might require a longer discussion, and admit of much argument; but there is one circumstance which materially affects its credit, viz. this imaginary power decays in the exact proportion of the progress of knowledge and civilization. Both are probably the companions of ignorance or prejudice; and we should be sorry to account for our author's belief in the way which we have already accounted for the favourable appearance of our dreaming philosophy.

The night-walking, or waking trance, is a subject of greater difficulty, and it is by no means advantageous to the system that it is a state of disease, entirely depending on the body.

We can perceive no difference between it and ordinary sleep, except in degree; and it is inaccurate to say that feeling is destroyed because it requires a very strong impression to awaken the person affected. We have only a solitary instance of the efforts of the emancipated mind, which, with all due deference to the author and his authority, is very imperfectly related. The fact to be shewn is, whether the countess expressed, in this comparatively new language, new ideas; or whether she only repeated words that she had long ago heard, and had almost forgotten. We are not informed of what this sleeping language consisted, but are decisively told, that when awake she knew not a syllable of it. Few people entirely forget the language of their childhood, and probably this boasted story would appear trifling and insignificant, if the particulars were more fully known. In its present obscure state, however, it informs us of very little, and proves nothing.

The next chapter relates to instinct, which is supposed to be different from every power of the mind hitherto known. It is needless to expatiate on the different instances which an observation of the manners of brutes has afforded; but this quality is evidently inferior to reason. It is limited in its views and objects, and incapable of changing with the changes of circumstances. It affords too no proof of an intelligent mind, superintending the direction of the animal economy. If the more varied exertions of reason and judgment can be, for a moment, supposed to originate from an arrangement and organization of matter, the opinion will not meet with much resistance from the blind indiscriminate efforts of instinct.

The last chapter of the fourth book contains some metaphysical speculations about the 'where' and the 'when,' which has misemployed for ages the talents of philosophers. We shall not add to the errors by engaging our readers in the subtilty. Whether the mind is contained in the body, or is *some where*, or in *some time*, are circumstances which we shall at present omit; and the world would probably have been as wise and as good if they never had been suggested.

The next book relates to sir Isaac Newton's philosophy; but as we have stated the grounds of their difference, we shall not at present enlarge on it. There will not probably be a great diversity of opinions on this subject. On the whole, the candor, the religion, and the moderation of our author are indisputable; but that he has misemployed his talents and his learning is equally clear. That this work will add to the comforts or conveniencies of mankind cannot be expected; that it will add to their real knowledge is doubtful. The author has lived with the ancients, and has despised the moderns.

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He reasons often with Aristotle, though a more enlarged knowledge of nature has shewn his mistakes. The errors in natural history and physiology are numerous; but it would have detained us too long had we stopped to detect them. The material part, the earthly machines, were beneath his attention, He soared to brighter regions, and conversed with the inhabitants of other spheres. But though we have not been able to perceive the tendency and importance of these speculations, it would be unjust to deny him an opportunity of speaking for himself.

‘ There are many I know who think a philosophy of this kind chimerical, or at least useless, and desire a philosophy of *works*, as they call it, which will add to our power by sea and land, promote our trade and manufactures, and increase both our national and private wealth. Whether wealth and power, and the arts which procure them, have contributed to the happiness of mankind in general, or how much we in particular have profited by them, I do not at present inquire; but I ask, is there nothing of any value among men except wealth and power? Are not knowledge and understanding necessary to direct men to the proper use of them? and may they not be the source of the greatest misery in the possession of the ignorant and foolish? But further: I desire to know, whether knowledge in itself, abstracted from all profit or advantage by it, is not the highest enjoyment of the rational nature? Whether it be not the only enjoyment of man, considered as an intellectual creature? These are questions that, I think, must be answered in the affirmative, in an age that pretends to be learned. In an age which, by many, is reckoned a barbarous age, I mean the age of the Trojan war, we are told by Homer, that Ulysses, the wisest of all the heroes who fought at Troy (for Nestor did not fight there, but only assisted with his counsels), was invincible by pleasure, as well as by toils and dangers, and could not be kept from his country, his family, and his friends, by the charms of two goddesses, and by all the pleasures of a gay and luxurious court; but the same hero it was necessary to bind with ropes upon ropes in order to restrain him from going to the Syrens. And what did these enchantresses promise him? Nothing but knowledge. And if knowledge makes the happiness of man, must not that knowledge, of which the object is the highest and most excellent, make his chief happiness. Now what is so high and excellent as God, and Nature, and the Universe?

‘ But I say further; that as religion is necessary for the well-being, I think for the very being of society, it is of the greatest consequence to a nation, that the philosophy in it should be of the religious kind. In a country where letters are cultivated, there will of necessity be a spirit of curiosity and inquiry, which will lead men to philosophise right or wrong; for it is impossible that a man of genius, and whose mind is but a little elevated above the

the vulgar, should see all the various motions in the heavens, or on this our earth, and not inquire into the causes of them. A man, for example, who can see a stone fall to the ground, and only measures and computes its motion in falling, as Galileo did, without thinking of the cause of its motion, such a man may be a very good geometer or mechanic, but whatever he may think of himself, he has not the philosophical genius in him. In such a country, therefore, there must necessarily be an enquiry into the causes and principles of things, unless we could suppose no genius at all in the people; that is to say, there must be metaphysics of one kind or another. Now it is of the greatest importance, that these metaphysics should not be adverse to the religion of the country. For the opinions of philosophers will sooner or later become the opinions of the people, especially in matters of popular concern; such as religion: and accordingly Polybius tells us, that the Epicurean philosophy became the prevalent philosophy in Greece, the consequence of which was, a general corruption of manners.

Elements of the Theory and Practice of Physic and Surgery. By John Aitken, M. D. 2 vols. 8vo. 14s. in Boards. Cadell.

DR. Aitken, we are informed by the title, is a lecturer in physic and surgery at Edinburgh, and the present performance is a concise account of his system. We are aware of the danger of delivering our opinion on a work which, from its nature, is short and imperfect; but when it is published with a design of informing the world of Dr. A.'s opinions, it becomes a proper object of our attention. We looked with some care into the preface, to discern, if possible, the motives of the attempt; to discover what were the imperfections of the present professors, and what defects our author endeavoured to supply. The credit of Drs. Cullen and Monro are known to the most eminent physicians of every country; their extensive knowledge, and their diligent attention seemed to make the present attempt at least superfluous, if not presumptuous. We will indeed allow the utility of giving different views, even of the same subject; and it may perhaps be proper to convince the student, that his favourite professors are not infallible; but this should be the task of an attentive observer, and the result of the most extensive investigations. Our author must, however, introduce himself.

Medicine has been more exposed to the shafts of ridicule than any other branch of philosophy. Indeed a different fate cannot be expected, while its own professors hold it forth as an unprincipled and conjectural art. Nothing, however, seems more certain, than that Medicine has principles, and is a science:

and

and that deviation from the line marked out by these has alone degraded it from its native dignity and rank.

In no book hitherto published, with which I am acquainted, have the principles or elements of medicine, in my opinion, been systematically and proportionally delineated.

It is intended to exhibit, in the following pages, a complete although miniature picture of the healing science. In forming an opinion respecting my success in this attempt, it must be remembered, that, it is principally presented to the student who is supposed to be well acquainted with anatomy. To him, I confess, it is my ambition to impart digested and useful information; which, I hope, the studying, the practice, and the teaching of medicine, for upwards of twenty years, have qualified me in some measure to perform: of this point, however, it becomes not me to judge.

The principles upon which this medical system is founded are comparatively few, and the arrangement simple. The practice, however, thence deduced, whilst it is chaste, it is hoped, is sufficiently extensive. That a comparison in those particulars may be justly formed, I have carefully subjoined a view of the most celebrated systems: a circumstance that cannot fail, in many other respects, to be eminently instructive.

The limits I had prescribed to this publication prevent me from pursuing the evolution of any more than two of the heads enumerated in the Elements of Physic: a future day, and more leisure, may enable me to finish the view, provided what is completed meets with a proper welcome.

The Elements of Surgery, my favourite object, I regard as complete. The flattering reception of the former edition of them has encouraged me to avail myself of study and experience to merit additional approbation, by corrections, in such degree, that they may in a great measure be considered as a new work. Their connection with physic being fully marked, which could not formerly be done, is a useful circumstance.

I have attempted, throughout the work, to express my sentiments in an independent manner, and in plain British language; and have, of course, been led to some innovation as to terms, for which no apology is necessary to the British reader; a foreigner will readily collect their acceptation from the definitions and synonymes or appellations.

He afterwards professes his candor and attention to 'improving hints,' and returns his thanks to those gentlemen who have attended him 'during eleven courses.' These are the chief observations, and the only apologies of our author for his undertaking; so that his merits must entirely depend on the nature of his performance. The first volume contains the Elements of Physic: the last, those of Surgery, which have claimed his chief attention.

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This work is obviously intended to deduce medicine from the general properties of matter, and from its first arrangement, or step, towards organization. The importance of this attempt can only be appreciated by its probable tendency, or by its success. We do not in this work perceive the utility of the measure; and we have sometimes apprehended, that it has drawn the author's attention from better sources. If medicine be built on the laws of matter and motion, the foundation must often fail; for the doctrine of vibrations, which is intimately connected with the theory of medicine, is wholly irreconcilable to them: even the obvious properties of the grosser vibrations of a musical string often elude the efforts of the mathematician. The most attentive observers, and the most successful practitioners, have neglected these very remote sources, and we think there is little probability of improvement from retaining them. It is necessary to remark, that this introductory part is much swelled by useless quotations and trifling definitions. We imagine that the meaning of the term 'physician' is well understood without a definition; and three different authorities from Gaubius, Heister, and Home, in support of it. There are many similar redundancies; but we must turn to the more material parts of the work.

The *materia medica* first shares our author's attention. He observes, that it has been variously arranged; but, in his opinion, it may be most fitly comprehended under the following heads: Nutrients, Evacuants, Alterants, Caustics, and Mechanics. In this arrangement we should at first suspect some novelty; but in the subdivisions we find the old classes retained 'with all their imperfections on their heads.' We do not know why he has omitted to give examples of expectorants, anthelmintics, emmenagogues, and lithontriptics. If there are no such medicines, as some reformers have suspected, the classes should have been rejected. He has mentioned, in general, the different remedies under each class; and seems to limit the *materia medica* to these articles, which do not in number exceed fifty-six. It is a trite observation, which every author repeats, that our remedies are too numerous; yet we neglect those we know, to pursue every exotic which is recommended in pompous terms, or by delusive histories. Our author is not yet arrived at the refinement of some other reformers, who limit their remedies to one seventh of this number. Those, however, which he has enumerated, are often important, and the several doses seem to be marked with accuracy.

In the classification of diseases, he has omitted the scientific terms of order, genus, &c. for a reason which deserves attention.

tion.—‘ A disease, says he, is not a distinct material form; it is only an affection of matter, which can never subsist exactly in the same degree in any two individuals; and its modifications frequently change or run into one another.’ This argument is logical and just; but, if examined, will be found only to shew that we cannot attain the accuracy of a botanist in our systems: it by no means proves that they are useless. His heads or families of diseases, for we are not told how to distinguish them, are very exceptionable. They are sixteen in number: ‘ 1. Hæmorrhage. 2. Fever. 3. Scurvy. 4. Flux. 5. Suppression. 6. Gout. 7. Rheumatism. 8. Palsy. 9. Madness. 10. Hypochondriacism. 11. Convulsion. 12. King’s Evil. 13. Decay. 14. Defæcation. 15. Dropsy. 16 Fainting.’

If we regard the rules of arrangement, it will be at once obvious, that the number of diseases under each head is very unequal: if conveniency, we shall find that we are often perplexed, since many diseases may be referred to different classes. This method has all the disadvantages of a system, without its utility; we would therefore strenuously recommend its refusal. The subordinate arrangement is also exceptionable: the apoplexy, for instance, is arranged as an hæmorrhage of the brain.

An outline so extensive cannot be filled up in one volume, even in the concise language of a syllabus. Hæmorrhage and fever are, however, detailed with some distinctness; and we cannot help suggesting to our author, that had the quotations been less numerous, and the useless synonyms less profusely scattered, our expectations might have been more fully gratified. Though each page is so amply filled with transcripts, yet the list of authors would be very inconsiderable; and, from many material deficiencies, we cannot help suspecting that Dr. Aitken’s erudition is not very extensive. Though he mentions the Breslaw epidemic, from Dr. Cullen, and the external use of cold water in fevers, he seems not to be acquainted with De Hahn’s Experiments. Though he mentions the *Diæta Aquea*, and the use of ice in similar complaints, he has not given the practice of the Italian and Spanish physicians; even on the subject of infection he seems unacquainted with Lind; and on the prognosis of fevers, with Alpinus; but it is invidious to dwell on defects of this kind; let us rather examine what we have received.

Fevers form a very important part of every medical system, from their frequency and danger; and it seems the favourite subject with our author. He has pursued the disease through every

every form, and analyzed every symptom. We shall beg leave to introduce the account, with his third proposition and demonstration.

‘ Proposition III.

‘ Fever is universally one and the same in its essence or nature, or is only a simple morbid state, suffering accidental variations, chiefly in degree.

‘ Demonstration.

‘ The human body, the subject of fever as here treated, appears to possess surprising sameness or identity as to its general state and character in every individual, consequently the febrile state must always be nearly the same in its nature and essence.’

The cause of fever, in our author's opinion, consists in an altered structure or organization. The chain of reasoning seems to be the following : a certain organization is requisite for the exercise of any function ; the changes therefore in this exercise shows a change in the previous state. Dr. Aitken has, however, forgotten his former distinction of diseases ; that they are only affections of matter, and not material forms. We then pointed it out for the sake of the present subject, and he must necessarily renounce this just distinction, or his proximate cause of fevers : in our opinion they are incompatible. The objection to many celebrated theories have been, that they only give us a name without any useful information : the complaint recurs on our author with redoubled force ; he has not even afforded that very slight assistance, unless he would substitute ‘ derangement,’ which he sometimes uses, but which only expresses disease. Indeed the proximate cause of fevers must, from the same reasoning, be that of every other disease ; and we shall find the indications of cure equally general.

We shall select some passages on a subject generally interesting, and commonly understood, the remedies of fevers, whose interposition our author rejects.

‘ Supposed remedies.

‘ The application of the following remedies has been supposed suitable to the first indication of cure of fever.

1. Emetics. 2. Diaphoretics. 3. Epispastics.

‘ 1. Emetics.

‘ Emetics have been very generally deemed remedies in fever, especially in its commencement, on the supposition chiefly of their producing the following effects :

1. Evacuating noxious matter from the stomach.
 2. Determining the fluids in circulation to the surface of the body.
 3. Promoting the effect of spontaneous vomiting.
- ‘ 1. There is no febrile poison in the stomach, at least not any likely to be removed by vomiting.

‘ Secretion

* Secretion of gastric fluid, and excretion of bile, &c. into the stomach, and the remains of food undigested detained there, supposed to be noxious, become emetics and cause their own ejection: seldom or never will it be necessary to administer emetics.

* 2. The determination of fluids in circulation to the surface is supposed to ensue chiefly in consequence of the action of emetics on the muscular fibres of the stomach, by which at the same time the action of the extreme arteries on the surface of the body is imagined to be exerted, and atony and spasm of these presumed to exist of course removed.

* That emetics may have the effect mentioned, it has been customary to administer them in small or nauseating doses, especially after fever has made some progress.

* By emetics the fluids are impelled with uncommon force, and in unusual quantity into the delicate extreme vessels of the brain and nervous system in general, which is probably the seat of the proximate cause of fever, a circumstance not likely to favour its removal. Hæmorrhage from the nose, &c. and other consequences, sometimes fatal, verify this assertion respecting the mechanical and destructive effects of emetics.

* It has been shewn, that febrile spasm, admitting it to exist, can only be a symptom; relaxing it therefore by the mechanical or other action of emetics is a nugatory practice, because it will constantly recur while its cause, which is the proximate cause of fever, is unsubdued.

* 3. Spontaneous vomiting, very constantly a symptom of commencing fever, it has been shewn, is the effect of morbid sensation; it cannot therefore be justly regarded as a salutary effect of a vis medicatrix naturæ; of course, ought not to be promoted. With equal propriety might the other symptoms of fever be artificially augmented.

* 2. Diaphoretics.

* Sweating has been promoted as a salutary event during fever, under various pretences, such as,

- * 1. Expelling febrile poison,
- * 2. Promoting or imitating spontaneous sweating.
- * 3. Removing febrile spasm.

* 1. Febrile poison, after its first impression on the living structure, becomes effete, or the contrary. If it becomes effete, expelling it by sweating, although possible, is unnecessary, because, in due course of excretion it will be spontaneously discharged. If the poison continue to act, it must be supposed to be either entangled in the solids, or promiscuously blended with the fluids; therefore not dischargeable by sudorifics: those deemed peculiarly capable to produce this effect are named alexipharmics.

* Sweating, like vomiting, is not unfrequently a spontaneous concomitant of fever, if at any time it is connected with a salutary tendency.

tendency, it is the effect oftener than the cause; therefore not to be industriously solicited, especially by stimulant and heating drugs: tepid drink will obviously produce it more safely.

3. The existence of febrile spasm, and its giving duration to fever, is not satisfactorily proved. Any practice directed to spasm must be at least ambiguous. It may be hurtful; but surely spasm, its existence supposed, may be removed by gentler expedients than the operation of sudorifics.

3. *Epispastics.*

Epispastics have been universally applied to the cutaneous surface of the body under fever. The head, the back, the sides, the arms, the thighs, the ankles, the feet, &c. have, during almost every stage of it, been subjected to their action. Sensibility, or delicacy of sensation, whether derived from sex or constitution, has in vain solicited exemption.

Unless some solid advantage results from the application of epispastics as remedies against fever, they ought not to be employed; because, by their action, manifestly one modification of disease is superadded to another, excoriation, inflammation, and all its consequences, &c. to fever.

The following are the most specious pretexts alledged in apology for the adoption of epispastics against fever; that, by their action

1. Motion is excited.

2. Febrile spasm is removed.

1. That epispastics, as painful and stimulant applications, may excite motion is little to be doubted; but during fever an excess of motion, excitement or vascular action is seldom absent, therefore epispastics cannot often be indicated. Much oftener is it incumbent on medicine, to restrain and moderate febrile motion.

2. Febrile spasm, admitting its existence, has been shewn to be a symptom; although therefore removeable by the supposed antispasmodic stimulus or action of epispastics, it will recur as soon as this action ceases: because the source of spasm, the proximate cause of fever, still subsists.

Is it not more probable that the inflaming stimulus of Spanish flies; the most used blistering application, will induce or increase spasmodic action of the vessels?

Epispastics occasion slight swelling or determination of the fluids in circulation, to the small portion of the cutaneous surface they cover; a change which seems well calculated to destroy any antispasmodic action expected from them: because an accumulation of the circulating mass in one portion of the system, necessarily infers a proportional revulsion of it from every other point, and consequently removes, in the same rate, any mechanical resistance a due quantity of fluids can oppose to an increase of febrile spasm.

‘ An

* An evacuation of a portion of the serous fluid is an obvious and chief effect of epispastics. They in so far destroy the proportion of the serum to the other component parts of the blood, a change which may as readily happen to be hurtful as beneficial.

* The effect of epispastics mentioned, is obtainable by cathartics; remedies of more gentle action: unless therefore in cases of topical pain and congestion occurring during fever, not to be removed by other remedies of more suited operation; epispastics are not admissible. —

* 1. *Simple salt.*

* That salt can act usefully as a refrigerant, during fever, is an assertion that requires examination; because, it does not seem to possess the requisite character, which must consist in

* 1. Being capable to absorb a portion of animal heat, and, of course, diminish the febrile temperature.

* 2. In being capable to allay those symptoms which tend to produce animal and febrile heat.

* The comparatively restricted dose, in which salt can be applied to the living body, in any condition, particularly during fever, renders the expectation of its acting as an absorbent of fire, and being useful as refrigerant, not a little vain and ridiculous.

* The sensible stimulant character of salt, applied to the sentient animal solid, forbids the hopes of its acting as a sedative against the symptoms that may be supposed to generate the febrile temperature.

* Of the varieties of simple salt, vegetable and vitriolic acid diluted with water, have been principally recommended as refrigerants during fever.

* 2. *Neutral salt.*

* Nitre or saltpetre, regenerated tartar, and vegetable ammoniac (these last, under the titles of saline julep and spirit of Mindererus); have been supposed the most suited for administration as refrigerants during fever.

* 3. *Metallic salt.*

* The only metallic thought of as a refrigerant remedy during fever, is, saccharum saturni, or salt of lead, consisting of this metal, combined with vegetable acid.

* Because saline matter, admitted into the vessels of the living body, will increase the stimulant power of the blood, and thereby increase vascular action, a circumstance evidently conducive to animal heat; it is more likely to augment than diminish febrile temperature.

. If it be asked, what our author would substitute to these active and generally useful medicines, we shall give an abstract of his plan, and leave the whole to the judgment of our readers. His indications are, 1st. to remove the causes; and 2dly, to alleviate the symptoms. The remedies for the first are;

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ventilation;

ventilation, bathing, cleanliness, abstinence from heat, light, noise, agitation, and costiveness; for the second, bleeding, cathartics, fasting, cold air and water, externally and internally, emollients, anodynes, nutrients, stimulants, and tonics.

Dr. Aitken's language is generally exact, though there is a quaintness, and an attempt at novelty, which is sometimes disagreeable. An 'out-striking,' he uses for eruption; and 'pregnant with alarm,' for dangerous. He styles 'recovery a *pleasing evidence* of the operation of the medicines.'

If it be necessary to interpose our opinion, we must frankly own that we have seldom met with a greater parade, or more confident assertions, attended by less real knowledge. We had selected a variety of instances of the author's pomp and dogmatism; but it would be unjust to the public to be more diffuse on this ungrateful subject. We have the highest respect for our neighbouring university, and the characters of the different professors in it, but the luxuriance of soil which assists the growth of the corn, promotes also that of weeds. It is an inconvenience that must be endured, because it is the natural consequence of the advantages of an useful institution. Our author's Surgery must be the subject of another article.

[To be continued.]

The Philosophical Quixote; or, Memoirs of Mr. David Wilkins. In a Series of Letters. 2 vols. 12mo. 6s. Johnson.

THIS is a very laughable attack on some of the late philosophical discoveries, and on the attempts which have been made to apply them to the purposes of medicine. The author's satire is frequently indiscriminate, and we are sometimes doubtful whether he means to commend or ridicule; at least, among his attacks on pretended discoveries, he, in a very few instances, seems to satirize real ones. His hero, David Wilkins, is probably not entirely a creature of the imagination. He is described as a country apothecary, who is eager in pursuit of discoveries, and constantly repeats every experiment which the genius or fancy of others have suggested; and brings to the same test every reverie of his own imagination. With this philosophical Quixotism he is represented as generous, benevolent, and humane; and, unless when a system or a discovery arises in the way, eager to administer to the wants and distresses of his fellow-creatures. He is often laughably absurd, but he is always respectable and worthy. His adventures are related in the letters of his journeyman, Mr. Harcourt,

court, who unites the softer passions with the more austere pursuits of philosophy; and, while he assists the father in the laboratory, is equally attentive to his daughter in the parlour. This little love-scene is well managed; but we are not yet favoured with its conclusion, for there are other letters which are represented by the editor as more generally interesting. In these Mr. Wilkins will assume a more public character, and they will give us the catastrophe of the intrigue.

Though we have given the author full credit for his address in managing the character of his hero; yet we cannot excuse him for having, in one instance, descended to a very obvious personality. The object of his satire may in some circumstances have deserved this attack; but in others he is certainly respectable, and we own that we look on our author's conduct in this part as reprehensible. In general, the wit is lively and severe; but, by the choice of his subject, it cannot be commonly felt or generally understood. Scientific wit is a difficult and unweildy weapon. The spirit of Pope, and the lively pointed irony of Arbuthnot, were not always successful, for their play of 'Three Hours after Marriage,' was condemned on the stage, and was a successful object of ridicule in the hands of their meanest opponents. To ridicule the weak sides of science, requires an intimate acquaintance with it. It requires also a grave, ironical vein, of which we have few successful specimens. The character of Cornelius Scriblerus, the father of Martin, is indeed happily conceived and exquisitely supported by Arbuthnot. If the person represented is not earnest in his pursuits, and confident in his opinions, we may laugh at the character, but not at the ridiculous parts of the science. If he is in earnest, he cannot consistently dwell on the more common subjects, or pursue speculations generally known. In the former part our author has succeeded; but we fear that he will not receive his full measure of fame, on account of his ridicule not being sufficiently felt. We wish to give a specimen of this pleasing performance, and, as the common doctrines of electricity are generally known, shall select one of the windmills of his new Quixote. It is told with much spirit and address.

* It is well known (he observed) that when it thunders and lightens, it most commonly rains. That clouds are electrified, sometimes negatively, at others positively; that rain discharges that electricity, and conducts it to the earth, and that experiments had actually demonstrated that falling drops of rain were electrified, and sometimes pretty strongly. Now he argued thus;

"Bodies possessed of contrary electricities, rush together, or attract each other. But bodies mutually electrified, either *plus* or *minus*, are, on the contrary, repulsive. If therefore a drop of rain be in *plus*, and the human body be also in *plus*, they will mutually repel each other; and if the electricity be sufficiently strong, the repulsion will be so great that the drop will be diverted from its perpendicular course, and turned away obliquely from the body. The same thing will happen if the electricity be strongly negative. Consequently a man thus charged, may walk through the heaviest shower of rain that ever fell, without being in the least wetted by it."

"He was so rapt with his discovery, that he immediately communicated it to me, together with his design in consequence thereof. The absurdity of the conclusion was sufficiently obvious; but it was not now, for several reasons, my interest to contradict him. I therefore highly applauded his invention, as well as the proposal which he made, of at once verifying his theory by experiment, and blazoning it, with his fame, to the world. The nature of the discovery, therefore, was announced to the inhabitants of the country around, who were invited to assemble at Mr. Wilkins's house on the first appearance of a thunder storm, to be witnesses of the truth of the fact, and, if they chose it, to be the subjects of the experiment.

"The curiosity of the public was excited in course, and nothing was talked of but Mr. Wilkins, and his great discovery. His foes, (for all men have enemies) represented it as a mad attempt, and of a piece with the known character of the man. They therefore ridiculed it accordingly, and prognosticated that it would end in smoke. His more numerous friends as zealously propagated a contrary language; arguing, from the opinion of their opponents concerning the impossibility of the thing, the greatness of the discovery; and justifying its likelihood by a late similar one of the illustrious Dr. Franklin. But every one was eager for the arrival of the day.

"At length, the important period arrived. The forked lightning flashed—the big thunder rolled; "the sky was overcast, the evening lowered, and heavily with clouds, brought on the hour, the great, the important hour, big with the fate of Wilkins, and his project." The people eagerly assembled, and Mr. Wilkins, after having ordered out (in a booth erected for the purpose) the electrical apparatus, proceeded to demonstrate his important theory.

"His first step was to discover the nature of the cloud's electricity; and he found it to be highly positive. Two dozen pair of shoes, with soles of baked wood, of a proper thickness, were presently put on by some of those who were eager of the honour of being concerned in this great business; not a fourth part of whom, for want of a sufficient quantity of electrical shodding, could be admitted to share in the honour of the experiment. They were scarcely prepared, but the rain began to descend; and in a short

short time it even threatened a deluge. The happy twenty-four mounted on their magic sandals, were strongly electrified *plus*; and proper directions being given them not to touch any non-electric substance, they were turned adrift into the dreadful storm. The expectation of Wilkins was immense! But, alas! the imperfection of human inventions! The insulated heroes no sooner trod on the ground, than (the wet, forming a connection between their bodies and the earth) their electricity was suddenly discharged. And as they had been strongly electrified indeed, in order to make the experiment surer, the shock which they felt in consequence thereof was terrible! They sprang aloft, with a loud scream into the air; many of them lost of sense, and losing their self balance, fell forward on their faces, lying like breathless corpse on mother earth, which was stained red with the fluid issuing from their bloody noses. They who retained their senses, smarting from the violence of the shock, wet through, and concluding from the loud laughter, and cutting jests of Wilkins's foes, that they had been decoyed into that situation, only to be made fools of, flew upon poor Wilkins in their rage, and would probably have demolished him, had he not happily been rescued by the better part of the company, and conveyed away in safety. On his electrical apparatus, however, they had no mercy, but considering it as infernal, instantly broke it piece-meal, "burning the diabolical fragments."—The poor fellows are the standing jests of the town to this hour, and will be so I imagine during their lives. Whenever it rains, they are drily asked, Why don't you put on your electrical shoes?—Those people who are more knowing, see this affair, in course, to Wilkins's disadvantage. Others look upon it as a piece of philosophical fun, and imagine that he had designedly taken-in the ignorant town's people. Wilkins, though the disappointment has most terribly galled him, has sense enough to take the hint, and propagate the latter opinion; though even that has not not a little injured his long established character, with respect to gravity.

It may perhaps be agreeable to the reader to see a list of Mr. Wilkins's curious treatises on medicine and philosophy. Those who have attended to these speculations, will soon perceive the foundation of his raillery.

"A new and complete system of vitality; demonstrating, by invincible arguments, that air is the vital principle in animal bodies, "from the little sparrow on the house top, to the lordly creature in the superb mansion."

"A treatise on negative electricity." In this paper it was proposed to be proved, that negative electricity is possessed of medicinal virtues, directly opposite to positive. That as one was a stimulus, the other was a sedative; as one increased, the other must diminish perspiration, &c.

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"A proposal

"A proposal for a new, easy, and pleasant method of curing diseases by conveying the virtues of medicines into the system by means of electricity."—The medicine whose virtues were to be introduced, was to be placed within the conductor, or otherwise; the electricity discharged through which into the patient's body, would carry with it into the system, part of the substance of that remedy.

"A demonstration of the superior efficacy of blunt conductors, in securing buildings from lightning.

"A new practice of physic; proving that the bile is the cause of all the diseases incident to the human body, and demonstrating the great importance and necessity of an universal antiphlogistic regimen.

"A treatise on the medicinal uses of hemlock, henbane, and other poisonous plants. With cases shewing their efficacy in a variety of diseases.

"An essay on the great utility and importance of admitting mathematical, mechanical, and metaphysical reasoning into medicine.

"A new system of surgery, demonstrating the impropriety and absurdity of dressing wounds, fractures, &c." In this treatise it is proposed only to bind up the wound, or fracture, after replacing the bone, and leave the cure entirely to nature.

"A vindication of the general use of instruments, in parturition.

"An attempt to prove that the gout is an effort of nature to make a sore: to which is subjoined a proposal for curing that malady by the application of blistering plaisters to the part.

"A demonstration of the great utility of extracting sugar from potatoes, and certain other vegetable substances.

"Chemical elements of agriculture; shewing the great advantages of applying the principles of the hermetic art, to that science.

"A new system of astronomy; containing an account of the original formation of the planets, and their history, from the time of their being knocked off from the sun by the comet, to the present age.

"A treatise on light and fire; proving that they are compounds of phlogiston and empyreal air.

"A dissertation tending to shew, that phlogiston has a centrifugal force; and that it diminishes the gravity of bodies.

"Chamelionia; or, a demonstration, that animals are not nourished by the food they eat, but by the air which they breathe."

On the whole, we have been much entertained with these letters, and earnestly wish for their continuation.

Candid

Candid Animadversions on Dr. Lee's Narrative of a singular Gouty Case. To which are prefixed, Strictures on Royal Medical Colleges. Likewise a summary Opinion of the late Disorder called the Influenza. By William Stevenson, M. D. 8vo. 3s. Fielding.

DR. Stevenson, with the jealousy of a Turk, and the zeal of a reformer, bears 'no brother near his throne,' unless he will fall down and worship the deity which he has set up. — Dr. Lee has presumed to treat a case of gout, nay even to publish it, without having applied a single blister, without having quoted Dr. Stevenson's observations.

The attack on Dr. Lee is prefaced by strictures on the Royal College of Physicians. The foundation of these strictures is, that a royal establishment is unjust in its origin, since distinguished honours should be the lot of distinguished abilities; and, as the monarch, who established the college, could not adequately judge of the merit of the original members, so he could still less judge of that of their successors. In its progress it is injurious to the advancement of medicine, as it tends to establish an uniformity of views, which entirely destroys every attempt at improvement. These strictures are, perhaps, more specious than solid; and it would be useless to insist on the characters of many eminent physicians, who have been members of the royal college, to a man who would be the sole architect of his own fortunes, who would spin only from himself, and trust entirely to his own resources. He blames Dr. Falconer for his parade of authorities. This matter is, in general, carried too far; but it would be equally rash to despise the experience of our predecessors, or to trust entirely to it.

The influenza, he thinks, was the effect of the variable seasons; the operations of inhalation and exhalation, being, in his opinion, carried on by the same vessels, they cannot be synchronous. The exhalation being then checked by the cold, the inhaling powers acted and produced the symptoms. This opinion is totally without any anatomical foundation, and entirely contradicts the periodical appearance and gradual successive progress of the epidemic. Anatomists and physiologists, he asserts, have mistaken this matter; but their experiments have been produced; his are not even hinted at. It may be asked, how a cause frequently operating, can only at stated intervals produce the disease? or how, in similar circumstances, through the whole kingdom, the inhabitants

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should

should be only gradually affected?—Indeed, Dr. Stevenson, your great experience has here misled or forsaken you. If you had been really acquainted with the nature of the influenza, you could not have used such arguments.

His method of cure was early blistering and generous drinks, without excess. It was probably successful, as will appear when the several collections respecting its appearance and nature are completed. But there was a less painful and more obvious remedy, encouraging perspiration in bed by warm whey.

In his animadversions on the case related by Dr. Lee, he agrees with our associate in the Review. He enters fully into this case, which is really not singular, and detects with much propriety the strange proceedings of the several physicians. There is in many passages of these remarks a vein of sagacity and good sense which would cover a multitude of sins. Trust to it, thou ambitious reformer! rather than to thy prejudices. Examine with attention, and decide with caution.

We have not hitherto given any quotation from Dr. Stevenson's performances, because they have generally been an uninteresting mass of vague assertions and virulent invectives: but there are some parts of this work which may be exempted from the general censure; and therefore we shall present them to the public.—*Si sic omnia dixisset!*

Physicians, when they despair utterly of recovering patients, having worn out their constitutions with drugs, and set up an apothecary's shop in their stomachs, meet in learned consultation; and, instead of confessing their fault, like honest, ingenuous men, add to it, by consigning their unhappy patients to the physicians of Bath or Bristol: men as certain to blunder as themselves. If the sulphureous waters of the one, or the cretaceous of the other, fail to cure; sulphur and chalk, dissolved in their appropriate menstrua, are to bear the blame: while doctors, who originally, or latterly, brought the whole series of symptoms on, which terminated in the grave, are not only considered as innocent, but loaded with popularity and applause.

There is one easy remedy for such scientific folly.—Let patients, with spirit and sense, when they find themselves grow worse in the hands of their doctors, dismiss them without ceremony, as they would domestics, not performing their work. Next, let them, of their own choice, get away to Bath, and not suffer themselves to be consigned, in the way of trade, from one set of doctors to another. I will venture to say, the stated discreet adjustments, early rising, exercise, and
pleasingly

pleasingly diversified amusements (almost without end) of that delightful city, will be their best doctor, and what ought to supersede every other.

The necessity of preparation for drinking the Bath waters with safety, is a necessity of trade, not a medical one. If these waters require medicines to counteract their bad effects, they ought not to be drunk at all. If the practice be only the professional etiquette of the place, it is a silly one, though abundantly lucrative. If the waters have characteristic virtues, they will, they must exert them in cases adapted to their use, without collateral assistance from physic. As well might a person eat a hearty dinner, to prepare him to dine, or to take a sound nap to prepare him for sleep, as patients be prepared to receive benefit from the pump, by the virtues of a particular draught or pill. Whoever heard of a patient being prepared for taking a purge, an emetic, or having a blister applied to his back? Yet unquestionably these require preparation as much as the Bath waters, if they indeed possess the wonderful qualities ascribed to them. If they do not, which is my opinion, then is the whole a fashionable farce among physicians, apothecaries, and easy, credulous patients; and my opinion has been formed leisurely and coolly, perfectly without prejudice, and on the spot. I have known many drink plentifully of the Bath waters, without applying to any doctor, or using any preparation; and no giddiness ensue, or headach. I have often made the experiment myself, at all times of the day, and in all states of the stomach, without any observable effect, good or bad, except that (common to every fluid so dilute as water) of passing through the secretory channels quickly.

If people are to be prepared previous to their drinking the waters, an eternal uncertainty will remain, whether the effects, which may follow, are those of the preparatory process, or the waters. It is impossible to decide on either alternative, while they act in conjunction, let the Bath faculty say what they will; and I cannot but deem it, with my ideas of professional honour, and moral probity, a bold liberty taken with the credulous facility of mankind, to attribute to the waters, what may have been the sole effects of the preparative medicine. Besides, it is a solecism in language, a perfect Irishism (I may make free with myself) to consider the cause as an effect, or the effect as a cause. The preparation gives effect (it is said) to the waters: surely then, it is the cause of the waters having effect. A lancet cannot open a vein without a hand to direct it; will any one say that the lancet is that skilful hand? The stomach receives the food, but who will say that stomach

Stomach is the food received? The Bath waters do harm without patients being prepared to resist that harm: can the waters be called the preparation? and, consequently, are not the Bath waters in themselves, or abstractedly, hurtful? The moon gives no light of herself; the sun irradiates her disk: is the moon the sun? Whatever good is done by a first agent, is not the act of a second; and being merely prevented from doing harm, doth not amount, surely, to a person's doing good. The power, indeed, that prevented the harm, did actual good. A negative can never become an affirmative, by any torture of language, or license of theory.

These should seem self-evident truths; as much so as common sense, and the strictest logic can make them. And I am astonished such learned and grave men, as many of the Bath physicians are, should obstinately shut their eyes and ears upon them. Nor can a general respect for them as a body, or personal regard for some of them in particular, assisted by all possible charity for the actions of men, prevent me from thinking and saying, that they can have no apology, but that of the Ephesian silversmiths, and craftsmen of like occupation, about the ancient shrine of Diana. The pump cisterns are their shrines; themselves the craftsmen, joined with the apothecaries of like occupation; and the company stately crowding the pump-room, the adoring multitude around, animated by the sweet strains of the orchestra, and paying in their costly offerings at the ever-smoking shrines of the goddesses of health. Great great is the health-restoring, life-preserving goddesses of Bath, cry the physicians, apothecaries, pumpers, bathers, undertakers, coffin-makers, grave-diggers, &c. may she never want worshippers from all quarters of the world—priests, priestesses, craftsmen, craftswomen, and others of like occupation. *Hæ mugz in feria ducent.*

In the Appendix Dr. S. attacks our Journal with much virulence, chiefly on account of the 'Cases in Medicine' criticised in the Review for August last. From whatever source our information may have been derived, we are satisfied, from its effects, that it is true; but, while we 'kiss the rod' of a 'sober critic' on our labours, we despise violent abuse and unmerited invective.—We shall apply to this man of fury and words the well-known anecdote of an eminent lawyer, who being saluted on the Thames with some water-language, which even the frequenters of Billingsgate now despise, coolly replied, 'Go on, my good friend, *You have the best of it.*'

To every thing that bears the shadow of an argument in his strictures, a reply is unnecessary. The public is in possession of both our opinions; but, if the '*humaniores literæ*' soften the

the manners*; as we are taught in the Syntax, Dr. Stevenson does not deserve much compliment on his improvements. In future, he may depend on his iavectives being unheeded and unanswered. His opinions shall be treated with the justice which they deserve, and with the candor which shall always regulate our conduct.

A full and genuine Account of the Revolution in the Kingdom of Sweden, which happened on the 19th Day of August, 1772: with the Speech of his Swedish Majesty, the new Form of Government, &c. By J. R. Sheridan, Esq. 12mo. 3s. Fielding.

MR. Sheridan gave us account of this remarkable revolution some years since; and, if we mistake not, resided at that time at Stockholm. The present account, however, is translated from the French Letter of the abbé Micheleffi, to lord Visconti. The abbé was a spectator of the revolution, a favourite of the king, and an attentive and intelligent observer. Some pieces are subjoined, which give a general view of the causes and consequences of this celebrated event.

At this period it is useless to enter into a long detail. It is well known that on the 19th of August, 1772, the king of Sweden, by an exertion, planned with the most consummate prudence, and conducted with the most determined intrepidity, restored the ancient constitution of the kingdom. The gloomy moralist, who delights in the contemplation of human misery, has lamented the lot of a nation, subjected to the will of a tyrant. The sturdy republican, zealous for his darling liberty, and rushing into licentiousness rather than submit to the semblance of restraint, has railed at the Swedish monarch as a despot, and condemned the nation as willing slaves. But, in fact, the government, as now established, is a limited monarchy; the active exertions are those of the monarch; the ultimate appeal is also to him; but the deliberations, the internal regulations, and even the recommendations for the different appointments, are the privileges of the senate. There are but two estates, the senate and the privy council, of the last of which the king is the spirit and the ruler; but we perceive little difference between this and the other limited monarchies, except that civil liberty is not yet on its proper basis. It may be asked then, what were the changes which required this active interposition? It is a novelty, perhaps, to see a king exert himself to limit his own privileges, or temporarily to assume a power, again to bestow it. The kingdom of Sweden had been, for ages, torn by dissensions in the states; there

* It is an example of a very common rule, which made an early and deep impression on us; may it have a similar effect on our author!—*Emollit mores, nec sinit esse ferus.*

were

were two opposite parties, whose contentions always impeded the public concerns, and frequently appeared in the most turbulent contests. They, however, agreed in limiting the power of the sovereign, and had reduced him to the empty pageantry of state, without the least power or authority. In the mean time their subordinate factions alternately oppressed the people as well as their antagonists, and had reduced the kingdom to the most distressing anarchy, and the most turbulent aristocracy. The speech of the king to the states gives an affecting picture of the condition of Sweden, and is a master-piece of active eloquence. He stops and asks them, peremptorily, if they can deny his assertions: and, having restored this change, without the loss of a single person on either side, he laid aside his crown, and, taking a book out of his pocket, informed them that it was the work of Providence, and began to sing the *Te Deum*. What a scene for the pencil of a Reynolds! or the pen of a Homer! The manly vigour, the determined resolution, and the candid assurances of this monarch, deserve attention, and we shall therefore make no apology for giving the conclusion of his speech. We believe it has not before appeared in English.

‘ You greatly mistake, if you suppose I seek any thing else than liberty and law. I have bound myself to govern a free people: this promise is the more sacred, as it is spontaneous; and this transaction shall not move me from my engagement. It is licentiousness I am determined to abrogate, and I will see that the despotism with which the realm has been governed, shall be changed into an orderly and settled government, such as the ancient law of Sweden prescribes, and by which Sweden has been governed in the times of my greatest predecessors.

‘ The only aim I have in view, is to establish true liberty, which alone can make you, my dear subjects! happy, through security under the law, and by law, in all your possessions; through liberty in all lawful occupations; through impartial administration of justice; through preservation of order in town and country; through careful endeavours to advance the common weal; through its enjoyment in tranquillity and peace; and, finally, by maintaining a pure religion, without hypocrisy and superstition.

‘ All this cannot be obtained, except the kingdom be governed by a fixed law, the letter whereof may not be misinterpreted, equally binding the king and the states; which cannot be altered but by their mutual consent; which allows a king zealous for his country’s welfare, to consult with the states,
without

without being looked upon by them as a scare-crow, of whom they must stand in dread ; and which finally unites both king and states in one common interest, which is the prosperity of the kingdom.

‘ Such is the form of government which I shall now cause to be read to you, and which lays an equal obligation on me and you.

‘ You will easily perceive, by what I have now said, that, far from any partial view, every thing is done for the good of the kingdom ; that if I have been constrained to speak the truth without reserve, it has not proceeded from acrimony, but solely from love, and a sincere zeal for your happiness. I therefore make no doubt but that you will with gratitude receive it, and thereby, with me, lay a firm and immoveable foundation for your liberty and happiness.

‘ Great and immortal kings have swayed the sceptre, which is now in my hand. It would undoubtedly be presumption in me, in any way to compare myself to them ; but as for zeal and love for my native country, I vie with them all ; and whilst you entertain the same sentiments, I am persuaded the Swedish name shall regain the honour and respect which it acquired in the days of our ancestors.

‘ The most high God, from whom nothing is concealed, sees the inmost thoughts of my heart in this hour : may he crown our determinations with his grace and benediction !’

The account of Sweden at the end is short, but satisfactory.

Poems on various Occasions. Consisting of Original Pieces, and Translations from some of the most admired Latin Classics, &c. By S. Rogers, A. M. 2 vols. 12mo. 6s. Doddsley.

WHEN the itch of writing seizes on some constitutions, it harrasses and oppresses them during their lives. Mr. Rogers, whose volumes are now before us, seems to be one of those unfortunate gentlemen who perpetually labour under this cruel distemper, and in consequence of it he has continued for a series of years to write on every subject that occurred to him ; every new place which he sees, every public event that happens, every private party that meets, and every circumstance that passes around him, furnishes matter for his prolific muse ; and when he is left entirely to himself, he can at least sit down and translate. With all this violent propensity to verse, Mr. Rogers is but a very indifferent poet, as our readers will perceive by the following extracts.

To Sir John P*****, Bart. late Member for the County of
*****. Written in the Year 1774.

‘ P*!*, alike by pride and meanness curst,
Doubts to continue, or resign his trust ;
Pride importunes him to maintain his seat,
While meanness hints “ ’tis cheaper to retreat.”
The struggle’s o’er—and pride submits to yield
To matchless meanness the disputed field.
Some cause to shew, yet hide his lust of wealth,
He hints “ Importance,” and “ the want of health.”
But soon as e’er the pleasing news he draws,
That large subscriptions will support his cause,
He mumps and chuckles, as of yore, to think
Secure his seat, and more secure his chink.
For who reads man, must freely own, that pelf
Is god of gods with every sordid elf.
‘ Ill-fated wretch ! how poor with all thy store,
If use alone stamps value on the ore.’

To Sir J****, L*ugh*m, Bart. On his offering himself a Candidate in the Year 1774, for the Town of Northampton.

‘ With the courtly Sir James why thus angry and hot ?
It is not his fault ;—no, indeed it is not ;
Of himself he is peaceful, polite, and well-bred,
Nor means to disturb, but when weak in the head ;
At which seasons (unless my authority fails)
A wonderful “ *Partium consensus*” prevails.
‘ In one of these fits, then, it happen’d, I ween,
That when weak and disabled from serving his queen,
To Northton she sent him, sans lett, with a view
To have him return’d a stout member and new.
‘ But how frail human efforts, oppos’d by the stars !
Success just at hand, oft some accident mars !
Tho’ her ladyship’s scheme was judicious, no doubt,
Yet the very reverse of her project fell out :
For Sir James, in attempting to stand, got a fall,
And return’d to his lady no member at all.’

So much for satire, in which our bard cannot boast of any extraordinary merit. Let us turn the perspective, and see what he makes of panegyric.

To the Corporation of Northampton, Patrons of the Free Grammar School there. On their repairing the School, Premises, &c.

‘ Well pleas’d to see the ancient site repair’d,
Where Learning erst her blooming branches rear’d,
The grateful Muse in unambitious lays
Presents her pittance of prescriptive praise
‘ On doubtful wings, unpractis’d long to fly,
Again shall Science meditate the sky ;

And

And soaring upwards to the realms of fame
Midst stars inscribe each worthy patron's name.

Roll on, ye seasons, then, advance apace,
Big with the number of the rising race;
Whose infant years shall draw instruction hence,
To ripen reason and the buds of sense;
And fraught with all that Greece or Rome e'er rais'd,
As poets, priests, or senators, be prais'd.

Peace, Envy, peace! what though the Muse presage
New scenes of glory in a future age!
But Envy's self in vain attacks that praise,
Each cultur'd pupil's grateful tongue shall raise.

Friends then, and patrons of the letter'd arts,
Accept with candour what the Muse imparts,
Who dares to praise where praise is justly due,
Nor fears rude censure, when she praises you.

Already see, the buds of science shoot,
Reflecting lustre on the parent-root;
Whose genial power the circling sap supplies,
And bids the fruit to due perfection rise!

Scarce more, who found, than who the dome maintain,
Where science dwells, deserve the grateful strain;
There active virtue, studying public good,
The site first granted, and with lands endow'd;
Here conscious duty prompts the patriot hand
To guard the mansion public virtue plann'd.

Weak tho' the numbers, which attempt your praise,
A well-meant zeal may sanctify the lays;
And tho' these efforts antiquated fail,
True worth o'er distant periods shall prevail:
To safer records for protection trust —
The warm affections of the good and just;
Whose ancestors beneath this roof were bred,
And hence to happiness and glory led.

Mr. Rogers's praise is as unpoetical as his censure. — His translations from Martial, Ovid, Juvenal, &c. which fill up at least one half of the two volumes, are even more insipid than his originals. As a specimen we will produce an epigram from Martial, with Mr. Rogers's version of it.

Mart. Lib. I. Ep. 16. De Gellia.

Amisum non flet, cum sola est Gellia, patrem;
Si quis adest, jussu profluunt lacrymæ.
Non dolet hic, quisquis laudari, Gellia, querit;
Iste dolet verè, qui sine teste dolet.

Alone no grief is Gellia known to show;
In company her tears when bidden, flow;

Then

But grief call'd forth or rais'd by hope of praise
Like yours, too plain its principle betrays ;
Then what flows freely, and when none is near,
Is grief indeed, and can't but be sincere.'

The famous epigram of Arria and Pætus having been already so well translated, it is astonishing that this gentleman would hazard the following burlesque of it.

' The sword when Arria from her bosom tore,
And gave to Pætus, all besmear'd with gore ;
" Indeed," she cries, " no pain this steel imparts ;
For Pætus only virtuous Arria smarts."

Though his translations from the Latin into English are very indifferent, what he has turned from English into Latin is remarkably elegant. We have not met with a more classical version than that of Gay's fable of the Hare and many Friends, part of which we shall lay before our readers.

' What transport in her bosom grew
When first the Horse appear'd in view ?
Let me, says she, your back ascend,
And owe my safety to a friend :
You know my feet betray my flight ;
To friendship every burden's light.

' The horse reply'd,—Poor honest pufs,
It grieves my heart to see thee thus ;
Be comforted ; relief is near,
For all your friends are in the rear.

' At quæ pertentant turbatum gaudia Pectus,
Cum juxta notum fortè videbat equum !
Heus ! Eque, jam veteram memora servare fodalem,
Me tua jamque sinas scandere terga, precor.
Hei mihi plantarum nimio quòd odore mearam
Prodor ! Amicitiam farcina nulla gravat.

Ah ! multum me tangit, honesta Lepuscula, dixit,
Ista sub immeritis mæsta querela malis.

Quin firmes Animum, ponè instat plurima turba,
Unde tibi miseræ certa petenda salus.'

All Mr. Rogers's versions into Latin are executed with great elegance and fidelity. We would advise him therefore to write no more English, but adhere to his old school-friend, the Latin tongue, in which he will acquire more reputation than he can ever hope for in his own language.

Bibliotheca Topographica Britannica N^o II. Part III. Containing Reliquiæ Galeanae ; or, Miscellaneous Pieces. By the late learned Brothers Roger and Samuel Gale. With a General Index to the Whole. 4to. 7s. 6d. in Boards. Nichols.

THE plan of this number was suggested by a collection of letters, that passed between Mr. Roger Gale and some of the most eminent antiquaries of his time, which had been presented by his grandson to Mr. George Allan of Darlington. This gentleman, with the indefatigable diligence which distinguishes all his pursuits, transcribed them into three quarto volumes, and communicated them to Mr. Gough, with a wish, that in some mode or other they might be made public. With this view several of them were read occasionally at the Society of Antiquaries, and three or four of them printed in the sixth volume of the *Archæologia*. But as they are of too miscellaneous a nature to form a part of that publication, it was thought the wish of the public-spirited transcriber could not be better gratified than in the present mode. Accordingly they compose the whole second part of this number, and by much the largest share of the third part, forming a correspondence, in regular succession, between Mr. Gale, Dr. Stukeley, and Mr. Johnson, founder of the literary society at Spalding, sir John Clerk that eminent Scottish antiquary, Mr. Horsley, and Mr. Beanpre Bell. In this collection the editor has likewise inserted several letters, copied from originals in the British Museum, and others communicated by learned friends.

This Part begins with Mr. Roger Gale's historical discourse on the ducal family of Britany, earls of Richmond [in Yorkshire] being the substance of his preface to the *Registrum Honoris de Richmond*. This historical account commences with Alan Rufus, the first earl of Richmond (after the Norman conquest) in the eleventh century, and is continued to the latter part of the fifteenth, when Anne, the daughter and heiress of Francis the Second [duke of Britany] marrying Charles the Seventh [Charles the Eighth], king of France, united that dutchy to the crown of France ; after which the title of earl of Richmond was no more assumed by any foreigner.

Having occasion in this discourse to speak of arms, Mr. Gale says :

‘ Our heraldic writers have not only devised coat armour for the immediate predecessors of Peter de Dreux in the duchy of Britany and county of Richmond, but have even bestowed it upon the first earls of the latter, some giving to Alan Rufus the ermines of Britany, others the chequered shield of Dreux with

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a canton ermine, which was the bearing of this Peter, and the first that was borne by any earl of Richmond.

‘ The absurdity of allotting arms to them so early is very gross, since it is agreed now on all hands that the use of armorial bearings, as distinctions of families, was not in being till the second croisade, which was begun in the year 1147. The great seals of our kings shews no arms till the reign of Richard the first, *Qui primo leonem, seu potius duos leones erectos, sese coram aspicientes, et postea tres leones gradientes gestavit.*’

‘ It is therefore utterly improbable, that subjects should take coats of arms when their princes did not; so that if we meet with any insignia before that time, they are only to be regarded as devices taken by the bearers, or rather some modern fancies falsely fathered upon them.’

There is no accounting for the absurdity of heraldic writers. In some books on that subject we are told, ‘ that Abel, the second son of Adam, bore his father’s coat of arms quartered with that of his mother Eve, she being an heiress, viz. gules and argent; and that Joseph’s coat was party per pale, argent and gules.’ This wonderful sagacity can only be equalled by the prodigious accuracy of those learned chronologists, from Usher down to Blair, who tell us the *very day* in which the world was created.

The *Linum asbestinum* is mentioned by many writers. Sir John Clerk on this subject says:

‘ As to the *Linum Asbestinum*, I know very well what Pliny has said of it, lib. xix. c. 1. and that Cardanus, Scaliger, A. Kircher, Aldrovandus, and several others, have said the same: but I humbly conceive they have taken up this notion without further enquiry. That there is such a *linum*, and even napkins made of it, is certain, and that it will resist moderate heat; but there is very little evidence that it ever should endure the flames of a *rogus*. For the same father Kircher observes, that the martyr St. George being hid or wrapt in it, the fire consumed it, but preserved the body of the saint; and this he ascribes to a miracle. Strange force of credulity! for this effectually destroys his notion about the incombustible nature of this *linum*. If I remember right, Aldrovandus, Lib. viii. de Metall. speaking of the *Asbestos*, tells the same story; so that, if we are persuaded of the credulity of Pliny in a hundred instances, and the superstition of these two last mentioned, we shall have but a weak foundation to establish the use of this *linum* in the ancient funerals. I cannot in the mean time doubt of its property to resist humidity, and sometimes it might be used for wrapping up the ashes of the dead; and I do believe Pliny and others before him took their grounds from this to ascribe a greater share of durability to it than it naturally had.’

In a second letter on the same subject, sir John Clerk has these farther observations:

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‘ The last paragraph of bishop Hadrian’s letter to father Monfaucou did not escape me even at my writing my second letter to you ; yet I asserted, the good bishop had not made a due experiment, that the cloth he saw was incombustible. I have seen many experiments made of the *Linum Asbestinum* ; I know very well that it will resist a slow heat, but this will not prove that it will resist a strong one and be incombustible : I can assure you from very good grounds, that it cannot stand a strong fire, and far less the one of a Roman *rogus*. You will be pleased to consider, that even that letter labours under a very great defect, which is, that the whole *cineres* of a human body were not found in the cloth, as they must have been if it really had been used in the manner the bishop apprehends. In the next place, from the carving of the sarcophagus, he asserts its antiquity to be about the time of Constantine ; and yet you know that in the days of Pliny such cloth was extremely rare ; nor do we find that any *cineres* of the Roman emperors have been preserved in such ; on the contrary, there are great presumptions that it was not used on the occasion.’

Pliny does not assert, that the Romans were burnt in the *asbestinum*. His expression, ‘ *regum inde funebres tunicæ,*’ &c. fix the use of it to the burning of the kings of the country where it was found.

Strabo, lib. x. mentions a cloth made of the *lapis Carystius*, as having the same quality as Pliny’s *linum asbestinum*. Many idle fables, we make no doubt, have been related of both. As to modern experiments we can only say, that at this day no person can pretend to affirm, that he has either the *linum* of Pliny, or the *lapis* of Strabo.

The following extract from one of Mr. Gale’s letters to sir John Clerk, on the use of brass and iron arms among the Romans, will not be unacceptable to the lovers of antiquarian learning.

‘ I do not affirm, that the Romans never made use of brass arms ; but that the Roman authors never mention the use of them among them, and that they knew how much iron was preferable for all purposes before they set foot in this island, inasmuch that it is strange to me how any body can imagine that the brazen weapons found so frequently here did belong to them. It cannot be doubted, that in the earliest times of their kingdom and commonwealth the use and manufactory of iron could not be so well known and understood by them as afterwards, and brass being more tractable was the metal most in vogue, as it was among the ancient Greeks, which yours and a hundred other quotations that may be made do fully demonstrate ; but I must beg leave to say, that all of them together do not prove that it was generally in use with the Roman soldiery so late as their first invasion of Britain ; for, if we allow that Virgil spoke literally true and without poetical license when he says,

Ærataque micant pelta, micat æreus ens,

It can amount to no more than that the inhabitants of Italy used brazen arms when Æneas landed there, and nobody disputes their use at that time. The Roman auxiliaries most certainly used brazen weapons if levied in a country where brass was in use; and hence indeed we may account for such being found sometimes in our tumuli. What Tacitus means when he says of the Germans, *nec ferrum quidem superest, sicut ex genere telorum colligitur*, wants a little explanation, since he tells us almost in the next line, that *Frameas gerunt angusto et brevi ferro, sed acri et ad usum habili, &c.*; and from Cæsar we are informed, that the Britains had the use of iron though it was not very plentifully found in this island, and it is not improbable they had then the art of forging it, because, as he says, it was produced here, but brass was imported. That the defensive armour of the Romans, their *casides*, *scuta*, lances, &c. were of brass, cannot be denied; the reason of which may be, that it is much more fusible than iron, and consequently fitter for all sorts of cast work, as helmets, shields, breast-plates, and the rostra of ships: it is even a question whether they knew how to run iron or not. Iron was much properer for all malleable work, as swords, and spear heads, and therefore I believe the *legio ferrata* had its name rather from being covered with iron armour than armed with iron weapons, and will not conclude too much if we suppose this legion was the only legion that entirely used iron weapons. Brass indeed was not so liable to rust and corruption; but the present service and convenience of offensive arms was certainly more regarded than their future duration, for the Roman *pileum* was so contrived that it should never be used a second time.

On the foregoing extract we may observe, that antiquaries must not depend on the poets in a question of this nature. The poets applied such words as *ferreus*, *æreus*, *auratus*, *eburnus*, *stellatus* *iaspide*, &c. to ensis and *gladius*, by a metonymy, in a very arbitrary manner, as they suited their fancy and the measure of their verse.

The following passage, as it comes from an accurate investigator of natural curiosities, sir John Clerk, is worth observation.

‘In a moss near Moffat, called the Moss of Drumcrief, there lies under the surface an incredible number of large oaks, which never could have grown in the place. I observed the like in a moss in the north of Scotland, from which circumstance one cannot but think they were brought thither by the deluge; and as all mosses are plainly of rotten wood, so may we believe that they were only large floats of timber tost together by the waters, and left at certain places as the flood abated; so far could I please Dr. Woodward, if he were alive.

‘I will mention one circumstance more to you with relation to these mosses, which is that in one of them belonging to myself, and

and about a mile from where I live there are several quantities of nutshells found whole and entire after great rains, though there is not the least vestige of wood or hazel bushes to be found in the neighbourhood. This proceeds no doubt from the same cause; for all things whatsoever preserve their shape and consistence wonderfully in moss.

Sir John's habitation, where the nutshells were found, was at Pennycuick, about fifty miles north of Hexham. Our antiquary seems to have thought, that they have remained in the moss ever since the deluge.—If they are constantly thrown out in large quantities after great rains, the moss must have contained as many nutshells at the deluge as would have overwhelmed all Pennycuick!

In two or three of his letters to Mr. Gale, sir John Clerk maintains the following *singular* hypothesis relating to the transmigration of wild geese, woodcocks, and other birds of passage.

‘How they perform their long flights and passages on the continent, is no manner of difficulty; but how they come over the German ocean into the northern parts of Britain, will deserve some consideration by those who are curious of enquiry into all parts of nature. The difficulty of their passage will be greater, if we consider, in the first place, that it cannot be less than 600 miles; next, that in their ordinary way of flying they can be wearied and taken if chased for some hours without any rest or respite; and, in the last place, that in their usual way of flying, when not chased, they cannot well exceed fifteen miles an hour, and it is even doubted, if they can in their ordinary way fly even so far without rest.

‘I am therefore inclined to believe, that these fowls come from the Northern part of Muscovy and Tartary; and that they perform their passage over the German ocean, partly by raising themselves very high in the air, where, in their flight westward, they meet with less resistance from the atmosphere, and partly by the assistance of the diurnal rotation of the earth, for by this means only they may make a fourth part of the globe, or 5500 miles in the space of six hours; thus their journey may be performed merely by hovering in the air; but if they fly with any swiftness, they may dispatch it in much less time:

‘That this is probably the case, will appear from the following considerations. 1. That the woodcocks especially are known to fly very high, and at their first coming into these parts are seen as it were to drop from the clouds. Likewise it has been seen many times, that when they are eagerly pursued by a hawk, they will take their flight directly upwards, and at last disappear, of which I have been more than once an eye-witness. Likewise all other transient fowls, as the cranes in Holland, and the swallows

lows every where in Britain, accustom themselves to fly, for several days, very high, before they leave their habitations here,

‘ 2. That the world turning eastward on its axis cannot but very much accelerate their motion westward, if they can be supposed to raise themselves beyond the greatest force of the atmosphere ; I say, the greatest force of it, because it cannot be supposed that fowls raise themselves entirely beyond it : only where it is very thin, and its power diminished, the resistance will proportionably be less.

‘ 3. Because all bodies diminish in their weight in proportion to their distances from the center of gravity ; and the same may be said of the power of attraction.

‘ 4. Because there is less difficulty in this supposed way of fowls passing over great tracts of ground from east to west, than that they can fly over 600 miles of sea without meat or rest ; and it may be added, that when they come here, they have meat in their stomachs, and are as fat as at any time afterwards.’

As to the return of these fowls to the place from whence they came, if they are really, as this writer *imagines*, assisted by the diurnal rotation of the earth, their passage must be still westward till they arrive at their journey's end.

To this hypothesis is subjoined an answer by Mr. Machin, at that time secretary to the royal society.

The following observations by Mr. Gale are curious, and on a subject of importance,

‘ 1. As to the antiquity of working coals at Newcastle, the intestine wars among the Britons and Saxons, and afterwards of the Saxons among themselves, which were almost continual, besides the invasion of the Danes, and the wars with Scotland, for three or four reigns after the Norman conquest, during which time this country, as may be said, was always under fire and sword, together with its never being mentioned in history, makes me think it was not followed till about the time of Henry III. The first mention of coal-working there, is in a history of the Town of Newcastle, published in the year 1736, where it is said, that they had a grant from Henry III. to dig coals in Castle-field and the Frith, dated in the 23d year of his reign, December 1, 1239. *Carbo Marinus* is also mentioned by Matthew Paris, A. D. 1205, but the coal may have been much earlier in other parts of this kingdom, a flint axe having been found in some veins of coal exposed to fight in a rock called Craig-y-park in Monmouthshire, which, as they lay open to the day, might be very well discovered and worked by the people that used such tools, the ancient Britons, as I suppose.

‘ 2. The counties in England producing coal are Cumberland, Westmoreland, Northumberland, Durham, Yorkshire (mostly in the West-Riding,) Lancashire, Cheshire, Derbyshire, Nottingham-

Nottinghamshire, Leicestershire, Staffordshire, Shropshire, Worcester-
shire, Gloucestershire, Somersetshire, North Wales, and
South Wales.

‘ 3. As the strata of coal lye generally bedded between two other strata of stone, and rise and dip in parallel lines with them, they seem to me coeval to the texture of our globe, and to have undergone the same convulsions that it has suffered; it being hard to conceive how soft earth included between two such solid bodies should imbibe a sulphurous and bituminous matter from or through them. There is, indeed, such a sulphurous matter found in coal-pits; but to me it appears much more reasonable to think it was shut up at the same time with other substances that enter into the composition of coal.

‘ 4. The strata of coal seem to lye within a very narrow compass on the globe. I have met with an observation, that if a line be drawn from the mouth of the Severn to Newcastle, and so round the earth, that all coal will be found within a very small distance of it on one side or other. The coal found in Europe, at least the farthest distant eastward, is, I believe, about Liege, and westward in the mountains of Kilkenny in Ireland, both within 250 miles of it: but, I think, there was no occasion to stretch this line round the world; for all the coal we know of is contained within the latitudes of our own island, except what I remember to have heard affirmed some years ago in the house of commons, upon the debate about the bill of commerce with France, should prove me mistaken, by which the isle of Cape Breton was given up to that crown, and said to abound with excellent coal; but, as I could never since meet with a confirmation of the assertion, I much question the truth of it.

‘ I cannot say any thing as to coal being the common fuel in China, not having the Missionaries’ Letters by me, or read that book.

‘ There is a tradition at London, that Blackheath above Greenwich is full of coal, but not permitted to be wrought, for the encouragement of navigation and the Newcastle trade; which I dare say is false. This I am sure of, that there is no law against it; and though the heath belongs to the crown, and no king ever gave leave to dig it, yet it is strange that none of the neighbouring land-owners should ever be allured, by the vast profits it would bring them, to search for coal, and work it there when found in their own estates, which they could not be debarred from but by act of parliament; which would be such a deprivation of property, as, I believe, no house of commons would consent to.

‘ I suppose the act of Henry the Fifth you hint at is that in his ninth year, for two-pence a chaldron of coals to be paid by such as are not enfranchised, and for the measurement of keels. The author of the Newcastle History says, that, in the first of Edward III’s Statutes, mention is made *de carbonibus maritimis*, which,

I suppose, is Newcastle coal ; but I cannot find it in any of our statute-books, though I have the first that ever was printed.'

In a long and learned enquiry, addressed to Mr. Gale, on the ancient language of Great Britain, sir John Clerk endeavours to prove, that the German nations were the first who peopled the greatest part of this island, particularly all the south, south-east, north-east, and northern parts of Great Britain ; and therefore, even before the invasion of the last race of Saxons in the fifth century, that our British coasts, opposite to the continent of Germany, and Gallia, were called the *Litora Saxonica* ; that in Britain, besides the Latin which the Romans introduced, two different languages were spoken at the same time, that is to say, the Gallo-Celtic in Wales, Cornwall, and the Highlands of Scotland, and the Saxon, Suevoian, or Belgic by the rest of the island ; that though the language, which Mr. Lhuyd treats of as the *lingua Britannica*, may be, and, sir John says, no doubt, was one of the ancient languages of Great Britain ; and though the language of the inhabitants of the Highlands of Scotland may have the same claim ; yet this Gallo-Celtic language has no pretence to be called the ancient British language, for that more than three fourths of the inhabitants of this island spoke anciently the Saxon or old German tongue, the genuine parent of what the people of Great Britain, by the same proportion, speak at this day. ' However, says he, I pretend not to carry even the antiquity of this language much beyond the time of Julius Cæsar ; for if any body pleases to think, that in more remote ages the people of Great Britain spoke uniformly either the Irish, Welch, or any other sort than the old Saxon, I will not offer any thing to the contrary.'

In a short dissertation Mr. Gale assigns some reasons why Constantine the Great could not be born in Britain ; and questions even the existence of king Coel, the supposed father of Helena.

' I will not take upon me to determine where the place of Constantine's nativity is to be found. Eutropius, who lived but a few years after him, says he was born "*obscuriore matrimonio*," which is perhaps the reason, that neither he, nor the ecclesiastical historians, nor any other writer near his time, gives us the name of the town where he was born, either being ignorant of it, or thinking it no great honour to him. It seems, however, most probably to have been at Naissus, a small city in Dardania, which was a province in Dacia, as Dacia was of Illyricum, the earliest and best officers [authors] that speak of it fixing it there. To this I may add, that in Dardania was the seat of Constantine's family.

Trebellius

Trebellius Pollio tells us, that "Ex Crispi filiâ Claudiâ et Eutropio, nobilissimæ gentis Dardanæ viro Constantius Cæsar est genitus," which shews they were inhabitants of that country, and therefore not unlikely to marry and propagate there; but how Helen, daughter of king Coil, should get thither from Britain, I will not presume to conjecture. See Cuperi Prælect. in Lacrant. de Mort. Persecut. Traject. 1602.'

This, we apprehend, is a sufficient specimen of the contents of this volume; though it must be confessed, that all the letters are by no means equally entertaining or interesting.

An Entrance into the Sacred Language; containing the necessary Rules of Hebrew Grammar in English. By the Rev. C. Bayley.
12mo. 5s. Longman.

TO this work the author has prefixed a preface, in which he gives some of the reasons, which incline him to believe, that the vowel points are an essential part of the Hebrew language. Some writers maintain, that these points were invented about the year 600. 'But, says Mr. Bayley, if they were not used before this period, how could Jerome, who lived from the year 329 to 420, have the Hebrew words in Latin letters, exactly answering to the points, when so many millions of hazards are against them? as he has in his Epistle to Evagrius, concerning Gen. xiv. 18. thus: Umalkizedeck melec Salem, &c. exactly as the pointed Hebrew.'

To this objection it may be replied, that Jerome has given the Hebrew words in Hebrew letters, with this prefatory remark; 'Ne quid desit curiositati, ipsa Hebraica verba subnectam.' And probably the points and the words in Roman letters may have been added by some transcriber or editor. The reason why we may suppose this to be the case, is found, ed on the following words in the same epistle: 'Nec refert utrum Salem an Salim nominetur, cum vocalibus in medio literis, perrare utantur Hebræi; & pro voluntate lectorum, atque varietate regionum, eadem verba diversis sonis atque accipibus proferantur. Hieron. tom. iii. p. 40.'

'As no writer, says our author, Pagan, Jew, or Christian, has given us an account of such a vast change being made in the Hebrew tongue—we may suppose it inconceivable and impossible to have ever been.'

We answer: such a change might very well happen in the darker ages, among the Jews, without any particular notice. But if this is inconceivable, how will our author on his own principles account for the introduction of unpointed Bibles in-

to the Jewish synagogues? A Jew would have looked upon such a scheme as a profanation of the sacred text.

'Without the points, says Mr. Bayley, the sense is left vague and unsettled.'

Admitting, that a word in Hebrew has a variety of significations, this is nothing more than what is common in all languages, and yet the sense and texture of the sentence discover the true meaning. The English words cock, lock, line, spring, &c. have many different significations, yet this circumstance creates no difficulty to any intelligent reader. We have scarcely heard of any one so absurd, as the two honest Germans*, who translate Pope's Rape of the Lock, 'rapina clavis.' But it is evident, that these wonderful geniuses either never read, or did not understand that poem.

Lastly, 'The Rabbins, says our author, compare the letters, without the points, to the body without the soul, &c.' In opposition to this, and such like remarks, we beg leave to ask, how it happened, that the Greeks, who evidently took their alphabet from the Hebrews, or the Phœnicians, could ever be guilty of such an absurdity, as to content themselves with the adoption of dead letters, and leave the *soul* of the alphabet, kamets, kibbutz, patha, segol, &c. without the least regard. This is hardly to be accounted for upon our author's hypothesis, who supposes the vowel points to be an essential part of the Hebrew language.

In the latter part of the preface the author recommends the learning of this delightful language (Hebrew) to every man, woman, and child, who has opportunity, and wishes to attend to the exhortation of our blessed Saviour, in John v. 39. 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.'

Mr. Bayley's Grammar is one of the fullest and the plainest we have seen, on the *Masoretic system*; and as it is accompanied with the original text of several chapters, select verses, and useful histories, translated verbatim and analyzed, we make no doubt but that it will enable any one of a moderate capacity, to attain a competent knowledge of the Hebrew scriptures, with very little additional assistance.

* 'The Rape of the Lock, i. e. Rapina clavis regiminis et religionis, cui opposuit Esdras Barnwoldius scriptum sub titulo, A Key to the Lock, i. e. Clavis ad clavem, quo periculosam poematis istius intentionem detegere conatur.' Kleiseri Bibliotheca eruditorum præcocium, p. 301.

Letters addressed to Two Young Married Ladies, on the most interesting Subjects. 2 vols. 12mo. 5s. Doddsley.

THESE letters are evidently the productions of a lady, who informs us, that they were written in the course of a long and painful illness. In such a situation she intimates (and undoubtedly with great sincerity) that the effusions of her heart involuntarily flowed from her pen, without form or art. She owns (what is very true) that the thoughts which she has thrown together, are irregular and imperfect; but that every other consideration was superceded by a tender solicitude for the happiness of her young friends, and an anxious desire to leave with them a lasting memorial of her affection.

The subjects upon which she offers her advice, are the duties of religion and morality, ornamental accomplishments, public diversions, the affection due to a husband, the education of children, domestic oeconomy, &c.

As the education of children appears to be one of her favourite topics, she has made it the subject of several letters, expatiating at large on the importance of cultivating their minds as soon as possible, and giving them proper notions of religion, of truth, of benevolence, of humility, of compassion, of industry, of the works of nature, and of the great Author of the universe.

On this head she very properly opposes the absurd scheme of Rousseau, who says: 'the first part of education should be purely negative, and should only consist in guarding the heart from vice, and the mind from error. If you could bring up a child to the age of twelve years, without even knowing his right hand from his left, healthy and robust, the eyes of his understanding would be open to reason at your first lesson, void both of habit and prejudice; his passions would not operate against your best endeavours; and by attempting nothing, you would gain a prodigy in education. Exercise their corporeal organs as much as you please, but keep their intellectual ones inactive as long as possible.' Such a negative education, as this very sensible writer observes, is impracticable: 'the inquisitive disposition of the child would perpetually lead it to ask questions, and to gain information from every illiterate servant in the family.' Their minds, if not employed in useful learning, would be occupied by mean, vulgar, and absurd notions; and, through habitual indolence, would be totally disinclined to study and application.

Though this lady is no enemy to ornamental accomplishments, or to dress, she very rightly exposes the folly of those parents.

parents, who make these articles the principal objects of their children's attention.

‘ Lord Halifax, in his excellent treatise of Advice to a Daughter, calls very fine dancing “excelling in a fault.” Whether the opinion of this wise man (who lived in the last century) was right, I will not pretend to determine, but certain it is, that in the present day, so far from looking on this accomplishment of dancing in the light of the above honourable author, it is universally made the most important article in the whole present system of female education. I once saw a letter from a vain fashionable woman (who was the mother of three girls) which runs thus:—“As to Caroline, my eldest, I am happy to say every moment of her day is employed with her dancing or her singing-master:—she begins to discover a pretty taste for dress, and knows how to manage her fine hair to the best advantage, with very little help of false, or of a friseur. I flatter myself her person will be extremely beautiful—I never saw such a skin—such lovely red and white!—You would be delighted with her industry. I assure you, she has herself invented (which I tried myself) a wash for the neck, greatly superior to Warren’s milk of roses, and also an excellent paste for the hands. She makes the very prettiest card purses you ever saw.—As to the two youngest, whom you enquire after, I have not seen them a long time; but I have changed their boarding-school; for that stupid woman where they were, Mrs. Strickland, taught them nothing in the world but reading English and plain-work: I have therefore removed the poor things from such a scene of dullness, to Mrs. Delamot’s famous French school; and one great motive for doing so was, that there is the very best dancing-master in England. I am sorry, however, to tell you, Charlotte continues still fat and short, and I greatly fear will be a very clumsy woman. As to Louisa, your god-daughter, I grieve to say, her features grow like those of her father:—her skin is lamentable; still as brown as a Creolian. I am quite unhappy too about her shape!” Alas! little reason had this vain ridiculous mother to rejoice in the accomplishments of her Caroline; as the miserable girl (educated only to allure) at the age of eighteen became the prey of a vile libertine, with whom (being a married man) she eloped to France, and died soon after, equally wretched and infamous.’

On the subject of dress, the author makes the following just observations.

‘As to dress, you will continue, I doubt not, to be exquisitely delicate in that article; and I know you will always prefer an elegant simplicity, which will best shew your taste and delicacy to a load of finery and tawdry ornaments: as Swift says, “I know you are both utter contemners of that kind of distinction which a finer petticoat can give you; because it can neither

neither make you richer, handsomer, younger, better-natured, more wise or virtuous, than if it hung upon a peg." Many women little imagine how much dress is expressive of their characters; vanity, levity, sluttishness, often appear through it. An old Spanish proverb says, "Tell me what books a man reads, and what company he keeps, and I will tell you what manner of man he is:" but I think we may with greater propriety say, Tell me how such an one dresses, and I will tell you what sort of man he is. It would be a more certain way to discover the secret bias of each person; it is a kind of index to the mind. Upon the stage you see the most exact and strictest attention is paid to what they call dressing their characters. The fop has his solitaire—the Quaker her pinched cap and little black hood—the courtesan is decked with every tawdry ornament to allure. The most perfect elegance of dress appears always most easy, and the least studied. I need not remind you to accustom yourselves to an habitual neatness; and I know you will always remember, that even your most careless undress be such, that you need not be ashamed of appearing before any company. The finest woman in the world shews her beauty most by endeavouring to conceal it.

The following piece of advice is of infinite importance to young married women.

‘It is impossible a woman can too much study the taste of her husband; and she must likewise endeavour to excel in those amusements which he most approves. Set yourselves to consider this great point. Be it books, music, &c. remember there is no little accomplishment, however trifling, but it becomes important when it conduces to the amusement of your husband. Never did our charming friend Mrs. P—— appear in so amiable a light, as when, having entertained her company with one of the finest Italian songs ever composed, she declared she had taken no small pains in the acquisition of it, “because (said she with a smile) it is my husband’s favourite.” He gave her a most affectionate look of inexpressible tenderness. Of all the movements of a generous soul, those secret emanations of kindness are the greatest and most affecting, which the obliger does not put on the score of gratitude. Married persons do not in general consider enough these little delicate attentions. As the most exquisite performance in music (to draw a simile from my favourite science) derives its greatest beauty from those inexpressibly delicate touches of harmony, and secret combinations of taste, joined with execution, which are only to be felt, but not described; so does this obliging elegance of behaviour polish every other quality, and diffuse an ineffable grace over every look and action; it is, in short, the perfection of taste in life and manners; it is virtue, and every excellence in its most graceful form. It is of the utmost consequence to have your amusements at home, and within yourselves.

‘It

‘ It is imagined (I know not why) that when a woman is married, she is to banish every agreeable accomplishment, and that nothing but the most sad and melancholy duties are to take place. I have always observed (nay it is proverbial) that, for instance, music and singing, after marriage, are soon neglected and laid aside; even where the lady has particularly excelled in those charming accomplishments. But I would ask, is this politic? Can we be astonished, that when a man sees nothing but a kind of melancholy solemnity reign in his home, that he should seek diversions abroad? or that the generality of men should not be inclined to embrace a state which they think so disagreeable? How often do we hear a young married woman, when asked to sing or play, exclaim, “ Sing! no—my singing days are now over: I am now married:—a wife has something else to do than to mind such trifles!” By the way, this is no great compliment to the husband: in fact, he sees that the everlasting excuse of the management of family affairs is merely a pretence for no longer endeavouring to render herself amiable.’

Some of our readers, without doubt, will observe, that the husband should likewise endeavour to render himself amiable by a pleasing attention, and an affectionate endearment; and that if he is cool, indelicate, or negligent in his behaviour to his wife, he cannot reasonably expect any of her engaging condescensions.—We cannot, we must confess, plead any excuse for the gross insensibility of some husbands; but where a man is incorrigibly rough or disagreeable, we can only join with our fair adviser in recommending the following example to the imitation of the wife.

‘ Never did our charming friend, Mrs. C——, appear in so exalted a light, as when she is giving the merit of her own excellent management to that simple fool her husband, and rendering him all the credit of her own admirable oeconomy, and other virtues. One may indeed say, that she seems as industriously to conceal his infirmities, and to make his very defects appear in the most amiable light, as many other women do to make their husbands infamous or ridiculous. The folly, the weakness of the husband of the above excellent woman is her shining-time.’

Our fair moralist, treating of diversions, represents card-playing as ‘ a senseless and pernicious infatuation.’ But it ought to be considered, that a well-bred woman should not be a stranger to an amusement, which is almost universally fashionable; and, under proper restrictions, a polite and agreeable diversion.

There is among mankind an insipid and frivolous race of beings, who are neither born to shine in conversation, nor in active life. To these people, provided their fortune will allow them to trifle, the card-table is an excellent resource. Here they are in some measure restrained from calumny, pre-
served

served from gross irregularities, and placed in their proper sphere. Two or three trite and ordinary phrases, and the rules of the game, are adequate to their capacities; and by this expedient they may pass through life with politeness and decorum.

Patriots and politicians, who employ the morning hours in projecting schemes, or enacting laws for the service of their country, may be allowed, when the fumes of a luxurious entertainment have rendered them unfit for the business of the state, to spend the evening at a lady's rout.

There are also men of genius, whose severer studies demand relaxation. To them the card-table is of singular utility. The company of ladies brightens their ideas, polishes their manners; and prevents that superciliousness, spleen, and misanthropy, which is too often contracted in the pursuits of learning and philosophy. And how much more elevated is this diversion than that of the Roman consul, who amused himself with gathering cockle-shells; of the Spartan monarch, who rode upon a hobby-horse; or of the sage philosopher, who diverted himself in playing with his cat!

FOREIGN ARTICLES.

Sammlung der Streitschriften, so das Buch Clavides in Dänemark veranlaßt hat; or, a Collection of the Controversial Publications, occasioned in Denmark by the Book entitled Clavides. In two Parts. 408 Pages in small 8vo. Copenhagen. (German.)

THE book entitled *Clavides* is a poem in German hexameters, published in 1779 by Mr. August Hennings, counsellor of state. Its subject is the severe proceeding of the court inquisition of Madrid against the unfortunate *Clavides*; and its object, to inculcate and enforce religious toleration. In order the better to insure the attainment of this object, Mr. Hennings had subjoined disquisitions and remarks in prose, in which he, in a very high flown style, and with an extravagant enthusiasm, insists on that duty, from reasons and motives not very consistent either with philosophy or Christianity. These sallies were noticed at Copenhagen; and their dangerous tendency by desire exposed by Dr. Schoenheyder, in a Danish journal, without any personal acrimony or invective. That critical account was by Mr. Hennings considered as an inquisition; he endeavoured to justify himself, and his answer produced several replies by professors Smith and Tode, Dr. Schoenheyder, and others, whose publications are here collected into one volume. The controversy was carried on on one side with meekness and temper, and on the other with uncommon and very indecent bitterness. For having endeavoured to prevent by some serious strictures, the bad effects of propositions and expressions inconsistent with Christianity, and for having affirmed, that what men in public stations chuse not

to

to think, but to speak, to write, and to print on the subject of religion cannot be indifferent to government, Dr. Schoenheyder was accused by his antagonist of a likeness to the Spaniards in Mexico; of having violated all the duties of humanity, of being a furious zealot, a phrenetical fanatic, a patron of the massacre of St. Bartholomew at Paris, &c. &c. A striking and dreadful instance this intolerance, in a preacher of religious toleration!

Nachrichten aus Sardinien, von der gegenwärtigen Verfassung dieser Insel; or, Account of Sardinia, and of the present State of that Island. 352 Pages in 8vo. Leipzig. (German.)

THIS account of a remarkable island hitherto very little known, appears to have been drawn up about 1773, in thirteen letters, written by a military officer in the Sardinian service; and seems to be both authentic and full. They contain a geographical description and an historical account of the antiquities, the political, ecclesiastical, literary, and commercial state of the country; of its productions, the climate, and the manners and character of its inhabitants.

The population of the island, it is well known, is neither proportioned to its size, nor to its natural fertility. The king never resides in it: the viceroys are changed every third year. The ascendancy of the nobility and the clergy; the poverty and oppression of the common people; the grossest ignorance of the improvements and enjoyments of other nations; the laziness of the natives, and their dull contentment with their own wretched and squalid state; the neglect of agriculture, and want of trade, are more than sufficient to account for that small population. In 1758 the seven cities and towns of the island contained no more than 53,451 people; and the whole island not above 326,445: that number has now risen to 376,000, of which the capital, Cagliari, alone is said to contain from 25 to 26,000. The power of the viceroy is very confined; as is that of the king himself, by the ancient and established liberties and privileges, which by favouring the interests of particular classes, obstruct the prosperity of the nation in general. The number of troops kept in the island is very small; so is the revenue of the kingdom, which does not quite amount to one million of Sardinian lire; this revenue arises from a land-tax of 60,000 scudi, from salt, from tobacco, monopolized by the king, from the duty of goods imported, (which at Cagliari amounts to sixteen per cent. of which the king however receives only three per cent. the nobility pay no duty;) from the exportation of corn, and other productions of the country; from the coral and tunny-fishery; from the royal seal; from the post-office; from crown-villages, and from mines. All these branches and sources of revenue have ever since the times of the Pisan, Genoese, and especially the Spanish government, been neglected or spoiled. Government is in every respect counteracted and cramped by the great privileges of the nobility. The country is perpetually draining of its cash, as its wealthiest noblemen chuse to reside and spend their income in Spain. The laws are good, but indifferently executed. The asylum afforded by churches prevails here, and is attended with all its pernicious effects. In ignorance in matters of religion, and absurdity in religious ceremonies, the natives seem to exceed all other nations. The clergy are rich, luxurious, indolent, and ignorant: and the

the state of learning, arts and sciences, in general, very poor indeed. The Jesuits had begun to collect a library, the only one in the island, and that is now shut up. The eye meets every where with large uncultivated tracts of country, and the laziness of the natives is, as usual, joined to an obstinate opposition to every innovation or improvement. . . Yet even here the order of the Jesuits was abolished without any difficulty.

The tunny-fishery is a considerable article of trade.

The viceroy receives every year, in September, lists of all the people, and an account of all the corn grown within the year, and of all the cattle in the island.

Ungarisches Magazin oder Beyträge zur Vaterländischen Geschichte Erdbeschreibung und Naturwissenschaft; or, the Hungarian Magazine or Contributions to the History, Geography, and general Physics of that Country. 8vo. Presburgh.

THE contents of this periodical magazine are various, interesting, instructive, and entertaining. It will be continued, and four parts, of eight sections each, will form a volume.

The first part treats of the physical constitution of the inhabitants of Hungary; of the invention of coaches; anecdotes of the life of Nicolaus Ischtwauf; the reception of the Austrian archduchess Mary Christierna, by her bridegroom Sigismund Bathori, prince of Transilvania; of the combination of the systematical and historical study of natural history; of the arms of Transilvania first used by Sigismund Bathori; of some newly discovered Roman inscriptions in Transilvania, one of them to the Deo Azizo, or Márta Pacificatori; of the state of the district of Bisritz, in the time of the Corvini; of Wolfgang Bethlen's History of Transilvania; of a cavern near Agtelek, in the county of Goemoera; of duke John Frederick of Saxe-Gotha's imprisonment at Presburgh; of the division of the bannate of Temesch, into three counties and a military district; of the arms, figures, and letters on Hungarian coins, denoting the marks or Christian names of the counts of the chambre, and of the several mints; of the beginning of the devotion of the Calvary-hill near Presburgh, in 1694; of the numbers of people and of cattle in the kingdom of Galicia and Lodomitia, formerly a part of Poland; of anecdotes relating to the national character of the Hungarians: some extracts of John Khevenhüller's annals of Hungarian transactions in 1566 and 1572; and some records of the city of Presburgh are here likewise inserted.

Among many other curious facts and remarks, we here learn, that coaches were originally invented by the Hungarian king Matthias Corvinus, and that they got their appellation from that of Kochi, (Kotli) now Kitzee, a village in the county of Wieselburgh. In 1523 they were become so common and fashionable, that a diet of the kingdom was obliged to forbid the nobility (who by the standing orders were bound to appear armed and on horseback), to appear in coaches at the diet. Of that history of Transilvania commonly ascribed to Wolfgang Bethlen, but here to Samuel Grondzky, of Grondy, a work very scarce in Germany, not less than ten copies are said to be found at Hermannstadt. A new and complete edition of that work is promised by a bookseller, Hockmeister, at Hermannstadt, who has obtained the permission to reprint it, without submitting it to the censure.

VOL. LIV. Dec. 1782.

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Observa.

*Observations sur le Traité de Paix conclu à Paris, le 10 Février, 1763.
270 Pages in 8vo. Amsterdam.*

THE anonymous author of these observations is evidently partial. His purpose in writing them was to prove, that Great Britain has in a variety of instances infringed on the treaty of peace concluded at Paris, and abused the superiority of her navy for the destruction of the trade of France, Spain, and Holland, in the distant parts of the globe. He even pretends that the Squadron sent by George I. to the assistance of the Swedes against Russia; that Anson's expedition, and the settlements of the English on the Ohio, were to be imputed to her thirst of conquests. He then introduces his observations on the chief articles of the last treaty of peace, by a short history of the disputes between England and the house of Bourbon, and by some remarks on the last war. In general Braddock's pocket-book, the French are said to have found orders from the British ministry for the conquest of Canada, and for transporting all its inhabitants to France. An anecdote which we are apt to think somewhat apocryphal, even on the single consideration of the very great numbers of the French colonists. Towards the end of the last war the French minister of the marine department himself thought their marine so absolutely irrecoverable, that he sold all the remaining ships and vessels of war to private individuals, and the naval stores in the arsenals and magazines at Brest by auction to the best bidder. . . The fourth article of the treaty in question, relating to the cession of Canada, is here minutely commented upon. Many objections are also raised against the Quebec Act, though on grounds directly opposite to those on which the thirteen American colonies loudly complained. These appeared to be alarmed at the advantages granted to the Roman Catholics in Canada by that act: whereas our author asserts, that the very same Catholics were rather losers by it, since the seven Catholic members in the council of Quebec were, from their number, too weak to defend the rights of their Catholic fellow citizens, whose number are here estimated at 150,000 persons, against the incroachments to be feared from the sixteen Protestant members of the same council. According to an actual enumeration, the number of Protestants dispersed over Canada at the beginning of the American troubles, is here said to have amounted only to 3000 persons. The fishery allowed to the French by the peace, on the Northern coast of Newfoundland, is here said to be much less profitable than that on the Southern coast; and the fish caught on the former to be unfit for the Mediterranean trade. By many other limitations the French fisheries on those coasts were absolutely ruined. They were prohibited from fishing in the channel between St. Pierre and Miquelon, and an English commissioner appointed to observe and to seize the French fishing vessels. Yet, by the author's own confession, the number of the French fishermen on the banks of Newfoundland appears to have been in 1768 full as great, as in the middle of the last century, and to have employed and supported, not 1700, as Abbé Raynal says, but 9722 men. Sometimes, however, the French are said to have purchased to the value of two millions of livres tournois, of fish, of the inhabitants of Boston, probably for smuggled goods. In his observations on the seventh article, by which the limits of Louisiana are regulated, he relates the cession of that province to Spain, and the troubles which arose in consequence of that cession; and assures us that, but for the dis-

senſon

ension between Philip the Vth and the duke of Orleans, regent of France, the French would at that time have evacuated Louisiana. The author complains of various oppressions of the inhabitants of the island of Grenada, but takes no notice of the very considerable privileges granted them by Great Britain.

The Negro trade of the French had nearly ceased after the peace, as they kept only the barren rock of Goree, and a few small comptoirs at Rufisco, Pordudal and Joal, with the fort of Albreda on the river Gambia. In order therefore to recover in some degree that branch of trade, the French, in 1773, purchased of the king of Damal, in the environs of Rufisco, the head-lands of Bin and Dacar.

Of those articles of the peace which regarded the Spaniards, the author pretends the seventeenth article to have been infringed by the English, by erecting fortification on the Spanish coasts where they used to cut logwood. It was not till that peace that the Spanish subjects lost their right of fishing on the banks of Newfoundland, which had been allowed to the inhabitants of Guipulcoa under certain conditions.

The conduct of the English towards the Dutch is also displayed, less minutely indeed, but not less unfavourably than that towards France and Spain. The author censures in particular the settlement on Balambangan, to the prejudice of the spice monopoly of the Dutch; but forgets the successful attempts of the French for transplanting spice-trees to the Isle of Bourbon, related by M. Sonherat, and their attack on Hougli in Bengal, in 1759; without mentioning any thing of the connexions of the Dutch with Meer Jaffier against England, or of the fruitless attempts of wresting the saltpetre trade in Bengal from the English. . . His observations on the disputes of Great Britain with North America are mere repetitions of the American publications, and deserve as little notice as those of his observations on the peace of Paris, in which he has only copied the declarations and manifestos of the belligerent powers.

FOREIGN LITERARY INTELLIGENCE.

Das Gastmahl, oder der Weise, eine Philosophische Erzählung, mit Dialogue; or, the Entertainment, or the Sage, a philosophical Tale. By Frederick Knoll. 182 Pages in 8vo. Weimar. (German.)

EUTHYPHRON entertains seven philosophers at his villa, situated on the same spot on which Periander of old is said to have once entertained seven sages. The modern Entertainment is in imitation of the ancient one, seasoned to the taste of philosophers with a variety of useful and pleasing discussions of several subjects: for instance, Whether contempt or a judicious use of wealth suits a wise man best: What opportunities misfortune affords for displaying the dignity of human nature by benevolence, patience, firmness, &c. Whether, in such cases, the male or the female sex have exerted greater magnanimity, &c.

Hermenegildi Pini de Venarum Metallicarum excoctione. Vol. I. 275 Pages in 4to, with 25 Plates. Vienna.

A general, solid, and elegantly written introduction to metallurgy, illustrated with the necessary draughts.

H h 2

Essai

Essai sur la Génération de l'Homme, par M. Calmé, D. en Médec.
Sézanne en Brie. 47 Pages in 8vo. Amsterdam and Paris.

One of the many fanciful hypotheses, lately broached by French physiologists, on this subject.

MONTHLY CATALOGUE.

P O L I T I C A L.

Political Memoirs, or, a View of some of the first Operations of the War, after the French Notification, as they were regarded by Foreigners: in a Series of Papers, with Notes and Reflections. To which is prefixed, an Introduction containing Thoughts on an immediate Peace. 8vo. 2s. Stockdale.

THESE Memoirs present us with a view of some of the first operations of the war, after the French notification, in the light in which, we are told, they were regarded by foreigners. But the half, and the more essential part of the pamphlet, is an Introduction, containing Thoughts on an immediate Peace. The author strongly condemns the design of granting independency to America, as a measure fraught with pernicious consequences, both to that country and Great Britain. He appeals to speeches formerly made by some noblemen now in administration, for a proof of the abhorrence in which they held the idea of such a dismemberment of the empire; and contends, that there has happened no event which ought reasonably to dispose the nation to a surrender so unparalleled in history. He maintains, that Great Britain is, at this moment, in possession of so powerful a force, both military and naval, with resources so extensive for the support of the war, that she is by no means reduced to the necessity, either of relinquishing the supremacy of her colonies, or of accepting peace from her continental enemies, on any other than honourable terms. On these points, the author addresses himself chiefly to the country-gentlemen, whom he endeavours not only to convince, by argument, of the justness of such sentiments, but to animate with a laudable ardor for the glory and interests of the nation.

Anglia Rediviva: No Defence of the Aristocratic Party, but of the King and People, mutually restored to their Constitutional Action, with the Country at large to its Dignity, and the Blessings of its free Government, by a Reform in the Representation and Duration of Parliament. 8vo. 2s. 6d. Cadell.

The design of this pamphlet is to recommend the new doctrine of altering the representation, and shortening the duration of parliament. To enforce the expediency of these changes, the author stigmatizes, in general terms, the conduct of the house of commons for the last fourteen years; a period in which, he alleges, this part of the legislature was entirely under the influence

ence of the administration. If this charge were supported by facts, it would doubtless justify the having recourse to the most effectual means for preventing such compliances in future. But, so far as we can perceive, the imputation is founded merely upon the authority of this writer, who seems to confound a concurrence of sentiment with an undue obsequiousness to ministerial direction. The world has been greatly mistaken, if the last change of the ministry was not effected by some motions made and carried in the house of commons; and if this was really the case, with what shadow of justice can the author affirm a collusion to have subsisted between those ministers and the representatives of the people?

Another reason suggested for changing the mode of representation, is to diminish the power of the aristocratic part of the constitution, which, it is affirmed, exercises, at present, too great an influence in elections. We shall not enter upon the enquiry, whether the balance of the constitution is not, in these times, in greater danger from the encroachments of the democratic than of the aristocratic power; but should the proposed mode of representation be adopted, the most probable consequence would be, that seats in parliament becoming less desirable, they would be occupied chiefly by the relations of great families; and therefore, that the inconvenience, which it is the design of the projectors to obviate, might, instead of suffering any essential diminution, be actually increased. The British constitution has long subsisted with public happiness and glory under its present form; and it still, we hope, may subsist, unless faction and innovation, the most destructive enemies of government, shall, in the end, be able to overturn it. Let the injuries of time be repaired with prudence, and the effects of accidental violence be restrained; but let us not, in the rage of reform, endanger the pillars of a political fabric the noblest ever raised by human skill.

Thoughts on the present War. With an impartial Review of Lord North's Administration, in conducting the American, French, Spanish, and Dutch War; and in the Management of Contracts, Taxes, the public Money, &c. 8vo. 1s. 6d. Dilly.

This pamphlet is said, in an advertisement, to have been written during the late short administration of the marquis of Rockingham, to whose measures the author seems much attached. It contains a review of lord North's administration, in conducting the American, French, Spanish, and Dutch war; and in the management of contracts, taxes, the public money, &c. According to this writer, it is impossible to find, in the whole of lord North's administration, so much as one step, which has any pretensions to good policy, or even to common sense. We hope this honest clergyman, who appears to have more ingenuity than candor, has transferred his whole stock of charity to lord North, and his colleagues; for it would require no small degree of that virtue to hide the multitude of political sins, of which he has accused them.

Sketch of a Conference with the Earl of Shelburne. 8vo. 6d. Denham.

This Sketch relates to a conference between the earl of Shelburne and some gentlemen, who were deputed from the committee of the protestant association, on the subject of the act of parliament in favour of popery. The delegates appear to have exerted themselves on the occasion with great zeal; and we find that lord Shelburne has paid them some compliments on their eloquence.

A Letter addressed to the Abbé Raynal, on the Affairs of North America. In which the Mistakes in the Abbé's Account of the Revolution in America are corrected and cleared up. By Thomas Paine, M. A. 8vo. 1s. 6d. Dilly.

The opportunities of information possessed by Mr. Paine have enabled him to refute many observations which appear in the history of the revolution of America; a work which has been imputed to abbé Raynal. In general it is proper to remark, that he throws a great deal of new light upon American affairs.

Concerning the declaratory act, which succeeded the stamp act, he holds out several pertinent strictures. On the subject of the paper-money of the Americans, he is more full and explicit than any preceding writer. Upon the difficulty of subduing America, and upon the proper method of concluding a peace, he has likewise exhibited observations which are certainly of great utility and moment. But he is obviously animated with a party-spirit that is violent and acrimonious. His contempt of the policy of Great Britain is petulant and unwarrantable. His admiration of Congress is beyond all bounds; and one would fancy, from his conclusions, that the ministers of England were sottishly stupid, or frantically outrageous, while the directors of America were prophetically penetrating, and profoundly wise. His treatment of abbé Raynal, who is infinitely superior to him in genius and ability, is peevish and sarcastical. His passions, which appear too often, do an injury to his argument; and though his letter is instructive upon the whole, it is yet read with pain. In point of language, his performance does not deserve high praise. His expressions are sometimes forcible; but it cannot be said that he has either attained to correctness or elegance.

A Letter in Defence of Mr. Fox and others, 8vo. 1s. Debrett.

This pamphlet contains the overflowings of faction. Abuse is substituted for argument, and impudence for wit. Extreme rudeness, and a total want of information, are its characteristics.

Remarks upon the Report of a Peace, in Consequence of Mr. Secretary Townshend's Letter to the Lord Mayor of London, Bank Directors, &c. 8vo. 1s. Stockdale.

The mock defence of lord Shelburne was violent; but this production of the same author far exceeds it in fierceness and atrocity. From the beginning to the end it is wildly and absurdly passionate. When a writer has truth for his foundation, he is naturally

naturally disposed to employ reasoning and argument: when he is the partizan of a faction, he as naturally gives way to his partiality and his prejudices. The present author is too warm to command himself. He exhibits disgraceful charges against the earl of Shelburne; but he does not support them. His unauthenticated calumnies recoil upon himself; and, instead of fixing any infamy upon his lordship, they press against their propagator. This is by no means the proper method for conducting political disputes; and such questionable opposition tends not to humble, but to exalt the accused. After perusing seriously this piece, we are sorry that we must totally disapprove of it; and that we must pronounce it to be far inferior to the former production of the same pen.

A Letter to the Earl of Shelburne, on the Subject of Mr. Secretary Townshend's Letter to the Chairman and Deputy Chairman of the East India Company. 8vo. 6d. Debrett.

It is evident that this performance has proceeded from a zealous friend to Mr. Hastings. He is afraid of the recall of this gentleman from India, and is very earnest to convince the earl of Shelburne not only of his abilities, but of his integrity. His letter is artful, but his arguments appear not to be convincing. We believe, notwithstanding what the author asserts, that there are few impartial men who can be of opinion that Mr. Hastings has, on every occasion, conducted himself both with wisdom and virtue.

A Letter to the First Belfast Company of Volunteers, in the Province of Ulster. By a Member of the British Parliament. 8vo. 1s. 6d. Debrett.

This letter is ascribed to lord Beauchamp. It contains very fully his opinion upon Irish affairs. He is afraid that the independency of Ireland is not yet completely established; and it is his anxious wish that the legislative power of that country should be fixed upon a basis that would obstruct forever any interference from England. He acknowledges himself to be a zealous friend to both countries. He thinks that Great Britain should give a clear and definitive renunciation of her legislative authority over Ireland; and without this is done, it is his opinion that the inhabitants of that country will remain in an uneasy state of suspense. In expressing his sentiments he is easy and perspicuous; and, in this factious period, we must commend highly his moderation and temper.

A Letter to Lord Viscount Beauchamp, upon the Subject of his Letter to the First Belfast Company of Volunteers. 8vo. 1s. Debrett.

In this performance the letter which we have just noticed is criticised with great freedom. The author is of opinion that no farther concessions from Great Britain to Ireland are necessary. He imagines that from what has been already done, the independency of the latter country is fully established. His re-

marks are sometimes sensible and acute; but, in general, he seems more desirous to animadvert on lord Beauchamp than to illustrate the political topic in which he has engaged. In matters of a public concern, writers should be careful to distinguish themselves by candour and patriotism.

An Address to the Right Honourable Henry Grattan, Esq. by the Independent Dublin Volunteers. 8vo. 1s. DebreTT.

The design of this address is to enforce a formal renunciation, on the part of Great Britain, of all legislative authority over Ireland. The prejudice of the Irish seems to be so much bent on this subject, that, in the intemperance of their zeal, they cannot refrain from expressing a jealousy of some characters which were formerly extremely popular among them.

Characters of Parties in the British Government. 8vo. 1s. 6d. Robinson.

A great deal is attempted in this performance. It affects to exhibit the variations of parties from the earliest times of our history to the present æra. In the old portions of our story the author is ill informed; and he is not better acquainted with recent transactions. He has much apparatus and formality; but is seldom instructive. With regard to argument and matter, he is shallow; and his composition and style are feeble and diffuse.

The Corrector's Remarks on the first Part of His Majesty's Speech to Parliament. December 5, 1782. 8vo. 1s. DebreTT.

These remarks are written in a style not much dissimilar to what was used by some of the speakers on the address. The author attacks the speech chiefly with ridicule, but has likewise recourse occasionally to argument. In managing the latter, however, he seems not entirely consistent. He censures, as unconstitutional, the exertion of the prerogative, in that part of the speech that relates to America, at the same time that he holds the independence of America virtually recognized by the address presented to his majesty in the last session of parliament.—The independence of America is an object of such importance, that we hope it will meet with mature discussion, before it be sanctioned by any branch of the legislature.

Proceedings of the County-Meeting held at Mansfield, October 28, 8vo. Burbage, at Nottingham.

This meeting was summoned with the view of moving for a petition to parliament, respecting the so much agitated change in the representation of the people. The measure, it seems, was strongly urged by several speakers, and received the approbation of the assembly.

Speech of the Right Honourable Charles James Fox. 8vo. 1s. DebreTT.

This speech was delivered at a meeting of the electors of Westminster, on the 17th of July last. It contains Mr. Fox's *ostensible* reasons for his resignation of the office which he lately held; and is particularly calculated to cast an odium on the character and

and conduct of the present minister; in which, however, the author's prejudice seems too violent to procure him the favour of those who judge with candor on the subject of political animosities.

A Reply to the Defence of the Earl of Shelburne. 8vo. 1s.

H. Payne.

Of the pamphlet which is the object of this reply, we gave a general account in our last Review, where we mentioned the great prejudice betrayed by the author in characterizing lord Shelburne and Mr. Fox. The writer of the Reply, after a few introductory remarks, proceeds to the misrepresentations of the *defender*; the most material of which he either confutes or exposes to ridicule; and he endeavours, upon the authority of lord Shelburne's speeches in parliament, to place the conduct of that nobleman in a light which is favourable both to his consistency and patriotism. To such facts and observations which can alone be decisive of public characters, political disputants ought to restrict their attention, and not deviate, as even the author before us has done, into the antiquated distinctions of Whig and Tory, which have long been the subject of ridicule, and it is full time to explode.

The Recovery of America demonstrated to be practicable by Great Britain, upon Principles and Deductions that are clear, precise, and convincing. 8vo. 1s. Wilkie.

Could the author demonstrate this proposition to the satisfaction of the public, he would be justly entitled to great praise; but we are sorry to find, that, in the prosecution of his attempt, he is obliged to have recourse to such *data* and *postulata* as cannot be admitted by any sober politician, however speculative. He judiciously enough observes, that it ought to be the endeavour of the British ministry to procure on the continent such alliances as might serve to balance the present confederacy against us. But, strange to tell! these alliances, he informs us, are to be solicited by committing depredations on the commerce of his Prussian majesty; and, for the chance of arrangements which might eventually result in our favour, in other nations, we ought immediately to embroil ourselves with one of the most formidable powers of Europe. This is so extraordinary an expedient for obtaining an advantageous peace, as we never imagined could be suggested by any political theorist, who had not acquired his political principles from Utopia.

A Letter from Mr. Dawes to John Horn Tooke, Esq. 8vo. 1s. Stockdale.

In a speech to the freeholders of Middlesex, assembled at Hackney, on the 29th of May last, Mr. Horne asserted the doctrine, that representatives in parliament are the attorneys of the people. This erroneous proposition Mr. Dawes refutes in the present letter, in which he maintains, with great strength of argument, that representatives are chosen not for local but general advantage, and are not more responsible to their constituents than to the rest of the community.

POETRY.

P O E T R Y.

A Versification of Sir Jeffery Dunstan's most gracious and sentimental Speech. 1s. Debrett.

A burlesque parody, which, though not remarkable for wit or humour, has a sufficient portion of that pertness which often characterizes such productions.

Sonnets to eminent Men: and an Ode to the Earl of Effingham. 4to. 1s. Murray.

These verses appear to be the tribute of friendship and esteem. They consist of five short epistles, and an ode; in all which the author addresses the several persons in a strain of compliment suitable to their respective characters.

The Naval Triumph. A Poem. 4to. 1s. Kearsley.

The author of this poem has chosen for his subject an action transcendently memorable in the annals of Great Britain. He celebrates the victory on the 12th of April, in a strain, we must acknowledge, not unworthy of that glorious event. The poem is distinguished by the splendor of its imagery, and entertains the imagination with the exuberant enthusiasm of poetical panegyric.

Verses addressed to Mrs. Siddons, on her being engaged at the Theatre-Royal, Drury-Lane, in 1782. By the Rev. Mr. Whalley. 4to. 1s. 6d. Cadell.

This is written in the form of allegory, which, though not ill-designed, is protracted to a length that is tedious; and it is sentimental rather than descriptive.—It affords us great pleasure to find, that merit, so extraordinary as that of Mrs. Siddons, meets with more essential retribution than the praise of the Muses. But humanity has its claims no less than theatrical excellence; and we wish, for the honour of the nation, that the public showed as much generosity to the objects of real, as to the heroine of fictitious distress.

Ierne Rediviva: an Ode inscribed to the Volunteers of Ireland. By the Rev. Thomas Maurice, A. B. Chaplain of his Majesty's 97th Regiment. 4to. 1s. Dodsley.

This poem bears no marks of invention or genius. The thoughts are insipid; the manner cold; the verse prosaic.—The subject required animation and spirit. The plan of the composition demanded also no common share of splendour and fire. But the author disappoints every expectation which he ought to have gratified, and exhibits neither the rapture of the patriot, nor the enthusiasm of the poet.

A Contemplative Walk. By William Mugliston. 4to. 6d. Cox, at Nottingham.

It appears from an advertisement, that the author has some time since published proposals for printing a volume of poems by subscription, as soon as he should be favoured with such a commission from two hundred; but this design, from the want of friends,

friends, not meeting with encouragement, he has been induced to publish this little piece as a specimen. The Contemplative Walk is with his wife and children, in the parks of George Morewood, esq. at Alfreton. It is written in blank verse; and candour must acknowledge, that it contains, at least, an amiable picture of domestic innocence and simplicity. Mr. Mugliston seems entitled to the patronage of the benevolent, for other considerations than that of his poetry; for we understand that he is the same manufacturer of hosiery at Alfreton, who published last year some pertinent remarks on the subject of wool.

The Call of the Gentiles: a Poetical Essay. By the Rev. Spencer Madan, M. A. 4to. 1s. Doddsley.

The Kissingbury estate has produced few, very few tolerable poets. The genius of the place is *poetarum arida nutrix*. The poetical baptisms, which she has brought up, have scarcely derived the least inspiration from her fostering care. They are, in the words of the present poet, 'unweeting babblers all.'

The successful candidate for the year 1782, is not inferior to the generality of the Kissingbury bards: nor can we affirm, that he is in any respect superior. His poem consists of about two hundred and fifty lines. But more than half of them are employed in settling preliminaries, in the business of introduction, invocation, and digression. Among those, which bear some affinity to the subject, the following are as pertinent and poetical as any we can extract.

'But not to Israel's haughty sons alone
Came the glad tidings of a Saviour born;
Not so repuls'd th' Almighty's outstretch'd arm,
Not so confin'd his love! the dove-like form
Of mercy, issuing forth, thro' every clime,
Flies to and fro, to earth's extremest verge,
Speeds her light way, and plies her eager search,
Unwilling to return if chance she find
Whereon to rest her foot! long-time intent
O'er thee, Judæa, self-devoted land!
With many an anxious pause and circling flight
The mystic wanderer hung! Full oft she sought
Thy tow'rs, Jerusalem, thy fated walls,
And wept o'er all the scene! Full oft she call'd,
(E'en as a hen collects her callow brood)
And yet ye would not! "O ungrateful race!"
In deep despair the lovely exile cried;
Then shook soft pity from her wings—and fled.—
Happy the few, on whose selected heads
The plenteous day-spring from on high descended
In kindly visitation! Happy thee
On whom that show'r of heav'n-born pity fell;
—Nor fell unfruitful'—

Here

Here we have *Mercy*, in the shape of a *dove*, *weeping* over *Jerusalem*, and *shaking pity* from her *wings*, in the form of a *day-spring*, or a *shower*. Such incongruous images are too common in the writings of our modern bards; but are utterly inconsistent with what may be called a pure, classical, and unaffected simplicity.

A Collection of Prose and Verse. By James Landells, M. A.
12mo. 2s. 6d. Law.

Selected from the more popular of the modern poets and essay-writers.

D I V I N I T Y.

The Seventeenth Article of the Church of England paraphrased and explained. 8vo. 6d. Evans.

The author paraphrases the Article, and subjoins some annotations, in which he observes, that the doctrine of reprobation is not once mentioned in the Articles of the Church of England; that, on the contrary, the thirty-first Article tell us, the offering of Christ was the perfect redemption of the whole world, in conformity to the scriptures, which assure us, that our Saviour gave himself a ransom for all men; that the church allows, 'we may depart from grace given;' and consequently, that she cannot be understood as asserting the doctrine of absolute predestination and election, which implies an impossibility of falling from grace; that, agreeably to the doctrine of the seventeenth article, St. Paul says, he himself, though a chosen vessel, was liable to become *adonumos*, a cast-away, or reprobate; and, lastly, that the word *elect* denotes choice and eminent Christians.

This is a laudable attempt to rescue the seventeenth Article from the absurdity of the Calvinistic construction, and to reconcile it to reason and scripture.—We differ, however, in some respects, from this learned writer; apprehending, that St. Paul by predestination only means God's determination to call the Gentiles to partake of the privileges and blessings of the Gospel; and that the words *elect*, *chosen*, &c. are usually applied by the sacred writers to Christians in general, and not individuals.

The great Duty and Delight of Contentment. By E. Harwood, D.D.
small 8vo. 1s. 6d. Robinson.

The author explains the nature of contentment, and then considers the arguments and motives to the practice of this duty, which reason and religion suggest.

The motives which he particularly points out, are these: that we ourselves and all our concerns are perpetually superintended by an omnipotent, a perfectly just, and infinitely good Being; that every particular station, in which we are placed, is of God's appointment; that there is no condition, in the present scene of things, without its troubles; that most probably we enjoy more than is sufficient for the real occasions of life, and that there are many thousands who suffer greater unhappiness and misery than ourselves.

These

These arguments are clearly stated, and strongly enforced, with a laudable spirit of piety and resignation on the part of the learned and ingenious author, who, as we are informed, is unfortunately labouring under a stroke of the palsy.

On this occasion we shall take the liberty to suggest one reflection, by way of apostrophe to the humane and compassionate.

Reader, if thou art rich and powerful, remember, that, in such instances as this, Providence not only tries the patience and resignation of the *sufferer*, but the humanity and beneficence of *THYSELF*, and of *EVERY MAN*, who has it in his power to be a friend, a patron, and protector to merit in distress.

We do not by any means intend that this should be considered in any other light than that of a general observation on the dispensations of Providence. For, with respect to the author of this tract, we have the pleasure to add, in his own words, 'that the benevolence of his friends has rendered his situation, in his present calamity, comfortable and easy.'

Thoughts on Polygamy. By James Cookson, A. B. 8vo. 6s. in Boards. Cadell.

This work is divided into two parts. In the first, the author makes some general observations on marriage as a divine institution, on fornication, whoredom, adultery, concubinage, and polygamy; and considers the sentiments of Mr. Madan on those subjects. He then shews, what parts of the Mosaic law were local and temporary.

In the second part, he proves, that polygamy is an offence against the divine law, repugnant to nature, to reason, and common sense, and detrimental to civil society.

In the course of these disquisitions he vindicates the fathers against the misrepresentations of Mr. Madan; and shews that, with respect to the Jews, their attachment to heathen customs, and other peculiar circumstances, rendered it expedient for Moses to connive at polygamy amongst them; but that the practice of the most eminent patriarchs cannot be proposed to us, as a pattern of imitation.

At the conclusion he endeavours to vindicate the laws of England, relative to marriage.

Mr. Cookson appears to be a young writer of learning and ingenuity, rational in his notions, and active in the cause of truth, morality, and religion. We only wish, that his book, which is extended to five hundred pages, had been more concise: his readers, in that case, might have been more numerous, and his refutation of the Madanean system equally satisfactory.

Letters from the late Rev. James Hervey, A. M. to the Right Honourable Lady Frances Shirley. 8vo. 3s. Rivington.

This publication consists of one hundred and eighteen letters, written by Mr. Hervey to lady Frances Shirley, between the beginning of the year 1750, and the 16th of December 1758, nine days before the death of the author.

It is observed in the preface, 'that Mr. Hervey appears the same admirer of Jesus in the closet, as in his pulpit; in his private correspondence, as when writing for the public.'

This is very true; but it must be remembered, that he was writing to lady Frances Shirley.

Though piety, and a grateful sense of the blessings we receive from the divine Author of our religion, are amiable virtues, yet few readers, except the saints of the tabernacle, will be able to peruse these Letters without disgust. The name of Jesus Christ is introduced on every *frivolous* occasion, till it loses its effect; like the cant of a beggar, who solicits the benevolence of every passenger, by constantly repeating, that is, idly profaning, the name of God.

M E D I C A L.

Observations on the Means of Preserving and Restoring Health in the West Indies small 8vo, 2s. Dilly.

This is the work of Mr. Rollo, the author of the *Observations on the Diseases of St. Lucia*, which we mentioned, with respect, in our Review, vol. lii. p. 78.—We admire, in this little manual, his knowledge, his attention, and his benevolence, and would strenuously recommended it to every officer on that service. The *higher powers* might also attend, with advantage, to his directions for the soldiers, which are founded on reason and experience.

He recommends it as a general plan for each person, to take a small quantity of bark every morning, on their arrival in the West Indies, and to continue it till they have taken about two ounces; and strongly inculcates the necessity of cold bathing. To this, we may be allowed to add a gentle cooling laxative, or the acid fruits, in a moderate quantity. We are convinced, from our enquiries, that they would materially assist each other.

His observations, on the means of preserving health, are comprehended under the following titles: Climate, Sun, Night-air, Rain, Situation, Effects peculiar to the West Indies, Lodging, Dress, Diet, Employment. On the means of restoring health, he treats of change of Air, Diet, Dress, and Employment. On each subject his observations are clear and judicious.

He avails himself freely of the labours of Monro, Lind, and Hillary; and, if we at all except to his authorities, it is to that of the poetical Armstrong, who we fear has, in some instances, sacrificed reason to sound, and medicine to poetry.

A Treatise on the Medical Properties of Mercury. By John Howard 8vo. 2s. Longman.

In this treatise the author confines his observations on to its anti-venereal qualities, which he considers under distinct modes of cure, namely, salivation and method. In inveterate cases, he gives the preference, and declares in favour of unction as the best method of exhibiting this remedy.

MISCELLANEOUS.

Advice to the Officers of the British Army. small 8vo. 2s.
Richardson.

This little tract is one of the severest satires which we remember to have seen ; it is similar to Swift's advice to servants ; and, by the ironical reason for each direction, conveys the keenest reproof for conduct which would disgrace the lowest followers of a regiment. We would recommend this agreeable monitor to the army in general ; a good officer will be as little affected by these sarcasms as a respectable divine by Foote's Minor, or an intelligent physician by Garth's Dispensary. If there are any who, from youthful impetuosity ; or a misplaced confidence in their own conduct and abilities, have realized this satire, we would advise them publicly to join in the laugh at the author's wit ; and privately, by cool reflection, to discover their errors ; and, by a serious and determined resolution, endeavour to amend them.

The author has very politely concluded with the well-known adage, *qui capiti, ille facit* ; so that no one can pretend to be angry, who does not appear to feel the force of his ridicule, and to acknowledge its justice.

Biographia Dramatica, or, A Companion to the Playhouse: containing Historical and Critical Memoirs, and Original Anecdotes, of British and Irish Dramatic Writers, from the Commencement of our Theatrical Exhibitions ; amongst whom are some of the most celebrated Actors. Also an Alphabetical Account of their Works, the Dates when printed, and occasional Observations on their Merits. Together with an Introductory View of the Rise and Progress of the British Stage. By David Erskine Baker, Esq. A new Edition : carefully corrected ; greatly enlarged ; and continued from 1764 to 1782. 2 vols. 8vo. 40s. Robinson.

We have had a variety of Companions to the Playhouse ; but the bulk of this work precludes it from being portable. The contents are told us by the title-page ; and, as accuracy is the chief recommendation of an undertaking of this kind, which we have no reason to impeach in the present performance, we have very little doubt of its being considered as a respectable monitor ; though, in giving an account of *some* writers, the editor seems to have been too acrimonious.

It may be necessary to inform some of our readers, that this is an improved edition of a work published some years since. We cannot give a better account of it, than in the words of the editor, at the conclusion of his very satisfactory introduction, on the rise and progress of the British stage.

The work which is now re-published, next claims to be noticed. Besides the labours of the several writers (except the last) who have been already mentioned, Mr. Baker is said to have had the use of some manuscripts belonging to Mr. Coxeter, a person who was very diligent in collecting materials for the Lives of the English Poets. That Mr. Baker possessed abilities fully competent to the undertaking, the compliments which have been paid

paid to his performance by several eminent writers sufficiently prove. The principal defect in his account arose from his omitting the places where the pieces were acted, and in not inserting the various editions of each play. He had likewise adopted Langbanc's alphabetical arrangement in the account of authors, without noting either the dates or sizes of their works, a species of information which books of this kind particularly want, and are singularly deficient in. The judgment of this writer is for the most part correct, and his criticisms well grounded; he seems also not to have suffered himself to be misled by prejudice or partiality. With every abatement which the defects belonging to the performance might warrant, it was certainly the least exceptionable and most generally approved work on the subject extant in the English language.

To correct the errors, and supply the defects of the former edition, it was found necessary to refer to the original publications of the several plays mentioned in the following volumes. Many mistakes, transmitted from writer to writer without examination, have by this means been rectified, and, it is presumed, some new information added. The principal of the present extensive collection of plays on this occasion have been consulted, and much assistance received from the information of gentlemen whose names would reflect honour on a more respectable publication than a mere catalogue can pretend to be. The present editor has not been wanting in diligence to render the work as perfect as he was able, consistent with his attention to more important avocations. He desires, however, to derive no credit from any part of it; and therefore, without apology, or solicitation for favour, commits it to the candour of the publick, to be condemned or praised as it may be found to deserve censure or approbation.

The Sublime Reader. By the Rev. Dr. John Trusler. 8vo. 2s. Baldwin.

This publication contains the Morning and Evening Prayers of the church, with all the words printed in italics, or capitals, which are supposed to be emphatical, or to require a particular stress of the voice.

There are many passages, in which a critical reader will differ from this writer, with respect to the position of the emphasis: yet, notwithstanding this difference, readers in general, and even the most accurate, may derive no inconsiderable advantage from the present essay, were they only to attend to the most useful hints, and make them the basis of a farther improvement in reading the Liturgy.

Description of the Royal George. 12mo. 1s. Walter.

The description of the Royal George contains nothing particular, though its melancholy fate may render it an object of curiosity to some readers. The more to engage their attention, the author prefaced with a short account of the diving-bell, and the usual methods for raising ships that have been sunk.



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END OF THE FIFTY-FOURTH VOLUME.

